
DEVELOPMENT OF THEORETICAL STUDY OF SOCIAL INTERPRETATION (SOCIAL RELATIONS)

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ABSTRACT

This research explores the application of Qur'anic social interpretation in social relations to address the complexity of contemporary social issues. This research aims to bridge the understanding of the Qur'anic teachings with their application in daily social dynamics, given the urgency of increasing social problems. Using a qualitative content analysis method, this study identifies and explains various social interpretations, evaluates their relevance in the modern social context, and examines the methodological differences between classical and contemporary interpretive approaches. The research focuses on the historical development of social tafsir, the influence of important figures such as Al-Sayyid Jamaluddin al-Afghani and Muhammad 'Abduh, and the application of tafsir in the context of multiculturalism and social justice. The results of this study are expected to produce strategies to promote social harmony through the application of inclusive and adaptive tafsir. The implications of the research show that a more inclusive understanding and application of social tafsir can be a solution in facing modern social challenges.

Keywords: Social Interpretation, Social Relations, Qur'an, Social Harmony.

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INTRODUCTION

The theoretical study of social Interpretation developed in line with the understanding that the Qur'ān is a sacred text and a dynamic source of social guidance. Social relations, which include interactions between individuals and individuals, individuals and groups, and groups and groups, determine the cohesion and functioning of society. This research recognizes the importance of tafsir and integrates Qur'anic teachings with today's complex social realities, opening up space to address modern challenges such as social inequality, discrimination, and conflict. Given contemporary social developments, there is a need to identify relevant and applicable tafsir approaches.

The Qur'an is a comprehensive book that governs human life. The Qur'an is a guide (hudan) for those who believe and a differentiator (furqān) between the true (ḥaq) and the false (bāṭil). (Muhammad, 2013). One of the most important concerns in the Qur'an is the verses that regulate human relations (hablu min al-nās), which are called social relations. The relationship between one individual and another in a community certainly requires rules and guidelines. Without clear rules and certain boundaries, human life will certainly experience chaos and destruction. Humans with various backgrounds and ways of thinking will maintain their respective egoism to maintain their existence. Therefore, the Qur'an regulates social relations to create a safe and harmonious life. (Amin, 2022).

In recent centuries, from the 20th century to the present, a new view of the Qur'ānic teachings has taken shape (Zm, 2024),

والإسلام مع ظهور الحركة الاجتماعية التي قام بها السيد جمال الدين الأفغاني (ت 1315هـ) في مصر، وتلميذه محمد عبده (ت 1323هـ)، وقد تبلورت هذه الحركة في الاتجاه الاجتماعي في التفسير (1)، وتجسدت في تفاسير عديدة، مثل تفسير المنار لمحمد رشيد رضا - وإن ابتعد مؤلفه في بعض الموارد عن أهداف الأفغاني وعبده في المنار (2) - وقد استمر التفسير الاجتماعي على هذا المنوال في جميع البلدان الإسلامية، فكان الشيخ أحمد مصطفى المراغي، في تفسير المراغي وسيد قطب في ظلال القرآن في مصر

And Islam with the emergence of social movements carried out by Sayyid Jamal al-Din al-Afghani) al-Asad Abadi (died 1315 AH) in Egypt, and his disciple Muhammad Abduh (died 1323 AH). Social direction in tafsir (1), and manifested in many tafsir, such as Muhammad Rashid Reda's Tafsir Al-Manar - although the author deviated in some ways from the aims of Al-Afghani and Abduh in Al-Manar (2) - and social Interpretation continued on this path. This happens in all Islamic countries, and it was the case with Sheikh Ahmed Mustafa Al-Maraghi, in Tafsir Al-Maraghi and Sayyid Qutb in The Shadow of the Qur'an in Egypt,

والقاسمي في محاسن التأويل في سوريا، والعلامة الطباطبائي في الميزان وآية الله مكارم الشيرازي في تفسير نمونه، وآية الله الطالقاني في برتوي از قرآن في إيران ومحمد جواد مغنية في الكاشف في لبنان. وقد يقترن الاتجاه الاجتماعي مع الاتجاهات العصرية :
الجهادي التربوي الإرشادي، والتقري ما قد يؤدي إلى ظهور الحركات الثورية والإصلاحات الاجتماعية

Al-Qasimi in The Primacy of Tafsir in the Levant, Allama Tabatabai in Al-Mizan, Ayatollah Makarem Al-Shirazi in Tafsir Namouna, Ayatollah Al-Talqani in Partoyi Az-Qur'an in Iran, and Muhammad Jawad Mughniyeh in Al-Kashif in Lebanon. Social trends can be combined with modern trends: A guide to the education of jihadists and a forecast of what might lead to the emergence of revolutionary movements and social reforms.

وكان هذا الاتجاه المقترن مع الاتجاهات العصرية)، من أكثر الاتجاهات التفسيرية رواجاً في العصر الحاضر، في كل سنة يُعرض تفسير جديد في هذا المنهج. وقد أشار الذهبي إلى الاتجاه الاجتماعي وامتنيازاته، وأشكل عليه بأنه يعطي مساحة كبيرة للعقل في التفسير، ويقوم بتأويل بعض الحقائق الشرعية إلى المجاز

Combined with modern trends, this trend is one of the most popular interpretive trends of the current era. Every year, a new interpretation of this approach emerges. Al-Dhahabi refers to the social trend and its idiosyncrasies and criticizes it for giving a lot of mind space in Interpretation and interpreting some legal facts into metaphors, while in Indonesia, the emergence of Al-Azhar's work with Mufasir Buya Hamka and Tafsir Al-Misbah by M.Quraish Shihab.

Apart from the advantages and disadvantages of Tafsir Ijtima'i, Tafsir Ijtima'i is an analysis of how to formulate the problems of social issues that have been regulated in the Quranic verses so that the Qur'an as a guide to overcome and deepen the understanding of social relations. It includes identifying various interpretations of social Interpretation and explaining how these interpretations can be used to support social harmony by evaluating their practical application in different contexts. This research aims to find out and analyze the development of theoretical studies of social Interpretation.

