

Contextualization Of Manhaj Tahlili (Quraish Shihab's Response to Contemporary Issues in the Interpretation of the Noble Qur'an)

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Abstract: Contemporary Qur'anic interpretation faces a significant challenge in the form of a persistent gap between the revealed text and continuously evolving social realities. This article aims to examine in depth how M. Quraish Shihab contextualizes the *tahlili* approach in responding to contemporary issues through his monumental work, *Tafsir Al-Misbah*. The study employs a qualitative descriptive-analytic approach grounded in library research methodology. The primary data source is *Tafsir Al-Misbah* by M. Quraish Shihab, while secondary sources comprise a range of peer-reviewed journals, classical and modern works of Qur'anic exegesis, and other relevant supporting literature. Data were analyzed through content analysis and comparative-critical methods. Three principal findings emerge from this study: first, Quraish Shihab actualizes social verses by employing a contextualization mechanism that integrates linguistic, historical, and sociological approaches; second, the *wasathiyah* mindset serves as the epistemological framework for cultivating inclusive and humanistic human relations; and third, Quraish Shihab's exegesis functions simultaneously as social critique and as an instrument of moral reorientation for modern society. This study recommends that Quraish Shihab's contextual exegetical approach be adopted as a developmental model for Qur'anic studies in Indonesia, one that is responsive to contemporary social and cultural dynamics.

Keywords: *Manhaj Tahlili, Quraish Shihab, Qur'anic Exegesis.*

INTRODUCTION

The Qur'an, as the sacred scripture of Islam, fulfills a dual function: it serves not only as a source of spiritual guidance but also as a comprehensive framework for social, cultural, and civilizational life, embodying divine values that inform the development of modern Islamic civilization.¹ This reality has rendered Qur'anic exegesis (*tafsir*) one of the most dynamic disciplines within the Islamic intellectual tradition. In the Indonesian context, the study of *tafsir* has undergone significant development commensurate with the growing awareness among Muslims of the importance of understanding the Qur'an contextually.² The demand for an exegetical tradition capable of addressing actual contemporary concerns has intensified alongside the rapid pace of social change. Issues such as pluralism, human rights, gender equality, and the moral crises of modern society necessitate normative foundations drawn from revelatory sources presented in a manner that is both fresh and relevant.³

Contemporary exegetes have responded to these challenges through several distinct intellectual currents. Traditionalist scholars argue that classical methods of *tafsir* remain adequate and that no radical methodological innovation is necessary. Reformist thinkers, including Fazlur Rahman, Mohammed Arkoun, and Nasr Hamid Abu Zayd, however, advocate for a fundamental deconstruction of exegetical methodology to meet the demands of the present age. Between these two poles, a moderate school has emerged that seeks to preserve the substance of classical methods while adapting them to contemporary contexts.⁴ M. Quraish Shihab occupies a distinctive position as a representative of this moderate orientation. He employs the *manhaj tahlili* an analytical, verse-by-verse method – yet enriches it with a contextual sensibility that is richly responsive to Indonesian social realities.⁵

Prior scholarship has examined the methodology of *Tafsir Al-Misbah* from various perspectives. Nashruddin Baidan analyzed its exegetical character and identified a dominant *adabi ijtima'i* (social-literary) orientation. Islah Gusmian examined the systematization of modern Indonesian *tafsir* writing and positioned *Al-Misbah* as the apex of Indonesian exegetical development.⁶ Ahmad Izzan, for his part, focused on the hermeneutic dimensions of the work. Nevertheless, none of these studies has specifically investigated how the contextualization of *manhaj tahlili* is operationalized in responding to three principal contemporary issues: the

¹Rizki Ananda, Achmad Abubakar., dan Halimah Basri, "Studi Kritis Terhadap Proses Nuzulul Qur'an Pendekatan Historis Dan Teologis," *Iqtishaduna: Jurnal Ilmiah Mahasiswa Hukum Ekonomi Syariah*, 7.2 (2026), 1585.

²Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir* (Yogyakarta: Idea Press, 2015), h. 32-35

³ Eko Darmawan, "Perkembangan Tafsir Indonesia", *Mashadiruna* 3.2 (2024): 103.

⁴ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), h. 1-11.

⁵Nasr Hamid Abu Zayd, *Naqd al-Khithab al-Dini* (Kairo: Sina li al-Nasyr, 1994), h. 63-70.

