

## Moderation in the Method of Qur'an Interpretation

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### Abstract

There are two methods of interpretation of the al-Qur'an, the classical interpretive method and the modern exegetical method. The classical method of interpretation is text-oriented and ignores context. Meanwhile, the modern method of interpretation relies on the strength of context to find definite meanings that can answer contemporary problems. Each of the two methods of interpretation has fanatical supporters favoring one side and managing the other. Existing studies related to the problem of the method of interpreting the Qur'an revolved around three objects, namely the support orientation of one of the methods of interpretation and a comparison between the two methods. The author's study is to find a middle way whose ending solves the conflict between the two methods. This study finds common ground between the two methods of interpretation which its proponents contend with. The meeting point referred to is to take the middle path position in the various terms of the approach to the interpretation of the verses of the Qur'an, namely the middle path between textual and contextualist, between *qath'i* and *dhanny*, between *ushul* and *furu'*.

Keywords: Moderation, Classical Interpretation, Modern Interpretation.

### Abstrak

Secara garis besar terdapat dua Metode Penafsiran al-Qur'an, metode penafsiran klasik dan metode penafsiran modern. Metode penafsiran klasik berorientasi pada teks dan mengabaikan konteks. Sedangkan metode penafsiran modern mengandalkan kekuatan konteks dalam rangka menemukan makna substansial yang mampu menjawab persoalan-persoalan kontemporer. Masing-masing dari dua metode penafsiran tersebut memiliki pendukung yang fanatik mengunggulkan satu pihak dan manafikan pihak lain. Kajian yang sudah ada terkait persoalan metode penafsiran al-Qur'an berkisar pada tiga obyek yaitu berorientasi dukungan pada salah satu metode penafsiran dan mengkomparatifkan antara kedua metode tersebut. Kajian yang penulis lakukan ini adalah dalam rangka mencari jalan tengah yang endingnya memberi solusi terhadap pertentangan antar dua metode tersebut. Kajian ini menemukan titik temu antara dua metode penafsiran yang dipertentangkan oleh para pendukungnya. Titik temu dimaksud adalah mengambil posisi jalan tengah dalam berbagai term pendekatan penafsiran ayat-ayat al-Qur'an yaitu jalan tengah antara tekstulis dan kontekstualis, antara *qath'i* dan *dhanny*, antara *mubkam* dan *mutasyābih*.

Kata Kunci: Moderasi, Penafsiran Klasik, Penafsiran Modern.

## INTRODUCTION

Al-Qur'an is a book of instructions (hudan) that must be used as a reference for Muslim in every action so as not to go astray in his life. Al-Qur'an, which is believed to be authentic, likulli zamānin wa makāūn, its verses are global. For that reason, an effort of understanding is needed through translation, interpretation, and in-depth interpretation (ta'wil). To efforts to interpret the Qur'an in general, there are two tendencies of the interpretation method used, namely the classical method and the modern method.

In the interpretation of the Qur'an, the classical interpretive methodology tends to understand textually without considering the contextual meaning. The interpretation of the Qur'an in the classical era used four interpretive trends, namely the interpretation of the Qur'an in Ijmali (Global), Analytical (Tahlili), Comparative (Muqarran), and Thematic (Maudh'i), to interpret the verses of the Qur'an to find the substantial meaning contained in the text. Meanwhile, modern interpretive methodology places hermeneutics as one of the approaches, partners, and tools in the interpretation of the Qur'an. In practice, hermeneutics paid attention to three main components in interpreting efforts namely text, context, and making contextualization efforts.

Supporters of classical and modern interpretive methodologies claim the truth, even blame each other. Supporters of the classical interpretive methodology assess the existence of confusion in the interpretation of the Qur'an with a hermeneutic approach, even though, at first glance, it looks objective and in tune with the development of science. According to supporters of the classical interpretation method, the hermeneutic method ma'naa cum maghzaa is an elaboration theory of various previous interpretation theories which is nothing new is offered.<sup>1</sup> While proponents of modern interpretive methodologies argues that the classical method of interpretation overlooks the ability of reason, deifies texts and ignores reality and context.<sup>2</sup> It also imposes the principles of the universality of the revelation of the Qur'an in various contexts into the texts of the Qur'an to produce an understanding that tends to be textual and literal.<sup>3</sup> The interpretation is not final, so that people will never understand the truth of the teachings contained in the Qur'an for sure because the results of interpretation with the hermeneutic method are dynamic and always changing.<sup>4</sup>

The different methods used in the interpretation of the Qur'an will result in different interpretations. It can be a serious problem if an opinion is intended to hegemony other opinions, especially if the interpretation seeks to legitimize itself over God's authority for certain purposes. This is as happened in the case of the khawarij who considered Ali to have betrayed Allah. Self-righteousness and blaming others is a disease that will only close the door to maturity. Whereas the Prophet in various narrations never condemned a difference that arose between his people. It can be seen in the case of 'Umar bin Khaththab who was about to strangle Ubay bin Ka'b's friend when he heard Ubay read Surah Al-Furqan with a different reading from him.<sup>5</sup> This article is here to try to bridge the conflict between the two methods of interpretation which their supporters

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<sup>1</sup> Asep Setiawan, " Hermeneutika al-Qur'an "Mazhab Yogya" *Jurnal Studi ilmu-ilmu Al-Qur'an dan Hadits*, Vol. 17 No. 1, (January, 2016) , p.69-96 ( 92)

<sup>2</sup> Ulil Abshar-Abdalla (et al.), *Metodologi Studi Al-Qur'an* (Jakarta: Gramedia Pustaka Utama, 2009), p. 140.