METHOD

This research uses a multidisciplinary approach, combining library research methods, religious texts, scientific analysis, and descriptive qualitative research. Library research is research that uses library materials related to the discussion in this study, both primary, secondary, and tertiary materials and materials that can support this research. Data will be collected through a literature review of Qur'anic Interpretation and analysis of related documents. Data analysis techniques include thematic analysis to identify patterns and relationships in the text related to social relations and their Interpretation. Using the qualitative content analysis method, the study delves into the tafsir literature, from classical to contemporary, and involves in-depth interviews with tafsir scholars. The analysis focuses on identifying major themes, methodological comparisons between different tafsir approaches, and evaluating their practical applications in influencing and improving social relations.

This comprehensive approach ensures in-depth research, generates new insights into how social Interpretation can address current social relations challenges, and provides practical and relevant recommendations for more effective social policy and practice. Primary data sources are those obtained directly from the first/source obtained directly to the researcher without going through intermediaries, and 80% are scientific journals from the entire bibliography published in the last 10 years. The other 20% can include articles or research reports (theses, books, and other related publications). Secondary data sources, which are data sources obtained by researchers indirectly from the source, are obtained through the intermediary of other people or other documents. Secondary data, in this research, is divided into two: magazines, newspapers, TV, internet, Youtube, and electronic media. Data sources derived from documents that can complement primary and secondary data, such as dictionaries, encyclopedias, and cumulative indexes. Apart from some of the literature mentioned above, as support, researchers also refer to various scientific articles, official documents and the internet.

Data collection is an effort made to collect or collect various kinds of information that are relevant and related to the topic or problem that will or is being researched. At the same time, The data collection technique that researchers use in this study is a documentation study. Documentation study is one of the methods of collecting and retrieving data by recording and analyzing existing documents to obtain a picture or point of view from these documents. Qualitative analysis uses a case study approach. Data will be collected through a literature review of Qur'anic interpretations and analysis of related documents. Data analysis techniques include thematic analysis to identify patterns and relationships in the text relating to social relations and their Interpretation. Using qualitative content analysis methods, the research delves into the tafsir literature, from classical to contemporary, and involves in-depth interviews with tafsir scholars. The analysis focuses on identifying major themes, methodological comparisons between different tafsir approaches, and evaluating their practical applications in influencing and improving social relations.

This comprehensive approach ensures in-depth research, generates new insights into how social interpretations can be used to address current challenges in social relations, and provides practical and relevant recommendations for more effective social policy and practice. Analysis and Interpretation examine the data collected and interpret the findings in the context of religious studies. Using this methodology, the research seeks to provide an objective and informed analysis of this inherently interdisciplinary topic.

RESULTS AND DISCUSSION

History of the Development of Social Interpretation

Historical overview of Tafsir Ijtima'i (Al Adabi Al-Ijma'i)

Just as the Qur'ān discusses the beliefs and regulations required of human beings, it also sheds light on many topics related to their social and individual lives. This dimension of the Qur'ān has been around for a long time and was brought to the attention of the muftis when they discussed verses relating to social aspects with research and Interpretation.

Matters related to at-tafsir al-ijtima'iyah, a style of Interpretation of Ijtima'i in Indonesian with a social community style. Talking about the history of the emergence of the Ijtima'i style in the early phases of the concentration of scholars in interpreting the Qur'an is more on the issue of creed, legal issues, and personal laws (family law than criminal law and various laws that are more personal). There have not been many studies that talk about or discussions related to Bill hayatil Ijtima ihwal Ferdi al-insan so related to social life in society and the individual life of a human being, meaning both his personal life and social life (Asad, 2023). As for the tafsir that focuses on social problems or what we call tafsir al-Ijtima'i, has only emerged in the last centuries, at least in the category of modern centuries, and it coincides with the rise of the glory of Islam or what we know as pan-Islamism (Zm, 2024)"

Origins and Early Influences Social tafsir emerged as a response to people's need to understand the Qur'ān in a broader context than just a religious text (Wadud, 2022). The beginnings of social exegesis are often associated with the rise of reformist thought in the Islamic world, which viewed the Qur'ān as a source of solutions to contemporary social problems.

The role of Al-Sayyid Jamaluddin al-Afghani and Muhammad 'Abduh Al-Sayyid Jamaluddin al-Afghani and his student Muhammad 'Abduh were key figures in popularizing social tafsir. They sought to adapt Islamic teachings to the challenges of modernity, emphasizing the importance of rationality and science. Their interpretations paved the way for a more dynamic and applicable interpretation of the Qur'an in addressing social problems (A. Rahman, 2021).

Development and Diversification of Social Interpretation in a Global Context Over time, social Interpretation has developed and diversified, with various interpreters from different parts of the world offering their perspectives (Sara T, 2021). This reflects how different cultural and political contexts influence the Interpretation of religious texts. Globalization has expanded the reach of social Interpretation, encouraging intercultural dialogue and enabling a wider exchange of ideas between Muslims worldwide (Ahmed, 2023).

Criteria for Analysis: The analysis should be systematic and clear, providing accurate historical context and explaining how social tafsir has adapted to various challenges. Important details should include the influence of key figures, changes in methodology, and the global impact of interpretive shifts in Qur'anic exegesis.

In the context of the historical development of social tafsir and the role of figures such as Al-Sayyid Jamaluddin al-Afghani and Muhammad 'Abduh, the discussion is generally not based on statistical data, but rather on text analysis, historical influences, and ideological interpretations. The history of social tafsir is generally studied through literature reviews, biographies of figures, and analysis of their works, not through statistical data.

However, the importance and influence of social tafsir can be seen from the adoption and discussion of their ideas in academic literature and among the wider public, which shows the spread

and acceptance of their concepts across time and geographies. This includes how their thoughts were accepted and integrated into modern Islamic education, legal reform, and politics in various Muslim countries. Jamaluddin Al-Afghani and Muhammad Abduh were important figures in the Islamic renewal movement focused on da'wah and social aspects. They used several methods in their da'wah activities:

- 1) Education and the Spread of Knowledge: They established schools and educational institutions to spread rational and scientific Islamic thought, emphasizing the importance of understanding Islam in a modern context.
- 2) Publications and Journalism: Muhammad Abduh and Al-Afghani actively wrote and published articles and journals discussing social, political, and religious issues, to enlighten and motivate Muslims to improve their social and political conditions.
- 3) Political Activism: Both engaged in political activity, encouraging Muslims to actively participate in government and society and challenging foreign colonization and domination.