⁶Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika hingga Ideologi*. (Yogyakarta: LkiS, 2013), h. 65.

actualization of social verses, the epistemology of *wasatīyah*, and social critique directed at modern society.⁷ It is precisely this gap in the existing literature that the present study seeks to address.

The significance of this study resides in several dimensions. Academically, it enriches the corpus of contemporary Indonesian *tafsir* scholarship with a more systematic analysis of the mechanisms of contextualization. Practically, its findings may serve as a reference for exegetes, religious educators, and Muslim leaders seeking to develop a responsive exegetical approach. Socially, a deeper understanding of how the Qur'an addresses contemporary issues through the thought of Quraish Shihab may contribute to the strengthening of religious moderation in Indonesia.⁸

The central argument advanced in this study is that Quraish Shihab's contextualization of the *manhaj tahlili* constitutes not merely a methodological adaptation but an epistemic breakthrough that positions the Qur'an as a living text that continues to speak to every generation. The theoretical framework deployed in this study encompasses Fazlur Rahman's theory of Qur'anic contextualization with its emphasis on the *double movement* between text and context Gadamerian hermeneutics concerning horizons of understanding, and the theory of Islamic *wasatīyah* as developed by Yusuf al-Qaradawi and Quraish Shihab himself.⁹

RESEARCH METHODOLOGY

A clearly articulated research methodology is an indispensable component of any scholarly work, as it serves as the guiding framework that directs the entire research process.¹⁰ This study is a library research (*library research*) employing a qualitative descriptive-analytic approach. This approach was selected for its capacity to enable an in-depth exploration of exegetical texts while simultaneously situating them within their relevant socio-historical contexts.¹¹ Primary data were obtained from *Tafsir Al-Misbah* by M. Quraish Shihab, while secondary data were gathered from a range of supporting literature, including peer-reviewed journals, works on *tafsir* methodology, and other relevant publications by Quraish Shihab. Data analysis employed a combination of content analysis and comparative-critical methods.

⁷ Ahmad Izzan, *Metodologi Ilmu Tafsir* (Bandung: Tafakur, 2011), h. 202-207.

⁸ M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Al-Qur'an* (Jakarta: Lentera Hati, 2013), h. 5-7.

⁹ Fazlur Rahman, *Islam* (Chicago: University of Chicago Press, 1984), h. 19-22. Teori double movement Rahman menekankan perlunya bergerak dari teks ke konteks historis, kemudian kembali ke konteks kekinian.

¹⁰ Mariani Idris et al., "Pemikiran Anre Gurutta Muhammad Abduh Pabadja Tentang Lailatul Qadr Dalam Rekaman Suara Di Radio Mesra Pare-Pare," 2.2 (2022), 112.

¹¹ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an* (Yogyakarta: Pesantren Nawesea Press, 2017), h. 45-52.

RESULTS AND DISCUSSION

The Mechanism of Actualization of Social Verses

Peneliti One of the most salient dimensions of Quraish Shihab's contextualization of the *manhaj tahlili* is the mechanism by which he actualizes social verses. Actualization, as understood here, refers to the process of rendering Qur'anic meanings relevant to contemporary social conditions without betraying the authenticity of the text. Quraish Shihab develops this mechanism through three interrelated methodological steps: first, rigorous linguistic analysis; second, the investigation of historical context (*asbāb al-nuzūl*); and third, a reading of the contemporary sociological context.¹²

In actualizing social verses, Quraish Shihab frequently references verses that address justice, care for the vulnerable, and social responsibility. One of the principal verses invoked is the word of Allah, the Almighty, in QS Al-Hujurat/49:13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Translation:

"O humankind! Indeed, We have created you from a male and a female and made you into peoples and tribes so that you may come to know one another. Verily, the most honourable among you in the sight of Allah is the most God-fearing. Indeed, Allah is All-Knowing, All-Aware."¹³

In his commentary on this verse, Quraish Shihab does not confine himself to a literal explanation of the text; rather, he actively relates it to the reality of pluralism in Indonesia. He asserts that the phrase *li-ta'ārafū* ("so that you may come to know one another") carries an active and progressive dimension, far exceeding the passive acknowledgment of difference. In his view, positive cross-ethnic and cross-cultural interaction constitutes a moral imperative of the Qur'an that must be realized in concrete social life.¹⁴ This mode of actualization illustrates how the *manhaj tahlili* grounded in the analysis of individual verses—can generate interpretations that are profoundly relevant to Indonesia's plural national identity.