<sup>3</sup> Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: LKiS, 2010), p. 55.

<sup>4</sup> Asep Setiawan, " Hermeneutika al-Qur'an "Mazhab Yogya" *Jurnal Studi ilmu-ilmu Al-Qur'an dan Hadits*, Vol. 17 No. 1, January 2016, p.69-96 (92)

<sup>5</sup> Muh Alwi HD, " Dewasa dalam Bingkai Otoritas Teks; Sebuah Wacana dalam Mengatasi Perbedaan Penafsiran al-Qur'an", *Millati : Journal of Islamic Studies and Humanities*, Vol. 2 No. 1, (June 2017) , p.14

contradict and to find a middle way between the two camps of the method of interpreting the Qur'an, which actually each has advantages and disadvantages.

## DISCUSSION

### Understanding Moderation

In language review, moderation comes from the word "moderation" (English) which means moderate, namely *sikang* that is not excessive.<sup>6</sup> While in Arabic, moderation has termed the word "wasathiyah" which in Nahwu's scientific review is the ratio of the word *al-wasth* (with the sin letter, which is "*disukun*") and the ratio of the word "wasath" (with the letter sin which is read fathah. Both the word *wasth* and *wasath* are forms of *mashdara* from *fi'il madli wasatha*.<sup>7</sup> In *mu'jam Lisān al-'Arab*, the word *wasatha* (with sin in *fatkhah*) means "between two edges". While *al-wast* (with sin in the *breadfruit*) means "in between" like the word "*jalast wasth al-qawm*" (I sit among the people).<sup>8</sup> While the word *al-wasath* with sin which is read as fathah has four adjacent meanings. First is a noun in the middle of two opposing positions. Second is an adjective which means choice (*khiyār*), main (*afdāl*), and best (*ajwad*). Third means 'fair. Fourth is something between good and bad (*al-say'u baina aljayyid wa al-radi*).<sup>9</sup> Muchlis Hanafi, et al. explained that the term *wasathiyah* or *wasath* has the basic meaning of "everything good according to its object". This term has been absorbed in the Indonesian language which has three meanings, namely; 1) mediator, intermediary, 2) mediator, peacemaker between disputants, and 3) leader in a match.<sup>10</sup> Yusuf al-Qaradhawi - as in the Anshori quote - says that moderation (*wasathiyah*) is often identified with the term *tawāzun* (balance), which is an attempt to build between two different sides, so that they do not dominate one of them and exclude the other. Moderate people take a position halfway between these two different sides. People who are moderate always respond to a problem by giving a balanced portion, without burdening one.<sup>11</sup> As also stated by Muhammad Baqir and Khadijah Othman, in language, the term *wasat* has the meaning of compromise, choosing the middle way, and the middle position in the circle.<sup>12</sup>

From several formulations of the concept of moderation above, the writer can emphasize that the principle of moderation is that all actions must be sought to be in the middle, not too extreme right or extreme left, do not dominate on one side and exclude the other. Moderate behavior is not only in attitude in religious behavior but can also be carried out in every life line.

### Kinds of Moderation

Moderate attitude, which is essentially a middle way, impartiality in Islam can be implemented in various aspects such as faith, shari'ah, and Ihsan. Moderation in faith, for example, is a middle ground between pholiteism and atheism. In the shari'ah aspect, for example, the existence of

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<sup>6</sup> John M. Echols dan Hassan Shadily, *Kamus Inggris Indonesia: An English-Indonesian Dictionary* ,(Jakarta: Gramedia Pustaka,2009) Ed. 29, p.384.

<sup>7</sup> Isnān Ansory, *Wasathiyah: Membaca Pemikiran Sayyid Quthb Tentang Moderasi Islam* (Jakarta: Rumah Karet Publishing, 2014), p.107.

<sup>8</sup> Ibnu Mandzur, *Lisan al-'Arab* (Kairo: Dar al-Ma'arif, 1119), 4831-432.

<sup>9</sup> Ansory, *Wasathiyah*, dalam Ali Muhammad al-Salabi, *al-Wasathiyah fi al-Qur'an* (Kairo: al-Maktabah al-Tabi'in, 2001), Ed. 1, 13-14.

<sup>10</sup> Muchlis Hanafi, et.all, *Tafsir al-Maudhu'i: Moderasi Islam*, (Jakarta: LPMQ, 2012),p. 5.

<sup>11</sup> Ansory, *Wasathiyah*., (Kairo: al-Maktabah al-Tabi'in, 2001), Ed. 1, p.113

<sup>12</sup> Muhammadul Bakir dan Khatijah Othman,"A Textual Anaysis for The Term "Wasathiyah" (Islamic Moderation) In Selected in Quranic Versen and Prophetic Tradition" dalam *Journal of Education and Social Sciences*, Vol. 5, (October), p.65.

rukhsah (dispensation)<sup>13</sup> in the implementation of various worship such as rukhsah in fasting,<sup>14</sup> rukhsah in prayer<sup>15</sup>. For example, moderation in the aspect of ihsan takes the middle way between being extravagant and being too frugal.<sup>16</sup>

The characteristics of moderation that the author mentions here are like the character of sharia in Islam. In general, moderation in Islam includes moderation in aqidah, such as: divinity between pholitheism and atheism, between reality and fantasy, the nature of God between ta'thil (emptying) and tasybih (resembling), prophethood between cults and strictness, the source of truth between reason, and revelation.