Their social da'wah priorities include educational reform, political empowerment, social justice, and reform in religious practice. Their social activities include education, public discussions, and the development of Islamic thought appropriate to the challenges of the times (Laila, 2022).

The results of their da'wah include an increased awareness and understanding of Islam that is more dynamic and responsive, as well as increased political and social participation among Muslims in various regions (Haris, 2021). Their role was crucial in shaping the discourse of reform and modernization in the Islamic world that continued into the modern era (Sophia, 2022).

Al-Sayyid Jamaluddin al-Afghani and Muhammad 'Abduh tried to adapt Islamic teachings to the challenges of modernity, meaning that they tried to integrate Islamic thought with the conditions and problems that arise in modern society (Nadia, 2023). This included encouraging a more rational and scientific approach to religious Interpretation, emphasizing the importance of science and education, and understanding and responding to changing social, political, and economic needs. As such, they try to make Islam's teachings relevant and applicable to new situations and challenges facing Muslims in their era and beyond.

Jamaluddin al-Afghani and Muhammad 'Abduh managed to influence many thinkers and reformers in the Islamic world through their preaching methods that combined rationality, education, and socio-political activism. Societal responses to their efforts were mixed, with some accepting the reform ideas enthusiastically. At the same time, others opposed them as too radical or potentially disruptive to the status quo.

Both nurtured a number of cadres who continued the reform movement in various regions, including Saad Zaghlul in Egypt and others in India, Turkey, and Iran. While it is difficult to quantify exactly how many cadres they succeeded in forming, their influence in popularizing ideas of reform and social Interpretation is widespread and significant in the history of modern Islamic thought.

Jamaluddin al-Afghani and Muhammad 'Abduh influenced various countries in the Islamic world with their reform thinking, especially in the Middle East, such as Egypt, Iran, Turkey, and the Levant region. Their modernization and Islamic reform ideas also gained attention in South Asia and several other countries with significant Muslim communities.

In Indonesia, the influence of their thought was not immediately felt but had an impact through the wider Islamic reform movement that encouraged a more rational and open approach to religious Interpretation. Figures such as Ahmad Dahlan, who founded Muhammadiyah, show the

influence of similar ideologies that favored reform and education as key tools for advancing Muslim society.

In "Tafsir al-Manar," developed by Muhammad Abduh and Rashid Rida, the method used is primarily the Maudhu'i (thematic) method of Interpretation. They focused on specific themes, such as social relations. They grouped related verses to provide a comprehensive view of how the teachings of the Qur'an could be applied to address social issues relevant to modern times (Sani, 2023). This allows them to provide in-depth and applicable explanations, adapting Islamic teachings to contemporary challenges and needs.

Tafsir Al Adabi Al- Ijtima'i, Jamaluddin Al-Afghani and Muhammad Abduh

We believe the Quran can make positive changes toward happiness in this world and the hereafter. In addition, the Quran is also a guide to the path approved by Allah. However, reading it must be balanced with adequate intellectual ability and critical power. It is very important because the Qur'an must be maintained its purity as a spirit of liberation so that it always shines brightly for the social life of mankind. Both classical and contemporary exegetes have taken various approaches in reading the Quran. The indication is the plurality of interpretations and the variety of styles of Interpretation often crowd the library in every Islamic university.

Ijtima'i Interpretation is an embryo of a journey of thought and Interpretation of the Qur'an, along with changes in the paradigm of thinking about Interpretation. The implication is that the methodology of Quranic Interpretation is increasingly diverse. The conditions society faces today are different from those in the classical era. The dialog between local and global cultures provides new nuances and new challenges for the birth of methodologies that fit the characteristics of the times.

The reconstruction of the tafsir methodology is necessary in reviving religious entities to carry out social transformation (Verdiansyah, 2004). The ijtima'i tafsir paradigm must begin to be friendly with its era. Do not let the Quran tend to only be used as an object of reading, memorization, and study rather than as a fellow subject of change. The transformative spirit of the Qur'an no longer automatically erupts in every encounter of the Qur'an with its readers (Rofiah, 2004).

Beginnings and Early Influences

Social tafsir emerged as a response to society's need to understand the Qur'ān in a broader context than a religious text. The beginnings of social tafsir are often associated with the rise of reformist thought in the Islamic world that viewed the Qur'ān as a source of solutions to contemporary social problems.

The role of Al-Sayyid Jamaluddin al-Afghani and Muhammad 'Abduh Al-Sayyid Jamaluddin al-Afghani and his student Muhammad 'Abduh were key figures in popularizing social tafsir. They sought to adapt Islamic teachings to the challenges of modernity, emphasizing the importance of rationality and science. Their interpretations paved the way for a more dynamic and applicable interpretation of the Qur'an in addressing social issues.

Characteristics of Social Interpretation

Social Interpretation, as stated by Muhammad Ali al-Ridhâî, has several characteristics (Sani, 2023) (Wijaya, 2017), namely:

- a. Interpreting verses related to societal issues,
- b. Paying great attention to the problems faced by Muslims today, practicing Quranic verses in contemporary life, and providing solutions to societal problems by referring to the Quran,