The actualization mechanism is equally evident in Quraish Shihab's commentary on verses relating to socio-economic responsibility. QS Al-Mā'un/107:1-3 offers a particularly instructive example:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا يُحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾

Translation:

1. Have you seen the one who denies the Religion?

¹²Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an* (Yogyakarta: Pesantren Nawesea Press, 2017), h. 45-52.

¹³ <https://quran.kemenag.go.id/>

¹⁴ M. Quraish Shihab, *Tafsir Al-Misbah*, Vol. XII, h. 616

2. That is the one who drives away the orphan
3. and does not encourage the feeding of the poor.¹⁵

Quraish Shihab interprets this surah by emphasizing that denying religion (*yukazzibu bi-l-dīn*) does not refer solely to doctrinal rejection of religious truth; more significantly, it manifests in the neglect of social function. Through linguistic analysis, Quraish Shihab explains that the word *yukazzibu* derives from the root *kazzaba*, meaning to actively pronounce something a lie, signifying that one who professes faith yet disregards the weak has, in effect, denied the very essence of religion.¹⁶ This form of actualization is deeply pertinent to the phenomena of poverty, social inequality, and the attenuation of social conscience in contemporary Indonesian society.

Furthermore, in actualizing social verses, Quraish Shihab develops what Mustaqim has termed “transformative exegesis”, an interpretive approach that not only explicates the meaning of the text but also impels social transformation. This is evident in his commentary on Surah Āl ‘Imrān 3:110, concerning the concept of the *khairu ummah* (“the best community”), wherein he affirms that this distinction can only be attained through concrete action enjoining good and forbidding evil in specific social contexts rather than through a mere assertion of identity.¹⁷ The actualization mechanism embedded in Quraish Shihab’s *manhaj tahlili* thus reveals a successful synthesis between the depth of textual analysis and a keen sensitivity to social reality.

The Epistemology of Wasatīyah in Human Relations

Reality The concept of *wasatīyah* (Islamic moderation) constitutes one of the most fundamental epistemological pillars of Quraish Shihab’s exegetical thought. His understanding of *wasatīyah* extends beyond a mere middle position between two opposing extremes; it functions as a comprehensive paradigm that foregrounds balance, justice, and inclusivity as core values in building human relations.¹⁸ Within the context of Qur’anic interpretation, this framework of *wasatīyah* is reflected in the manner in which Quraish Shihab approaches verses governing relations between Muslims and non-Muslims, between the individual and society, and between rights and obligations.

The normative foundation of this epistemology rests upon the word of Allah in QS al-Baqarah/2:143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

Translation:

¹⁵ <https://quran.kemenag.go.id/>

¹⁶ M. Quraish Shihab, *Tafsir Al-Misbah*, Vol. XV, h. 543.

¹⁷ M. Quraish Shihab, *Tafsir Al-Misbah*, Vol. II, h. 173

¹⁸ M. Quraish Shihab, *Wasathiyah: Wawasan Islam tentang Moderasi Beragama* (Jakarta: Lentera Hati, 2019), h. 89-91.

“And thus We have made you a median [and just] community that you will be witnesses over the people and the Messenger will be a witness over you.....”

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In his commentary on this verse, Quraish Shihab undertakes a notably thorough linguistic exploration of the term *wasat*. He explains that in classical Arabic, *wasat* does not merely denote geometrical centrality; it also conveys the senses of “the chosen,” “the finest,” and “the most noble.” Quraish Shihab cites the view of Ibn ‘Āshūr, who defines *wasat* as “that which is just and select” (*al-’adl wal-khiyār*). On the basis of this analysis, Quraish Shihab constructs the argument that the designation *ummah wasat* entails a moral obligation to serve as an exemplar of civility in the community of nations.²⁰

In the domain of human relations, Quraish Shihab operationalizes the *wasatīyah* paradigm across three dimensions. The first is theological: the recognition that all human beings are creatures of Allah endowed with equal dignity (*karāmah insāniyyah*). The second is ethical: the obligation to act justly even toward those of different convictions. The third is social: a commitment to building an inclusive civilization grounded in the principles of *ta’āraf* (mutual acquaintance), *tafāhum* (mutual understanding), and *tasāmuḥ* (tolerance).²¹

The *wasatīyah* framework is also discernible in Quraish Shihab’s commentary on verses pertaining to interreligious relations. A central text in this regard is QS al-Mumtaḥanah/60:8:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