### The Classical Method of Interpretation and Its Implementation

Historically, the interpretation of the verses of the Qur'an has begun since the Qur'an was revealed where the Prophet as the recipient gave a direct explanation of the revelation of the Qur'an under the guidance of Allah SWT. If the Messenger of Allah did not correctly explain to the companions about a verse, Allah immediately corrected it by lowering the verse. Ibn Khaldun in his Muqaddimah, as quoted by Ahmad Hariyanto, said that the Messenger of Allah gave the meaning of the Qur'an in general, distinguished the verses that were nasikh and mansukh, then informed the companions so that they understood the reasons for the revelation of the verse (asbab al-nuzul) and the situation that supports it.<sup>17</sup> The tradition of interpreting the verses of the Qur'an continued during the time of the companions, Tabi'in, Tabi'it tabi'in and continues to this day.

In its development, the interpretation of the Qur'an in the classical period used several interpretive trends, namely the global interpretation of the Qur'an (Ijmali), Analytical (Tahlili), Comparative (Muqarran), and Thematic (Maudhu'i) interpretations which are usually done in interpreting the verses of the Qur'an to find the substantive meaning contained in the text of the verses of the Qur'an.<sup>18</sup> Ijmali interpretation is interpreting the verses of the Qur'an globally.<sup>19</sup> According to the commentators, ijmalī interpretation aims to explain the meanings of the verses of the Qur'an with brief and concise descriptions in simple language so that they are easy to understand. Tahlili interpretation seeks to decipher words in terms of various aspects such as i'rab, balaghah and qira'at. In addition to studying aspects related to asbabun nuzul, it is accompanied by linking between verses, then explaining the meaning and wisdom in detail.<sup>20</sup> The interpretation of the tahlili approach tries the mufassirs to interpret it as textual and supports the narrations of the companions and tabi'in. The interpretation of muqoron is to explain the verses of the Qur'an and to explain them by mentioning the opinions of the commentators, expressing their views and

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<sup>13</sup> Muhammad Amin, "Prinsip Dan Fenomena Moderasi Islam Dalam Tradisi Hukum Islam" *Jurnal "Al-Qalam"* Volum'e 20, (Desember 2014) , p. 23-32

<sup>14</sup> QS Al-Baqarah [2];184

<sup>15</sup> QS Al-Nisa' [4];101

<sup>16</sup> QS al-Furgon [25];67

<sup>17</sup> Ahmad Hariyanto, "Tafsir Era Nabi Muhammad SAW", *Jurnal At-Tibyan* Vol. I No.1, (January-June 2016), p.70

<sup>18</sup> Wely Dozan, "Analisis Pergeseran Shifting Paradigm Penafsiran : Studi Komparatif Tafsir Klasik dan Kontemporer" *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir*, Vol. 5 No. 1, (June 2020), p. 38.

<sup>19</sup> Abd. Al-Hayy Al-Farmawi, Suatu Pengantar Metode Tafsir Maudhu'i, (Bandung: Pustaka Setia, 2002), p. 38

<sup>20</sup> Yunus Hasan Abidu, Tafsir Al-Qur'an (Sejarah Tafsir dan Metode Para Mufassir) (Jakarta:GAYA MEDIA PRATAMA, 2007), in Wely Dozan, "Analisis Pergeseran Shifting Paradigm Penafsiran : Studi Komparatif Tafsir Klasik dan Kontemporer" *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir*, Vol. 5 No. 1, (June 2020), p. 39

then comparing them with one another to explore their meaning, law, and moral message contained in the interpretation. Maudhu'i interpretation, which is interpreting the verses of the Qur'an by collecting verses that have the same theme that is following the topic being studied, explaining it thoroughly, and supported by traditions related to the theme being explored. From the explanation above, it can be concluded that all classical interpretations are based on the text.

### **Classical Interpretation in the View of Supporters of Modern Interpretation**

Various negative views of the classical method of interpretation are raised by the supporters of the modern method of interpretation. Ulil Absor Abdala considers that the classical ulema's methodology of interpretation underestimates the ability of human reason, and on the other hand, idolizes the text and ignores context and reality.<sup>21</sup> Ulumul Qur'an as a reference for classical commentators no longer has contextualization variables for problems that are happening in the present context.<sup>22</sup> Ulumul Qur'an as a solution to bridge the 'needs' and 'crisis' Ulumul Qur'an and classical interpretations that are no longer relevant to the context and spirit of today.<sup>23</sup>

The interpretation of the Qur'an as a product of the classical interpretation method is considered irrelevant. In Mustaqim's view, the classical interpretation paradigm only imposes universal principles of the Qur'an in any context into the text of the Qur'an, as a result, the understanding obtained tends to be textual, literalist, far from contextualist which should be the basis for interpreting the verses. Quran verses.<sup>24</sup> The interpretation of classical interpretation products by Amin Abdullah is considered no longer giving a clear meaning and function in the lives of Muslims and has helped perpetuate the status quo and the decline of Muslims morally, politically and culturally.<sup>25</sup>

Thus, the proponents of modern interpretive methods, deconstruction as well as reconstruction of the methodology of interpreting the Qur'an need to be carried out. And according to him, hermeneutics is a must even as the only alternative.<sup>26</sup> It needs to be done to answer the challenges of the times and human civilization that continues to change. The ulumul qur'an which is still glued to the text, has proven to be unable to answer the current problems continue to develop dynamically.