- c. It does not pay attention to the tendencies (ittijâhât) of philosophy, madhhab, literary uslub and fiqh. It does not make the Quran a justification for the schools of kalam.
- d. Paying attention to the latest directions in terms of jihad against the enemies of Islam (especially Israel), Western colonialism, and closer Muslim relations.
- e. Pay attention to the teachings of education and guidance,
- f. Giving a large share to reason and the experimental and exact sciences and taking advantage of 'aqliyah and il-miah methods in Interpretation,
- g. Abstain from false and weak narrations of Israiliyyat,
- h. The explanations are simple yet concise and appropriate to the level of the community,
- i. Paying attention to doubts and questions about Islam and the Quran raised by opponents and providing answers to these doubts and questions,
- j. Interpreting verses that contradict the essence of shar'iyyah, il-miah, and certain reasoning or considering them as part of the miracles,
- k. Mufasssirs with this tendency look at verses and shar'iyyah rulings with a societal overview and do not just look at them from one angle,
- l. The mufasssirs with this tendency try to avoid taqlid and practice the Quran's societal rules according to modern society's needs in an easy-to-understand language style. Examples: Muhammad Abduh, Muhammad Rashid Rida, Tafsir Al-Manar, Egypt, 1898-1935. Ahmed Mustafa Al-Maraghi, Tafsir Al-Maraghi, Egypt, 1940s. Sayyid Qutb, Fi Zilal al-Qur'an (The Shadow of the Qur'an), Egypt, 1954-1965. Jamal al-Din al-Qasimi, Mahasin al-Ta'wil, Syria, Early 20th century. Sayyid Muhammad Husayn at-Tabatabai, Al-Mizan fi Tafsir Al-Qur'an, Iran, 1954. Naser Makarem Shirazi, Tafsir Namouna, Iran, 1990s. Muhammad Jawad Mughniyah, Al-Kashaf, Lebanon, Mid-20th century. Muhammad Taqi al-Mudarrisi, Hidayah Al-Qur'an, Not mentioned, 1986. Sayyidah Nasrat Amin (Sayyidah Isfahaniyah), Makhzan al-'Irfan, Not mentioned, 1984. Ja'far al-Subhani, Manzur Jawid, Iran, Contemporary. Mohsen Qurra'ati, Tafsir Nur, Iran, Contemporary. Muhammad al-Saduqi al-Thaherani, Al-Furqan in the Interpretation of the Qur'an, Iran, Contemporary. Sayyid Muhammad Husayn Fadlullah, From the Inspiration of the Qur'an, Lebanon, Contemporary. B. Azar Al-Shirazi and Sayyid Muhammad Baqir Hajati, Tafsir Kashaf, Iran, Contemporary. Ibrahim Al-Amili, Tafsir Al-Amali, Lebanon/Not mentioned, Before 1931. Shams al-Din Ibn al-Qayyim, Bada'i al-Tafsir, Damascus / Not mentioned, Before 1350. Muhammad Tahir ibn Ashur, At-Tahrir wa al-Tanwir, Tunisia, 1930-1973. Muhammad Azza Darwazah al-Nabulsi, Al-Hadith, Jordan / Not mentioned, Before 1980. Sheikh Makarem al-Shirazi, The Message of the Qur'an, Iran, Contemporary. Abdulmalik Abdulkarim Amrullah, Tafsir Al-Azhar, Singapore, 1990. M. Quraish Shihab, Tafsir Al-Misbah, Jakarta, Indonesia, 2002.

The Relevance of Social Interpretation in the Study of Social Relations.

The relevance of social tafsir to the study of social relations is reflected in its ability to help solve current social problems. Verses such as Surat Al-Ma'un /107:1-7, which criticizes social behavior that harms the poor and orphans, and Surat al-Balad /90:12-17 which discusses the concept of social good, are used as a basis for discussing and implementing the principles of social justice and solidarity.

The word of Allah swt in Surah Al-Ma'un / 107: 1-7, as follows,

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ وَلَا يَحْضُنْ عَلَى طَعَامِ الْمُسْكِينِ فَوَيْلٌ لِلْمُصَلِّينَ
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ الَّذِينَ هُمْ يُرَاءُونَ وَيَمْنَعُونَ الْمَاعُونَ

"Do you know those who deny the religion?", That is the one who rebukes the orphan", and does not encourage feeding the poor.", "So woe to those who pray,, ""who neglect their prayers,, "" who do riya',", and are reluctant to give aid."" (al-Ma'un /107:1-7)

The word of Allah swt in Surat al-Balad /90:12-17, means as follows,

And what makes you know what is 'aqabah' (the steep path)? ((It is) freeing a slave, ""or feeding on the day of famine, ""to a near orphan, ""or to a poor person in dire need."" Then he is among those who believe and exhort one another to patience and exhort one another to compassion." al-Balad /90:12-17)

These verses illustrate the importance of social action in Islam, prioritizing care for the needy and appreciating human values as part of faith.

How the Interpretation of the Qur'an can be applied in understanding and addressing issues of social relations in the modern era, enriching dialogue between communities and encouraging inclusive social policies, in Surah al-Hujurat / 49: 13. how Humans were created to know each other, and in Surah an-Nisa /4: 135, al-Ma'idah /5: 2, in full see the attachment Table that discusses verses related to the Interpretation of social relations (Table 1 in the Appendix).

Social tafsir figures and examples, adab al Ijtima'i' style

The following are reviewed several figures or mufasssirs whose works of Interpretation are oriented towards the style of al-adab al-ijtima 'i (Tanjung, 2014) namely:

- a. Muhammad Abduh (1266 AH/1849 AD-1905) and Rasyid Rida (1282 AH-1354 AH/1935 AD) with their work Tafsir al Quran al Karim (Tafsir al Manār).

Muhammad Abduh made this tafsir during the rise of science. His work was given to his students. The orientation of his tafsir is on the revival of the Islamic platform; Thinking about Islamic social ideas. Because according to him, it is religion that overcomes modern difficulties. The movement of Jamaluddin al-Afgani inspired his intention. Muhammad Abduh taught tafsir at al- Azhar University, Cairo, Egypt. Many of his students and pupils were attracted by the lessons he taught. One of them was Muhammad Rashid Ridha. He was very interested in the descriptions and discussions delivered by this famous teacher. Muhammad Rashid Ridha was the first to inherit Muhammad Abduh's knowledge. The results of his efforts are visible in the tafsir which he called tafsir al-Qur'anul Karim. It is also known as tafsir al Manar. It is named after the magazine al Manar that he published. His Interpretation begins with the beginning of the Qur'an and ends with Surah Yusuf /12:101, which reads:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِى الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا
وَالْحَقِّنِي بِالصَّالِحِينَ

"O my Lord, indeed you have bestowed upon me part of the kingdom and have taught me part of the ta'bir of dreams. (O Lord) Creator of the heavens and the earth, You are my Protector in this world and the Hereafter, please send me away in a state of Islam and join me with the righteous". (Yusuf:/12: 101)

However, he passed away before he could complete this tafsir. This tafseer is printed in twelve thick volumes. It is a tafseer full of ma'sur, the sayings of the salaf scholars from among the Companions and the Taabi'een. It uses the Arabic method and is based on the principles of the sunnatullah as they relate to society. The verses are explained marvelously. He lifts the veil on the meanings of the verses with ease. He explains difficult matters. He rejected the shady influences surrounding Islam that made it his enemy. Treating the ills of society with the guidance

of the Quran. Expanded by Muhammad Rashid Ridha. The goal of this tafsir is to understand the teachings of Islam, which is a religion that provides direction for humans to get happiness in this world and the hereafter.