Translation:

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes—from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”²²

Quraish Shihab interprets this verse in a profoundly contextual manner, employing it as a normative foundation for harmonious relations between Muslims and non-Muslims within the framework of the modern nation-state. He underscores that the command *tabarrūhum* (“be righteous toward them”) employs the word *birr* the highest category of goodness in the Qur’anic ethical lexicon, the very term used to denote filial piety toward parents. This lexical choice signifies that kindness toward non-Muslims who are not hostile constitutes a powerful moral imperative, far exceeding the bounds of passive tolerance.²³

¹⁹ <https://quran.kemenag.go.id/>

²⁰ M. Quraish Shihab, *Tafsir Al-Misbah*, Vol. I, h. 342.

²¹ Quraish Shihab, *Islam yang Saya Pahami: Keragaman itu Rahmat*. (Jakarta: Lentera Hati, 2018), h. 89-91

²² <https://quran.kemenag.go.id/>

²³ M. Quraish Shihab, *Tafsir Al-Misbah*, Vol. XIV, h. 176-177

In the broader domain of human relations, Quraish Shihab's *wasatiyah* also bears upon issues of human rights, gender equality, and the protection of marginalized communities. He interprets Surah al-Nisā' 4:135, concerning the establishment of justice, as a universal normative foundation admitting of no discrimination whatsoever. He maintains that Islam had, in fact, pioneered the principles later codified in the Universal Declaration of Human Rights (UDHR) of 1948, long before such concepts gained currency in the West.²⁴ This approach to *wasatiyah* demonstrates how the *manhaj tahlili*, in the hands of Quraish Shihab, can serve as an effective instrument for building dignified inter-civilizational dialogue.

Beyond this, Quraish Shihab's *wasatiyah* critically engages with two forms of extremism threatening religious life: liberal extremism, which reduces religion to a private matter devoid of social dimension, and conservative extremism, which claims a monopoly on truth and rejects dialogue with modernity. He develops what Machasin has described as *Islam rahmatan li-l- 'ālamīn* at the practical level not merely as a slogan by demonstrating that every interpretation of the Qur'an must ultimately serve the universal advancement of human dignity.²⁵

Social Critique and Moral Reorientation of Modern Society

Kesimpulan The third dimension of Quraish Shihab's contextualization of the *manhaj tahlili* is its function as social critique and as an instrument of moral reorientation. In *Tafsir Al-Misbah*, it is abundantly evident that Quraish Shihab does not merely offer academic explanations of Qur'anic verse meanings; he actively employs the text as a mirror that reflects the social and moral realities of contemporary Indonesian society. This approach aligns with what Hassan Hanafi has conceptualized as "leftist hermeneutics" within the Islamic tradition an interpretation that proceeds from a deep concern for the condition of the Muslim community toward transformative enlightenment.²⁶

Quraish Shihab's social critique through *tafsir* is most explicitly manifested in his commentaries on verses concerning corruption, the arrogance of power, and the disregard for human values. A particularly salient scriptural reference is QS al-Baqarah/2:188:

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

Translation:

"And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]."²⁷

²⁴ M. Quraish Shihab, *Wasathiyyah: Wawasan Islam tentang Moderasi Beragama* (Jakarta: Lentera Hati, 2019), h. 234-238

²⁵ Machasin, *Islam Dinamis, Islam Harmonis: Lokalitas, Pluralisme, Terorisme* (Yogyakarta: LKiS, 2014), h. 93-97.

²⁶ Hassan Hanafi, *Al-Turats wa al-Tajdid* (Beirut: Dar al-Tanwir, 1981), h. 15-22

²⁷ <https://quran.kemenag.go.id/>

In commenting on this verse, Quraish Shihab articulates a sharp critique of the practices of corruption and collusion that have become pervasive in modern society. He draws particular attention to the phrase *wa-antum ta'lamūn* ("while you know") as a marker of the moral consciousness that has been betrayed. In his view, the wrongdoing of corruption is morally more dangerous than ordinary crime, precisely because it is committed in full awareness of its transgressive nature. Quraish Shihab links this interpretation to the phenomenon of systemic corruption that undermines the foundations of socio-economic life, affirming that the Qur'an issued an early and unequivocal warning against precisely this form of social pathology.²⁸