### **Modern Methods of Interpretation and Their Implementation**

In the contemporary era, the Qur'an is studied not only from the aspect of text or literal meaning, but also from contextual aspects, especially those that are in contact with the epistemology of modernity, thus changing their perception of the Qur'an and the process of interpretation. In contemporary interpreters, the text of the verses of the Qur'an does not stop as a text. Every text, including the text of the verses of the Qur'an, does not appear in a vacuum. So Fazulrrahman, in this case, understands that it is not enough to interpret the Qur'an directly, but instead the Qur'an must be read from the background of the revelation of the Qur'an or the historical context which

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<sup>21</sup> Ulil Abshar-Abdalla (dkk.), *Metodologi Studi Al-Qur'an* (Jakarta: Gramedia Pustaka Utama, 2009), p. 140.

<sup>22</sup> Fahrudin Faiz, *Hermeneutika Al-Qur'an: Tema-Tema Kontroversial* (Yogyakarta: eLSAQ Press, 2005), p. 19-20.

<sup>23</sup> M. Amin Abdullah in Asep Setiawan, "Hermeneutika al-Qur'an "Mazhab Yogya" *Jurnal Studi ilmu-ilmu Al-Qur'an dan Hadits*, Vol. 17 No. 1, (January 2016), p.69.

<sup>24</sup> Lih. Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LKiS, 2010), p. 55.

<sup>25</sup> M. Amin Abdullah, in the introduction, Ilham B. Saenong, *Hermeneutika Pembebasan* (Jakarta: Teraju, 2002), p. xxv-xxvi, 10.

<sup>26</sup> M. Zainal Abidin, "Ketika Hermeneutika Menggantikan Tafsir Al-Qur'an" in *Republika*, (June 24<sup>th</sup>, 2005).

in terms of *ulum al-Qur'an* is referred to as *asbab al-nuzul* (causes of revelation). In the modern interpretation method, according to the history of the Qur'an, it is essential to interpret it through a historical-chronological approach. Hermeneutic theory<sup>27</sup> is a very reliable analytical tool in modern interpretation. Sahiron Syamsuddin believes that hermeneutics can be applied to the science of interpretation and can even strengthen the method of interpreting the Qur'an. Arguing that, first, in terms of terminology, hermeneutics and the science of interpretation are fundamentally no different. Both teach how to understand and interpret texts correctly and carefully. Second, the difference between the two is only in the history of its emergence, scope and object of discussion. According to him, hermeneutics covers all research objects in the social sciences and humanities (including language and texts), while the science of interpretation only deals with texts. With the text, namely the Qur'an and the Bible are both as objects of interpretation. In this position, the science of interpretation and hermeneutics can be concluded. Although initially the object of interpretation is the Qur'an and the object of hermeneutics is the Bible, both communicate between God and His servants.<sup>28</sup>

The Qur'an is up to date and flexible (*shalihun likulli Zamann wa Makann*), so the main task of hermeneutics in the interpretation of the Qur'an is how to interpret the texts of the verses of the Qur'an into texts that live in times and places. and different situations and conditions. So when interpreting the verses of the Qur'an, the modern method of interpretation uses steps; The first is to trace the historical aspect which in the science of interpretation is called *asbab al-nuzul*. *Asbab al-nuzul* verses of the Qur'an can be classified into two aspects, First, the micro *Asbabul Nuzul Qur'an*. The second *asbab al-nuzul Qur'an* macro. Second, the *asbab al-nuzul* is used to analyze the verses of the Qur'an contextually which have various elements which include residence, religion, politics, culture and so on. In understanding the meaning of the verses of the Qur'an, it does not stop as a text. It is necessary to explore the meaning of the verses of the Qur'an behind the text. Understanding the verses of the Qur'an can be direct, without requiring interpretation or interpretation. If direct understanding is difficult, another method is used based on language logic, text orientation (context) following the spirit of the times,<sup>29</sup> and the third is to look for its relevance to contemporary problems.

### **Modern Methods of Interpretation in the View of Supporters of Classical Interpretation**

Supporters of the classical method of interpretation question the doubts of supporters of modern interpretation methods on the ability of classical interpretation methods to answer human problems. The proponents of the classical interpretation turned to accuse that the proponents of modern interpretation who applied the hermeneutic method in the interpretation of the Qur'an, had created a lot of controversy in the Islamic world. They questioned the suitability of applying

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<sup>27</sup> Hermeneutic theory stems from the trauma of Christians at that time to the authority of the church and the problems of the Biblical text. Initially, the study of hermeneutics focused on the theological area which then shifted into philosophical discourse. When he entered the study of philosophy, the Western intellectual tradition with all the values of its secular and anti-religious worldview, contributed to giving new meaning to hermeneutics. By Asep Setiawan, "Hermeneutika al-Qur'an "Mazhab Yogya" *Jurnal Studi ilmu-ilmu Al-Qur'an dan Hadits*, Vol. 17 No. 1, (January 2016), p.75.