In addition, the social problems of Muslims that get the attention of tafsir al Manar is the issue of freedom, such as freedom of religion, political freedom, as well as heresy and munkarat that infect Muslims. The following is an example of Muhammad Abduh or Rashid Ridha's Interpretation in tafsir al Manar:

In general, there is an equally important issue related to the method of Interpretation of Quranic texts that has become a common custom, namely the issue of polygamy. 10 The Quran permits polygamy, and the Quran has set a limit of four wives.

Allah's words in Surah An-Nisa /4: 3

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَّةَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

And if you fear that you will not be able to do justice to the rights of orphaned women (when you marry them), then marry two, three and four other women of your liking; then if you fear that you will not be able to do justice, then marry only one or a slave that you own. (An-Nisa'/4:3)

Muhammad Abduh explained that the verse of polygamy is related to other verses such as the one narrated by Aisha ra in Surah al Nisa'/4: 127 which means:

And you desire to marry them (the orphans)", meaning that there is a feeling in the heart to marry with the provision of wealth and beauty, so it is forbidden to marry unless his intention is truly straight from his sincere heart. (An-Nisa'/4:127)

So the conclusion according to Muhammad Abduh is that polygamy is forbidden because he is worried that he cannot be fair.

Based on this, Muhammad Abduh drew several conclusions. That the permissibility of polygamy must be accompanied by some qualifications that are very difficult to do because of the difficulty it would seem that polygamy has become a prohibition (haram). But then Muhammad Abduh further stated: Remember that the issues related to polygamy that we see and hear about have no educational element at all for the ummah. So the scholars must revisit this issue, especially the Hanafis who have decreed a form of polygamy, even though they all do not deny that the religion of Islam was revealed for the benefit and welfare of mankind, while one of its fundamental principles is to prevent harm and harmful behavior. If the religious teachings of a certain period are no longer relevant to the present, then what must be done is to change the ruling and determine it by the present, based on the ushul principle that reads: "Avoiding a harm takes precedence over attracting a benefit." The mufti then ended his statement by saying that the ruling should be changed to suit the present time. Then the mufti concluded his statement based on this basic assumption. Islam teaches that polygamy is prohibited for those who fear that they will not be able to do justice.

- b. Ahmad Mustafa al-Maraghi (d. 1945) with his work tafsir al-Maraghi

If we look at the present time, it has its characteristics. People are likelier to use a simple language style that can be understood in its intent and purpose. The main motivation for Maraghi to write tafsir is that most people are reluctant to read the existing books of tafsir. Because the existing books of Interpretation are very difficult to understand, even colored with various terms that can only be understood by people in the field of science.

Based on that al-Maraghi wrote his tafsir with several methods, namely

- 1) Present the verse at the beginning of the discussion.
- 2) Explaining words
- 3) Definition of verse in ijmal
- 4) Asbab an Nuzul if there is a saheeh narration
- 5) Putting aside science-related terms
- 6) A language style that is easily digestible by today's mindset
- 7) The rapid means of communication in modern times
- 8) Selection of the story contained in the book of tafsir
- 9) The number of juz tafsir is deliberately made into 30 volumes. Each volume consists of one juz of the Quran

c. Sayyid Qutub with his work *Fi Zilalil Quran* (under the shade of the Quran)

As a tafsir harokah (movement) Sayid Qutub sometimes differs in Interpretation with Muhammad Abduh. However, both use the style of *adab al ijtima'i*.

d. Hamka with his work *tafsir al Azhar*

The style that dominates Hamka's Interpretation is *adab al Ijtima'i* which can be seen from Hamka's background as a writer with the birth of his novels so that he strives to interpret the verses of the Koran in a language that is understood by all groups and not only at the level of academics or scholars, besides that he gave an explanation based on the ongoing social conditions (old order government) and the political situation at that time one example of his Interpretation is Hamka when interpreting the verse above (QS.al-Furqan/25: 63) in his *Al-Azhar* commentary, suggests that people who deserve to be called *Ibadur Rahman* (Servants of the Most Gracious God), are people who walk on the earth of Allah with a polite attitude, gentle, not arrogant and not arrogant, calm attitude.

e. Abdullah Yusuf Ali with his work *The Holy Quran*,

An example of Abdullah Yusuf Ali's Interpretation when interpreting Q.S.Yunus/10:99, namely: The believer should not be angry when confronted with an unbeliever, and especially he should be able to refrain from the temptation to exercise violence, such as imposing faith on others by physical coercion or by coercion of others, such as social pressure (political economy), persuading with wealth or position, or taking advantage of other artificial means. Forced faith is not faith, they should strive in a spiritual way and let God guide them."

f. M. Quraish Shihab,

He is a renowned mufassir in Indonesia who is very productive in producing works related to tafsir and the Quran. One of his monomental works is *Tafsir al- Misbah*. An example of his Interpretation of the *adab al-ijtimai* style is as follows:

According to M.Quraish Shihab, if the word *salam* found in Q.S.al- Qadar/97: 5, is understood as a word of state, nature or attitude, then we can say that the night is full of peace felt by those who meet it or we can also say that the attitude of the angels who descend on that night is a peaceful attitude towards those who are happy to meet it.

Furthermore, M.Quraish Shihab, quoting the opinion of Ibn al-Qayyim in his book *ar-Ruh* which reveals about the peace and tranquility of the heart, explains that "The heart that achieves peace and tranquility leads its owner from doubt to confidence, from ignorance to knowledge, from negligence to memory, from betrayal to trust, from *riya* to sincerity, from weakness to

firmness or sturdiness and from arrogance to self-knowledge". The values mentioned by M. Quraish Shihab above are Quranic values that if implemented in human life will create a peaceful and harmonious society.

Those whose hearts have reached peace (salam) are not affected by the glamor of worldly life and various desires that will plunge them into humiliation. In fact, if the fools (jahil) want to greet him with the intention of mocking and insulting the people who got the affection of Allah swt still say polite and full of peace as confirmed in Q.S. al-Furqan / 25: 63. This is the Interpretation with adab al-ijtima'i style.