The social-critical dimension is equally apparent in Quraish Shihab's commentary on verses addressing arrogance and the abuse of power. Surah al-Qaṣaṣ 28:76-82, recounting the narrative of Qārūn, provides him with a vehicle for critiquing the mentalities of materialism and feudalism that continue to pervade various strata of society. The figure of Qārūn endowed with immense wealth yet consumed by pride and heedless of his social obligations is presented by Quraish Shihab as an allegory for those who wield power and capital while disregarding their responsibilities toward the wider community.²⁹

For the moral reorientation of modern society, Quraish Shihab draws upon verses addressing character formation and ethical virtue. QS al-Isrā' /17:37 stands as one of the key texts in this regard:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

Translation:

"And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height."³⁰

Quraish Shihab interprets the prohibition *tamshi fi l-arḍi maraḥan* ("walk not upon the earth exultantly") as a metaphor of broad and profound import. Linguistically, the word *maraḥan* denotes an excessive elation rooted in arrogance. In the context of modernity, Quraish Shihab actualizes this prohibition as a critique of the mentality of superiority that frequently characterizes social relations whether predicated on ethnicity, social class, educational attainment, or power. He affirms that the modern individual, intoxicated by technological and material progress, must return to the fundamental awareness that true nobility is born solely from piety and humility.³¹

The moral reorientation espoused by Quraish Shihab also encompasses an environmental dimension. In his commentary on Surah al-Rūm 30:41, concerning corruption in the land and sea (*fasād fi l-arḍ*), he explicitly connects the notion of corruption to irresponsible exploitation of natural resources, industrial pollution,

²⁸ M. Quraish Shihab, Tafsir Al-Misbah, Vol. I, h. 477-479

²⁹ M. Quraish Shihab, Tafsir Al-Misbah, Vol. X, h. 396-414.

³⁰ <https://quran.kemenag.go.id/>

³¹ M. Quraish Shihab, Tafsir Al-Misbah, Vol. VII, h. 455-457

and the degradation of ecosystems that characterize modern civilization. Quraish Shihab affirms that humanity's role as *khalīfah fi l-ard* (steward upon the earth) must not be construed as license to exploit nature, but rather as a sacred trust to nurture and preserve it for future generations.³²

Within a more systematic framework of moral reorientation, Quraish Shihab develops what may be termed a "contextual Qur'anic ethics" – a system of moral values derived from the Qur'an yet articulated in language and relevance accessible to modern society. He does not adopt a *fiqhī* approach that tends toward legalistic-normative prescriptions; rather, he employs an *akhlāqī* approach that more intimately engages the dimensions of inner awareness and self-transformation. This distinguishes his social exegesis from numerous other exegetical works that foreground legal considerations. Quraish Shihab appears to recognize that genuine moral reorientation can only occur through transformation at the level of deep consciousness, and not merely through behavioral change externally imposed.³³

CONCLUSION

This study has demonstrated convincingly that M. Quraish Shihab's contextualization of the *manhaj tahlili* in *Tafsir Al-Misbah* represents a highly significant intellectual contribution to the development of contemporary Qur'anic exegesis in Indonesia. Three principal findings have been established. First, the actualization mechanism for social verses developed by Quraish Shihab synthesizes with exceptional skill the rigor of linguistic analysis, historical sensitivity, and sociological awareness, producing an exegesis that is not only scholarly but also grounded and responsive. Second, the *wasathiyah* epistemology he constructs is not a merely compromising middle path, but a robust epistemic paradigm for cultivating human relations that are just, inclusive, and dignified amidst diversity. Third, the function of *Tafsir Al-Misbah* as social critique and as an instrument of moral reorientation reveals that exegesis, at its highest level, constitutes a prophetic calling to civilizational transformation.

This study advances several important recommendations. Academically, Quraish Shihab's contextual *manhaj tahlili* approach should be incorporated as a primary reference in *tafsir* curricula at Islamic institutions of higher learning, offering a balanced alternative between traditionalism and modernism. Practically, preachers, religious educators, and community leaders should adopt the spirit of this contextualization in their communication of Qur'anic messages, so as to remain relevant to the challenges of the age. From a scholarly standpoint, there remains considerable scope for further research, including comparative studies of Quraish Shihab's contextualization method and those of contemporary exegetes from other

³² M. Quraish Shihab, *Tafsir Al-Misbah*, Vol. XI, h. 78-80

³³ Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika hingga Ideologi*, h. 287-289.

parts of the Muslim world, as well as investigations into the reception and influence of *Tafsir Al-Misbah* on Islamic thought in Indonesia across various domains of life.

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