<sup>28</sup> Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Uloomul Qur'an* (Yogyakarta: Pesantren Nawesea Press, 2009), p. 72- 76.

<sup>29</sup> Hasan Hanafi, *Hermeneutika Al-Qur'an*, Translated by Yudian Wahyudi, Hamdiah Latif (Yogyakarta: Pesantren Nawesea Press, 2009), 74-75.

hermeneutics in the interpretation of the verses of the Qur'an considering the origin of hermeneutics used in the interpretation of the Bible.<sup>30</sup> While many Muslim thinkers consider that the science of interpretation of the Qur'an and the classical methodology of reading (ushul fiqh) is almost without any epistemological defects. A number of Indonesian scholars are campaigning to change the pattern of mazhab from the qawliyy to the manhaji, which means that the classical interpretation methodology that the previous scholars have patterned is complete and perfect, the obligation of the people after it is to follow and implement it, not change it.<sup>31</sup>

In applying hermeneutics, Asep Setiawan stated that if the assessment methodology (approach/framework) and worldview used are western -orientalists-, they contain confusion. Even though they appear rational, objective, and in line with contemporary scientific demands, the hermeneutic ma'na cum maghza method offered by the figures of modern interpretive methods is an elaboration theory of various interpretation theories existed before. In essence, there is nothing new from the theory offered. There is no offer of a comprehensive new methodology alternative. The solutions and offers from the leaders of the modern method are still too general and vague, not yet showing a concrete form. The criticism of the classical scholars' thought is even more dominant. If the methodology of modern interpretation is clear, of course, "*Tafsir Hermeneutika Al-Qur'an*" has now been published, but until now it has not appeared. It proves that the method offered by the characters of the modern method is not applicable and can only be applied partially and selectively.<sup>32</sup>

### Looking for the Middle Way

As explained above, there are differences in approach between the classical interpretation moteoede and modern interpretation. The method of interpreting the classical Qur'an is text-oriented. Meanwhile, the modern interpretation method is context-oriented. Each of the two interpretation methods has supporters who attack and blame each other. In the interpretation of the verses of the Qur'an, it is possible to find a middle ground on several aspects.

### Considering Maqāshid Ash-Shariah

It is undeniable that there are contradictions between the verses in the Qur'an. Not only mutually contradictory at the level of lafadh, but also contradictory at the level of ideas.<sup>33</sup> So far, not many Muslim scholars and scholars have the main concern of trying to resolve these contradictory ideas, either by updating the interpretation or compiling a new reading methodology. And starting from that, an idea about the hierarchy of legal sources needs to be offered. In this case, the Maqāshid ash-Shari'ah theory needs to be considered. The application of maqashid ash-shari'ah in the interpretation of the verses of the Qur'an, for example the verse about qishash cutting off hands as stated in the QS; al-Maidah [5];38 "*As for the thief -male or female - cut off the hands of both. It is a compensation for what they have done, and an exemplary punishment from Allah. Allah is All-Mighty, All-Wise.*" Textually, the verse contains an order to cut off the hands of a thief, be it a male thief or a female

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<sup>30</sup> Asep Setiawan, " Hermeneutika al-Qur'an "Mazhab Yogya" *Jurnal Studi ilmu-ilmu Al-Qur'an dan Hadits*, Vol. 17 No. 1, (January 2016), p.91

<sup>31</sup> M.Nurdin Zuhdi, " Maqasyid Asy-Syari'ah Sebagai Metodologi Penafsiran al-Qur'an Alternatif Ala Jaringan Islam Liberal", *Jurnal An-Nûr*, Vol. IV, No. 2, (August, 2012), p.125-145

<sup>32</sup> Asep Setiawan, " Hermeneutika al-Qur'an "Mazhab Yogya" *Jurnal Studi ilmu-ilmu Al-Qur'an dan Hadits*, Vol. 17 No. 1, (January 2016), p.92.

<sup>33</sup> M.Nurdin Zuhdi, " Maqasyid Asy-Syari'ah Sebagai Metodologi Penafsiran al-Qur'an Alternatif Ala Jaringan Islam Liberal", *Jurnal An-Nûr*, Vol. IV, No. 2, (August, 2012), p.133.

thief. Should this be implemented? In this case, it is necessary to look at the purpose of the hand-cutting order, which is to make a deterrent for thieves. If there is another way other than cutting the hand that can awaken the thief so that he stops stealing, then cutting the hand does not need to be carried out, because the maqashid ash-shari'ah has been achieved. In addition, the Messenger of Allah distinguishes - from the aspect of the sanction - between a thief who has stolen only once and a thief who has stolen many times<sup>34</sup>.