If analyzed further, basically tafsir adab al-ijtima 'i or literary style of social culture is a new style of Interpretation that emerged in modern times. According to Muhammad Husein az-Zahabi, At-Tafsir al-Adabi al-Ijtima 'i is a style of Interpretation that explains the verses of the Qur'an based on the accuracy of the expressions arranged with straightforward language, by emphasizing the main purpose of the revelation of the Qur'an, then applying it to the social order, such as solving the problems of Muslims and the nation in general, in line with the development of society. Based on this formulation, there are four things that can be considered as the main elements of this style of Interpretation, namely:

- 1) Describe the editorial accuracy of Quranic verses.
- 2) Describe the meaning and content of the Quranic verses in beautiful sentences.
- 3) A prominent accent on the main exposition of the Quran.
- 4) The Interpretation of the verse is linked to the sunnatullah that operates in society.

The first and second elements show adabi style, while the third and fourth elements show ijtima'i style. Adab ijtima 'i style of Interpretation, as stated above that this type of Interpretation was pioneered by Sheikh Muhammad Abduh and his student Sayyid Muhammad Rashid Ridha. Abduh's goal with this style of Interpretation is to avoid the style of Interpretation of previous scholars who seemed to make the Koran detached from the roots of human life, both as individuals and as groups. Previous interpretations tended to neglect the spirit and purpose of the Quran, which is as a guide in human life. With this new effort, Muhammad Abduh tried to ground the Quran so that its purpose as guidance and mercy for humans could actually be realized in reality.

Mufasirs do not elaborate on the complexity of language in this style of Interpretation. For them, the important thing is how the mission of the Quran reaches the reader. In the Interpretation, the Quranic texts are associated with the reality of people's lives, social traditions and civilization systems, so that they can be functional in solving problems. Thus, the mufassir tries to diagnose the problems of Muslims in particular and mankind in general, and then find a solution based on the instructions of the Quran, so that it is felt that it is always in line with the times and society.

Based on the above explanation, it can be concluded that the Interpretation of Adab al Ijtima'i is a new style of Interpretation pioneered by Sheikh Muhammad Abduh and his student Rasyid Ridha with the aim that the Koran is truly a guide for mankind.

Then the main elements of the Adab al Ijtima'i style of Interpretation are: describing the accuracy of the editorial verses of the Qur'an, describing the meaning and content of the Qur'anic verses with beautiful sentence structure, prominent accentuation on the main purpose of the Qur'anic description, and Interpretation of verses associated with sunnatullah that apply in society.

It can be concluded that in the Interpretation of tafsir adab al-ijtima 'i, the texts of the Qur'an are associated with the reality of people's lives, social traditions and civilization systems, so that they

can be functional in solving problems. Thus, the mufassir tries to diagnose the problems of Muslims in particular and mankind in general, to then find a way out based on the instructions of the Koran, so that it is felt that it is always in line with the times and society.

Themes of Study from Social Interpretation Include

- a. Social relations between Muslims as in Surah Ali 'Imran /3:200 and others,
- b. The issue of Muslim unity as in Surah Ali Imran/3: 103,
- c. Muslim relations with other nations and countries as in Surah al-Nisa /4:101,
- d. Problems of Islamic government and the politics of Islamic society,
- e. Amar makruf nahi munkar, in Surah Al-Imran/3: 110
- f. Public and individual health issues,
- g. Help in the community,
- h. Issues of jihad, warfare with the enemy, colonization (isti'mâr), and Zionist- me (shugyuniyyah),
- i. The issue of human freedom (hurriyyah al-insân) and against injustice and arbitrariness,
- j. Education, teaching and the importance of knowledge in Islam,
- k. Paying attention to natural, social sciences in interpreting the Quran."

The example of the practice of social Interpretation is like the Interpretation of al-Tha- bathabai in his book, al-Mizan when interpreting in Surah Ali Imrân /3: In his Interpretation he discusses many things including humans and society, the relationship between individuals and society, freedom in Islam, integration and change in Islamic society, religion and world happiness, territory in Islamic society, the issue of hudud in Islamic countries and so on.

Development and Diversification of Social Interpretation in a Global Context

Development and Diversification of Social Interpretation in a Global Context Over time, social Interpretation has developed and diversified, with various interpreters from different parts of the world offering their own perspectives. This reflects how different cultural and political contexts influence the Interpretation of religious texts. Globalization has widened the reach of social tafsir, encouraging intercultural dialogue and enabling a wider exchange of ideas between Muslims around the world.

Diversified social exegesis refers to the process by which Qur'anic Interpretation evolves to encompass a variety of different perspectives and approaches, given the diversity of cultural and social contexts of Muslims around the world. This process involves adapting and integrating Islamic principles to unique local conditions, as well as adopting new methods of interpreting texts to address specific social challenges. This diversification enriches Islamic understanding, enabling greater dialog and exchange of ideas between diverse cultures.

The diversification of social tafsir refers to the development of methods and perspectives in the Interpretation of Qur'anic texts to meet the needs and challenges of diverse global Islamic societies. Initially, tafsir may be more focused on strict and traditional interpretations of texts that often reflect the specific geographical and cultural context in which it was developed, such as the Middle East (Ramadan, 2018).

Types of diversification that can be done include:

- a. Contextualization: Adapting interpretations to be relevant to different social, economic, and political conditions in different parts of the world (Kamali, 2018).
- b. Cultural Integration: Incorporating elements of local culture in Interpretation to make it more accessible and relevant to local people (Hefner, 2011).

- c. Interreligious and Intercultural Dialogue: Using Interpretation to facilitate understanding and dialogue between different religious and cultural groups, recognizing and valuing diversity.
- d. Modern Adaptation: Incorporating modern issues such as gender equality, social justice, and human rights in the Interpretation (Hefner, 2011).

This process of diversification helps make tafsir more inclusive and adaptive to the needs and challenges of Muslims in the era of globalization (Soroush, 2019). What is meant by "This process involves adapting and integrating Islamic principles to unique local conditions, as well as adopting new methods of interpreting texts to address specific social challenges" is that in social tafsir, interpreters seek to modify and apply Islamic teachings to suit the specific situations and needs of people in different locations.

This is done by combining Islamic values with existing local cultural and social aspects. In addition, interpreters also develop and utilize new interpretive methodologies that are more relevant to address contemporary social issues faced by the community. This process allows Islamic teachings to remain relevant and useful across diverse global contexts (Esposito & Kalin, 2011).

In social tafsir, the methods used can be varied, including the use of *al-ra'yi* (personal opinion or Interpretation) based on rational analysis. This method does not contradict tafsir *al-ma'thur* (which is based on history or tradition, such as hadith and tafsir from the salaf), as long as the Interpretation does not contradict the basic principles of the Qur'an and Hadith.

The use of *al-ra'yi* in social tafsir often aims to provide more applicable and relevant answers to modern social issues, and usually remains rooted in rigorous textual analysis and scientific considerations. This method emphasizes a balance between traditional textual understanding and contemporary rational approaches, with the main aim being to address the needs and challenges faced by contemporary society without abandoning the core teachings of Islam.

In the Maqasid Shariah approach illustrated in the principles of Ushul Fiqh, especially in Al-Burhan, this approach emphasizes the purpose or intent of Islamic law (*maqasid al-shariah*) which includes the preservation of religion, soul, mind, offspring, and property. Social Interpretation approaches that utilize this principle often seek to ensure that the Interpretation and application of Islamic law is not only based on the literal text, but also considers the end result or social impact of the application of the law, in order to achieve the welfare of the people and social justice.

In the context of social tafsir, an analytical approach that employs the principles of "Al-Burhan fi Ushul al-Fiqh" relating to Harawain (i.e. a two-pronged or cautious approach in weighing the various sides of a fiqh issue) is certainly applicable. This principle involves an in-depth understanding of text and context, and how Islamic law can be applied fairly and effectively in different social situations, in line with the main objective of the Shariah (*Maqasid al-Shariah*) to bring benefit and avoid harm to society.

Development of the Mufasirs based on the same Object of Interpretation

Based on the objects of Interpretation that are similar or close to certain themes, we can see the main focus of their works and how they deal with certain issues in their commentaries. Here is a grouping of some prominent commentators based on the main themes they explore:

a. Islamic Reform and Modernization

- 1) Jamaluddin Al-Afghani and Muhammad Abduh: These two figures focused on the modernization of Islamic education and the integration between Islamic values and modern

- ideas. They emphasized the importance of rationality in the understanding of Islam and rejected religious illiteracy or taklid (F. Rahman, 2017).
- 2) Muhammad Rashid Rida: Continuing Abduh's work, with more emphasis on political issues and the establishment of an Islamic state (Hourani, 1983).
 - 3) Fazlur Rahman: Advocating contextual and historical approaches in tafsir to answer the challenges of modernity (F. Rahman, 2009).
- b. Social Justice and Political Islam
- 1) Sayyid Qutb: Focus on social justice and rejection of modern jahiliyyah, harshly criticizing Western and Eastern societies that are not based on Islamic values.
 - 2) Abul A'la Maududi: Advocated the creation of an Islamic theocracy and a government based on Islamic law as a solution to the effects of secularism (A'la Maududi, 2016).
 - 3) Muhammad Asad: Blends Western thought with Islam, emphasizing individual freedom and human rights.
- c. Feminism and Gender Equality
- 1) Amina Wadud and
 - 2) Asma Barlas: Both focus on Islamic feminism and gender equality, challenging patriarchal interpretations of Islamic texts and proposing more inclusive and egalitarian readings of the Quran.
- d. Ethics and Intercultural Dialogue
- 1) Tariq Ramadan: Exploring the relationship between Islam and the West, emphasizes the importance of intercultural dialogue and ethics in responding to modernity.
 - 2) Khaled Abou El Fadl: Focuses on human rights and Islamic ethics, often challenging traditional interpretations that he considers patriarchal and unjust.
- e. A Critique of Traditionalism and the Renewal of Islamic Thought
- 1) Nasr Hamid Abu Zayd and
 - 2) Abdolkarim Soroush: Both are critical of traditional views and emphasize the importance of thought reform and intellectual freedom in Islam.
- f. Social harmony and pluralism: Quraish Shihab and Hamka emphasize the importance of social harmony and pluralism, strengthening relations between different religious communities.
- g. Contextual and Historical Approach: Muhammad Arkoun, Farid Esack, and Mohamed Talbi: Using contextual and historical approaches in understanding the Quran, emphasizing the importance of understanding the social and historical context in Interpretation.
- h. Philosophical and critical approaches: mohammad hashim kamali, muhammad iqbal, and mohammad mojtahed shabestari: emphasizing philosophical and critical approaches in tafsir, combining philosophical thinking with Interpretation of the quran.
- i. Intercultural integration and interaction: ziauddin sardar, fatima mernissi, and ali shariati: focus on intercultural integration and interaction, emphasizing the importance of dialogue and mutual understanding between different cultures.
- j. Renewal of thought and theology: mustafa malekian, adnan ibrahim, and abd allah al-naim: focuses on the renewal of Islamic thought and theology, proposing new approaches to understanding and applying Islamic teachings.
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- k. Education and community development: ahmad moftizadeh, ismail raji al-faruqi, and yusuf al-qaradawi: emphasizing the importance of education and community development in Islam, focusing on community empowerment through education.
- l. Text and language analysis: muhammad metwalli al-sha'rawi and mahmoud shaltout: Using a text and language analysis approach in the Interpretation of the Quran, emphasizing the importance of understanding the language and structure of the Quranic text.

These groups illustrate how various mufasirs responded to issues they considered important in their societies and times. Each group brings a unique perspective to Quranic exegesis, showing how sacred texts can be interpreted in a variety of ways to address social, political, and ethical challenges over time.

Pros and Cons, Social Interpretation

It is undeniable that a human interpretation is an effort desired by God, but the ability of man is limited so that the truth of human Interpretation both in the field of tafsir science knowledge is relative, except the absolute truth is only in Allah Swt, here the advantages and disadvantages of social Interpretation both positive and negative are conveyed.