Another case regarding the consideration of Maqāshid ash-Shari'ah in determining the meaning of the text is to provide legal sanctions for drinking khamr (liquor) as mentioned in the QS; al-Baqarah [2];219, an-Nisa [4];43, an-Nahl [16]; 67. In these three verses it is not clearly stated about the legal sanctions for drinkers of liquor. The legal sanction is based on what the Messenger of Allah has done, who has lashed 40 times for alcoholics. However, Caliph Umar bin Khathab gave sanctions for the same case, namely drinking liquor 80 times. In text, the mention of the number 40 is qath'i, but why during the Caliph Umar bin Khathab it changed to 80 times. Caliph Umar imposed the law of lashing 80 times for alcoholics considering that cases of alcohol violations in his time were far more numerous than during the time of the Prophet. On this basis, Caliph Umar invited the Companions to review the legal sanctions for drinking *khamr* that were in effect at the time of the Prophet, namely the law of 40 lashes. And finally it was decided to increase the lashing law from 40 times to 80 times. The determination of the law of lashing by Umar was based on Maqāshid ash-Shari'ah.<sup>35</sup>

Another example of the meaning of the verse with the Maqāshid ash-Shari'ah approach, which is no less interesting, is polygamy, as mentioned in QS. An-Nisa [4:3], *"If you fear you might fail to give orphan women their 'due' rights 'if you were to marry them', then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice, then 'content yourselves with' one1 or those 'bondwomen' in your possession.2 This way you are less likely to commit injustice."*

In the verse clearly qath'i al-Qur'an permits men to marry more than one woman up to a maximum of four. This kind of understanding has been accepted by the people, even though some people – especially women – have a heavy heart to accept it. However, if the Maqāshid ash-Shari'ah approach is used, religion (Islam) is revealed for the benefit of mankind (limaslahatin naas), including the household benefit. It is undeniable that to educate children by setting a good example, it will be effective if there is one wife and one husband in the household. In a household where there is one husband and more than one wife, it is usually not conducive, which has a destructive impact on the development and education of children.

Regarding this issue, Muhammad Abduh explained that the Qur'an permits for men to marry more than one woman with conditions that cannot be fulfilled. Due to the difficulty of the requirements to be fulfilled, it becomes a prohibition for polygamy. Among the conditions that are difficult to fulfill is to be fair both physically and mentally towards the wives. It will not be

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<sup>34</sup> Deni Irawan, "Kontroversi Makna dan Konsep Jihad Dalam al-Qur'an Tentang Menciptakan Perdamaian", *Religi*, Vol. X, No. 1, (January, 2014), p. 67-88

<sup>35</sup> Hamidullah Mahmud, "Hukum Khamr dalam Perspektif Islam", *Maddika : Journal of Islamic Family Law*, Vol. 01, No. 01, (July, 2020), p. 28-47

fulfilled<sup>36</sup>. Not denying polygamy will also not loosen polygamy by limiting various requirements as explained by Muhammad Abduh; this is a middle ground between textual and contextual.

### Between Textualist and Contextualist

Among the characteristics of the classical interpretation, method is textual orientation, holding fast and fixating on the sound of the text of the verse to be interpreted.<sup>37</sup> Meanwhile, among the characteristics of modern interpretive methods that rely on hermeneutics<sup>38</sup> is a contextual approach in interpreting the verses of the Qur'an by considering the analysis of language, historical background, sociology, and anthropology prevailing in the life of pre-Islamic Arab society and during the process of the revelation of the Qur'an. Oriented to the text alone without considering the context will result in an interpretation which if it becomes a reference for the people in carrying out religious teachings (Islam) in some instances will give birth to inequalities in the life of society and the state. For example, interpreting verses about jihad. The Europeans gave the meaning of 'jihad' with the term "Holy War"<sup>39</sup> when they interpret in their language. When talking about jihad, they often give a negative interpretation and respond a priori. The orientalist interpretation of the word "Jihad" has stigmatized that jihad is a term that puts forward evil attitudes, character and behavior, physical war, and bloodshed.<sup>40</sup> Under the guise of research experts, orientalist feel they are experts in this matter. Including among their shrewdness and ingenuity, they have 'colored' jihad with red blood and wrote the sentence "this is one of the faces of the past atrocities of Muhammad and his people, which was to spill blood and kill people." The same opinion about the meaning of "jihad" as conveyed by the orientalist also emerged from some Muslim circles. Imam Samudra tried to convince how wrong it is if a scholar defines the term jihad with another definition (besides holy war) and emphasizes that fighting and retaliating against the aggressors of Islamic countries through qital (physical warfare) in their respective territories is an obligation for every Muslim. According to him, the term jihad cannot be confused with other meanings except qital (war).<sup>41</sup> Jihad as war (qital) is adopted by radical Islamic groups such as ISIS, al-Qaeda.<sup>42</sup> Based on this understanding of the meaning of jihad, the Bali bombing operation carried out by Imam Samudra and his friends was launched. Such is the impact of understanding the verses of the Qur'an which is only text-oriented.

Meanwhile, the contextual school which interprets "Jihad" tends to the approach used by liberal schools in understanding religious texts, including jihad in a broader context. In the context of jihad, they do not care about their religious background, ethnicity and race. Any form of violence, wherever it exists, "must" be resisted. For example, according to him, in the case of the

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<sup>36</sup> Ignaz Goldziker, *Mazhab Tafsir*, translated by M. Alaiika Salamulla, dkk. (Yogyakarta, el SAQ Press 2006), p. 441-442

<sup>37</sup> Shalahudin, "Pendekatan Tekstual dan kontekstual Dalam Penafsiran Al-Qur'an", " *Al-Bayan: Jurnal Studi Al-Qur'an dan Tafsir* Volume 1 Nomor 2 (December, 2016), p. 115

<sup>38</sup> Shalahudi, "Pendekatan Tekstual dan kontekstual Dalam Penafsiran Al-Qur'an", " *Al-Bayan: Jurnal Studi Al-Qur'an dan Tafsir* Volume 1 Nomor 2 (December 2016), p. 117.