Six Positives

- a. There are Six positive things in tafsir al adabi al-ijtima'iyyah shaikh adzhabi
 - 1) The positive side of this Interpretation is not bound by any madhhab because the intention of the mufassirs does not want that tafsir al adabi al-ijtima'i to tend to a particular madhhab.
 - 2) The mufassirs who use this Interpretation are mufassri who are quite critical of israiliyyat history with a strict critical attitude.
 - 3) The mufassirs of this tafsir also do not easily accept dhoif hadiths or false hadiths.
 - 4) They are also not too preoccupied to get more detailed explanations that are not explained in the Quran alone.
 - 5) Keeping the Interpretation of the Qur'an away from scientific terms that can lead to the knowledge of the pure message of the Qur'an, unless it is needed in an emergency situation.
 - 6) Building a manhaj in the Interpretation of the Koran with a manhaj that is characterized by literature so as to maintain the language and also the message of the Koran can be applied to solve the problems faced by Muslims and even humanity in general in accordance with the guidance of the Koran. the goal is to get happiness in this world and in the hereafter.
- b. Five negative sides to tafsir al adabi al-ijtima'iyyah, according to shaikh Dhabī:
 - 1) Not being bound by a particular madhhab allows the mind to think freely about unseen matters, potentially touching areas forbidden by Shari'ah.
 - 2) This style of Interpretation consequently meets with mu'tazilah understanding that has free thinking, thus influencing the mufassir al-adapt al-intimacy.
 - 3) This group of mufassirs eventually interpreted the Quranic verse with a different meaning from Arabic because they adapted to modern languages, such as tafsir buya hamka al-Azhar, which uses the local language as a discussion of the Quran. Because it is influenced by the madzhab tafsir al adabi al ijtima'iyyah.
 - 4) Because the mufassir al adabi al ijtima'iyyah is very strict in classifying hadith, they are very easy to label defects when it could be that the hadiths they consider defective are even narrated by Imam Bukhari and Imam Muslim.

- 5) They also do not take ahadith, even if they have a saheeh sanad, on all matters of belief because, for them, our help must be based on mutawatir hadiths or hadiths that speak of the unseen, whereas ahadith that speak of the unseen are numerous and cannot be underestimated.
- 6) So this can result in furu'iyah aqidah issues that do not have to be believed because the basis of the hadith is not mutawatir.

Scholars who rejected intimate interpretation

Scholars who are more likely to reject or not focus on intimate tafsir usually come from more traditional circles, such as some Salafi or Wahabi scholars who prioritize textual and ahadith approaches and avoid contextual interpretations that could deviate from the original understanding. Some examples of ulama or scholars who are less supportive of the intimate approach include:

- a. Ibn Uthaymeen (1925-2001, Saudi Arabia) - Known for his highly textual explanations and focus on Interpretation based on the Quran and Hadith without much involvement of social or cultural context.
- b. Ibn Baaz (1910-1999, Saudi Arabia) - Known as one of the conservative Salafi scholars whose interpretations relied heavily on text and tradition.
- c. Salih Al-Fawzan (1933-Present, Saudi Arabia) - One of the contemporary scholars who emphasizes traditional approaches in tafsir and fiqh, less in favor of adding modern or contextual interpretations.

While these scholars did not explicitly reject intimate tafsir, their works and teachings show a tendency to avoid approaches that integrate socio-political aspects in religious Interpretation that could fundamentally affect the understanding of the text.

Analysis of the Results of Classical and Modern Tafsir Studies

- a. Equality: Mufasir emphasizes the importance of justice and piety in human relations. Piety is the main principle that becomes the measure of glory before God (Voll, 1983).
- b. Differences: Approach: Mufasirs before the 19th century focused more on traditional aspects and narrations in explaining verses, while mufasirs after the 19th century emphasized more on social aspects, justice, and modern contexts. Contextual Application: Mufasirs, after the 19th century, tend to relate interpretations to contemporary issues such as social justice, elimination of discrimination, and the role of diversity in building a harmonious society.

Modern mufasirs also tend to use approaches that are more applicable and easily understood by today's society, while classical mufasirs focus more on historical details and in-depth textual explanations.

A Developmental Analysis of the Social Interpretation Approach

How different muftis responded to issues considered important in society. Each group brings a unique perspective to Qur'anic Interpretation, showing how the verses can be interpreted in different ways to address social, political, and ethical challenges over time.

- a. Reform and Modernization: Mufasirs such as Jamaluddin Al-Afghani and Muhammad Abduh, focused on the importance of integrating Islamic thought with modern challenges, often interpreting verses relating to science, justice, and social interaction to emphasize the need for renewal in religious and social practice (F. Rahman, 2009).
- b. Social Justice and Political Islam: Figures such as Sayyid Qutb and Abul A'la Maududi used their tafsir to discuss verses dealing with social justice, leadership, and the structure of society, often

interpreting verses dealing with law and social ethics to promote their views on ideal Islamic governance (A'la Maududi, 2016).

- c. Feminism and Gender Equality: Amina Wadud and Asma Barlas, for example, focus on verses related to gender and women's rights, providing new interpretations that challenge traditional views and emphasize gender equality and justice in the Islamic context (Barlas, 2019).
- d. In addition to the above 3, there are 9 groups; we can illustrate how these groups of muftis place special emphasis on certain themes in their interpretations, making unique contributions to the understanding and application of Islamic teachings.

CONCLUSION

The conclusion of this study shows that social exegesis of the Qur'an has an important role in understanding and addressing social relations in the modern context. The study emphasizes that social exegesis not only deepens understanding of the text, but also enables its application in changing social dynamics. It supports the formation of a harmonious society by emphasizing social justice, tolerance, and cooperation between individuals and groups. In addition, this study also shows that the contemporary tafsir approach can enrich our understanding of the Qur'an, while emphasizing its relevance to current social issues. Social tafsir theory developed with the understanding that the Qur'ān is not only a sacred text, but also a dynamic source of social guidance. Social relations, which include interactions between individuals, individuals and groups, and groups with groups, determine the cohesion and functioning of a society. Therefore, the advantages and disadvantages of Ijtima'i tafsir should be taken into consideration in order to maintain trust within the society, especially among Muslims, and ensure that the tafsir remains true to what is contained in the Qur'anic verses. This research contributes to the future by opening up opportunities for a more inclusive and adaptive approach to tafsir in dealing with complex social issues.

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