<sup>39</sup> Abdul Basith Junaidy, "Perang Yang Benar Dalam Islam" *Al-Daulah: Jurnal Hukum Dan Perundangan Islam*, Volume 8, Nomor 2, October, 2018

<sup>40</sup> Rumba Triyana, "Tafsir Ayat-Ayat Juhad dalam al-Qur'an", *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir*, t.th. p. 293.

<sup>41</sup> Rumba Triyana, "Tafsir Ayat-Ayat Juhad dalam al-Qur'an", *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir*, t.th. p. 295

<sup>42</sup> Saed Romadlon, "The Discourse of Meaning of Jihad in Muhammadiyah Circle (A Hermeneutics Perspective)", *Jurnal Komunikator* Vol. 11 No. 2 (November 2019), p. 152.

WTC attack, it must be fought, not negotiable. They are not anti-US, but they also do not support the US waging war. They were also never anti-Islam, but anti-terrorism. There is a very diametrical difference between the jihad fisabilillah which tends to be anti-US and the peace jihad which looks pro-US in the case of the WTC tragedy.<sup>43</sup>

Indeed, jihad in the sense of war (qital, harb) was usually carried out by the Messenger of Allah and his followers, as stated in QS al-Hajj verse 78 *“Strive for the cause of Allah in the way He deserves, for it is He Who has chosen you, and laid upon you no hardship in the religion—the way of your forefather Abraham. It is Allah Who named you ‘the ones who submit’ in the earlier Scriptures and in this Quran, so that the Messenger may be a witness over you, and that you may be witnesses over humanity. So establish prayer, pay alms-tax, and hold fast to Allah. He alone is your Guardian. What an excellent Guardian, and what an excellent Helper!*” However, the Messenger of Allah imposed conditions that must be met, namely First, intending li-i’la’i sentenceillah, not for valor, seeking popularity, and other worldly goals, Second, must be under the command of an imam and after there is a declaration of war. Third, the permission of both parents must be required. Fourth, have a lot of dhikr, pray and be patient. Fifth, must give the enemy a last chance before going to war by inviting them to convert to Islam or paying jizya. Sixth, it is forbidden to kill women, children, and the elderly. Seventh, it must not damage the environment, houses of worship and public facilities. When the enemy was defeated, the Prophet offered two choices: converting to Islam or remaining in the original belief but by paying jizyah (a kind of tax).<sup>44</sup> The requirements and what the Prophet used to do are a middle ground between the understanding of jihad produced by classical and modern interpretations, between purely written texts and contextualist schools.

### **Between Qath’i and Dhanni**

Some of the verses of the Qur’an are qath’i and some are dhanni. Qath’i means something certain which does not need any explanation. In the context of the Quran, qath’i verses are verses whose meaning is specific, single meaning that does not have other meaning speculation. In the Qur’an found several verses that mention specific numbers, for example, verses about inheritance, verses about stoning.

Islamic law (Shari’ah) exists to uphold justice for the sake of creating benefit. Shari’ah is taklif law which is treated based on justice. The realization of justice is the main goal for sharia. Starting from these values, the law of Mawaris as part of Islamic Shari’ah, must also be in accordance to establish the law (Maqāshid ash-Shari’ah), namely realizing welfare and justice for the heirs. Justice in inheritance can be realized by proportional distribution, not cumulative justice. The provision of a 2:1 division of inheritance between men and women in which men get a bigger share, the early period of Islam was a proportional distributive justice considering that at that time. Men had great responsibilities in the household and social roles in society.

Meanwhile, women have absolutely no dependents in the family. They do not have an important social role in society. Thus, the 2:1 division of inheritance given by Islam was very concerned about the rights of the heirs.

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<sup>43</sup> Deni Irawan, “Kontroversi Makna dan Konsep Jihad Dalam al-Qur’an Tentang Menciptakan Perdamaian”, *Religi*, Vol. X, No. 1, (January 2014), p. 67-88

<sup>44</sup> Deni Irawan, “Kontroversi Makna dan Konsep Jihad Dalam al-Qur’an Tentang Menciptakan Perdamaian”, *Religi*, Vol. X, No. 1, (January 2014), 67-88

In the current context, especially in non-Arab societies, the situation and conditions have changed. The role of women is equal to men. Even in some instances, women have a heavier burden. As stated by Michelle et al as quoted by Nur Hidayati, the dual role of women is called the concept of cultural dualism, where women have to assume responsibility in the domestic public areas. So proportional distributive justice must also adjust the level of the economic welfare of the heirs. This is by the Maqāshid ash-Shari'ah view. Especially in an unequal family in the economic aspect, the distribution of inheritance must be based on needs. The practice is when there are two brothers and sisters, where the man has a good and well-established profession with more than enough wealth, while his sister has the opposite fate, the percentage of inheritance for women must be higher than for men because the burden that women must bear is more than men who have better careers and economic conditions. Likewise, if the opposite condition occurs, where the sister has a profession and an established source of income, while the brother has the opposite opinion, then the male's inheritance distribution must be more significant.<sup>45</sup> Syahrur has another understanding that tends to be moderate regarding inheritance. According to him, fiqh scholars read the sentence **مثل** with harakat fathah, thus giving rise to the understanding that the share of a boy is equal to twice that of a girl. The verse should be understood as part of a boy's part, such as two girls.<sup>46</sup>

Based on the Qath'i-Zanni Principles above, the Zanni region has the potential to develop Islamic Moderation. However, ijtiḥad still always considers certain things for which there is no room for complaint. In addition, it concerns the application of dealing with abnormal situations as happened in the case of women who have a heavier burden than men. In the author's view, the understanding of the percentage between men and women in the inheritance verse as explained above is a middle ground between textual and contextual, not as stated in the verse that is qath'i but also not automatically generalized between men and women, but considering the situation and conditions of the burden that the men and women must bear.

### **Between Ushūl and Furū'**

Ushul means principal, ie. principal things. Fur' means branched things. In Islam, from all aspects, both aqidah, sharia, morals and others, there is Ushul and Furu. In the aspect of aqidah, for example, the existence of God is a matter of principle and should not be debated. However, whether Allah typed the Day of Judgment can be seen or not is a matter of aqidah included in the Furu category, which allows debate. In Sharia (Islamic law) things that are included in principle are the obligation to face the Kaaba in prayer. This law cannot be contested and ijtiḥad is not open to question it, but facing the Qiblah must be straight at the Kaaba or the Haram mosque, this is an area that allows for polemics that are open to ijtiḥad to see which one is more appropriate to apply.

The obligation to face the Qibla in prayer is the QS; al-Baqarah [2];144 *"Indeed, We see you ' O Prophet ' turning your face towards heaven. Now We will make you turn towards a direction ' of prayer ' that will please you. So turn your face towards the Sacred Mosque ' in Mecca ' —wherever you are, turn your faces towards it. Those who were given the Scripture certainly know this to be the truth from their Lord. And Allah is never unaware of what they do."*

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<sup>45</sup> Abdul Azis, "Pembagian Waris Berdasarkan Tingkat Kesejahteraan Ekonomi Ahli Waris Dalam Tinjauan Maqāshid Shari'ah" *De Jure: Jurnal Hukum dan Syari'ah*, Vol. 8 No. 1 (June, 2016), 48-63

<sup>46</sup> Muḥamad Syahrūr, *Nabw Ushūl Jadidab li al-Fiqh al-Islami: Fiqh al- Mar'ah*, (Damaskus: al-Ahālī li al-Tibā'ah wa al-Nasyr wa al-Tauzī, 2000),p. 221

The verse's focus on the command to face the Qiblah is "Sathral Masjidil Haram" (direction of Masjidil Haram). Some commentators interpret the word "Masjidil Haram" as "ka'bah". While the word "syathrah" in the Arabic dictionary has two meanings, namely 'ainun and wajhun. If those who use the first meaning (wajhun) the consequences must be straight on the building of the Kaaba. If the second meaning is used, the consequences do not have to be straight from the field of building the Ka'bah, the important thing is to lead to the Ka'bah. The first meaning, in its implementation the people will experience difficulties. Because the Kaaba building only has a width of approximately 11 meters, the rows that people make when praying outside the Grand Mosque in a straight position (not circular as in the Haram Mosque) exceed the width of the Kaaba. So the consequence is that not all worshipers can face straight to the Kaaba. It is obligatory to face straight towards the Kaaba only those who pray in the Haram to deal with this problem. While praying in other than the Grand Mosque there is no obligation to face straight to the Kaaba<sup>47</sup>. The determination to face straight specifically for those who pray in the Grand Mosque and not obligatory for those who pray in other than the Grand Mosque is a middle way between having to face straight to the Ka'bah and not having to face straight to the Ka'bah.

## CONCLUSION

Many observers have carried out the study of classical methods in the interpretation of the Qur'an to maintain and re-actualize the treasures of classical Islamic sciences. It is also true for contemporary methods of interpreting the Qur'an in the context of innovation and refreshment as well as efforts to meet the demands of the times. These two noble efforts need to be appreciated, even though among the supporters of the two methods of interpretation there are not a few who claim the truth and deny the other. The study that the author conducted concluded that between classical methods and modern methods in the interpretation of the Qur'an can be bridged and mediated by considering the maqashsd shari'ah approach, considering the text and context, between qath'i and dhanni and between ushul and furu' in interpretation of the Qur'an. In an effort to find a middle ground between classical methods and modern methods in the interpretation of the Qur'an, what the author has done is still not adequate, because the author has only taken four aspects of the approach that according to the author can bridge the difference between the supporters of the two methods of interpreting the Qur'an, namely classical methods and modern or contemporary methods. There are still other aspects that can be considered for further development of efforts to find a middle way between the two camps of the method of interpreting the Qur'an. The author hopes that this will attract the attention of experts to study further.

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<sup>47</sup> Detailed explanation of the issue of facing the Qibla. Ngamilah, " Polemik Arah Kiblat dan Solusinya dalam Perspektif al-Qur'an", *Millati: Journal of Islamic Studies and Humanities*, Vol I No. 2, (December, 2016), p. 81-102

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