

Sahiron Syamsuddin's Contributions to the Methodological Discourse of Al-Qur'an Interpretation in Indonesia

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Abstract: This paper aims to analyze the interpretive methodology of the Al-Qur'an as proposed by Sahiron Syamsuddin, and its relevance in the discourse surrounding Al-Qur'an interpretation methodology in Indonesia. Employing a qualitative methodology with a library research model, this study primarily relies on Sahiron Syamsuddin's book "Hermeneutics and Development of the Ulumul Qur'an," among other works. Secondary sources include books and journal articles on hermeneutics, the Qur'an, and classical to modern-contemporary Tafsir literature. These sources are analyzed using descriptive-interpretive methods and historical-philosophical approaches. The findings of this research are twofold: Firstly, Sahiron's approach aims to contextualize the relevance of the Qur'an in addressing contemporary issues, proposing an interpretive methodology that reconstructs and integrates classical methods with modern approaches, drawing from Western hermeneutic scholars. Secondly, the ma'nā-cum-maghzā methodology is deemed relevant in the current academic milieu for several reasons: it addresses the concerns of progressive Muslim thinkers; it meets the academic demand for evolving Qur'an study methodologies; and its widespread adoption and influence in academic circles in Indonesia, particularly due to its ability to harmonize classical and contemporary interpretations.

Keywords: *Sahiron Syamsuddin, Qur'anic Interpretation, Hermeneutics, Ma'nā-cum-Maghzā*

Abstrak: Artikel ini bertujuan untuk menganalisis metodologi penafsiran Al-Qur'an yang dikemukakan oleh Sahiron Syamsuddin, dan relevansinya dalam wacana seputar metodologi penafsiran Al-Qur'an di Indonesia. Dengan menggunakan metodologi kualitatif dengan model penelitian kepustakaan, penelitian ini antara lain mengandalkan buku "Hermeneutika dan Perkembangan Ulumul Qur'an" karya Sahiron Syamsuddin. Sumber sekunder meliputi buku dan artikel jurnal tentang hermeneutika, Alquran, dan literatur Tafsir klasik hingga modern-kontemporer. Sumber-sumber tersebut dianalisis dengan menggunakan metode deskriptif-interpretatif dan pendekatan historis-filosofis. Temuan penelitian ini ada dua: Pertama, pendekatan Sahiron bertujuan untuk mengontekstualisasikan relevansi Al-Qur'an dalam menyikapi persoalan-persoalan kontemporer, mengusulkan metodologi penafsiran yang merekonstruksi dan mengintegrasikan metode klasik dengan pendekatan modern, yang diambil dari para sarjana hermeneutika Barat. Kedua, metodologi ma'nā-cum-maghzā dianggap relevan dalam lingkungan akademis saat ini karena beberapa alasan: metodologi ini menjawab kekhawatiran para pemikir Muslim progresif; ia memenuhi permintaan akademis untuk mengembangkan metodologi kajian Al-Qur'an; dan penerapan serta pengaruhnya yang luas di kalangan akademisi di Indonesia, terutama karena kemampuannya dalam menyelaraskan interpretasi klasik dan kontemporer.

Kata Kunci: *Sahiron Syamsuddin, Tafsir Al-Qur'an, Hermeneutika, Ma'nā-cum-Maghzā*

Introduction

The discipline of Tafsir, or interpretation of the Qur'an, holds a pivotal role in Islamic studies, significantly contributing to the comprehension of Islamic teachings. In Indonesia, the world's most populous Muslim nation, interpreting the Qur'an transcends academic activity, significantly shaping the religious, ethical, and cultural beliefs of the Muslim community.¹ In this milieu, the thoughts of Sahiron Syamsuddin, a prominent Indonesian Islamic scholar, have become integral to discussions on Al-Qur'an interpretation methodologies. Analyzing the relevance of Sahiron Syamsuddin's ideas within the context of these methodologies in Indonesia is therefore essential.

This analysis considers various underlying issues. Firstly, Indonesia is renowned for its cultural, ethnic, and linguistic diversity. This raises questions about whether Sahiron Syamsuddin's approach can effectively address and respond to this diversity in the understanding of the Qur'an. It also probes if his approach offers relevant perspectives on the diverse social and cultural contexts of Indonesia. Secondly, the growth of religious movements and radicalization in Indonesia has been significant, encompassing both organizational and individual beliefs. An important aspect of this study is to explore how Sahiron Syamsuddin's thinking might address these challenges and foster a more moderate and inclusive interpretation of Islam.

Furthermore, Islam is an integral part of the everyday lives of Indonesians, not just a religious aspect. This study examines how Sahiron Syamsuddin's views can provide practical and relevant guidance for living daily life in alignment with Islamic values in Indonesia. Lastly, the development of Islamic studies and Qur'anic interpretation has been rapid in Indonesia, with many universities and institutions offering related programs. This analysis aims to understand the contribution of Sahiron Syamsuddin's thoughts to this field and how they might influence the direction and development of Qur'anic exegesis in Indonesia.

¹ Yuyun Affandi et al., "The Process of Human Creation in The View of HAMKA With The Nazhariyyat Al-Siyah Approach (Analysis of The Book of Al-Azhar)," *International Journal Ihya' 'Ulum Al-Din* 25, no. 1 (2023): 33–48, <https://doi.org/10.21580/ihya.25.1.15006>; Wendi Parwanto, "Theological, Ecological, and Humanist Educational Values In The Tafsir Of Surah Al-Falaq : Hamka's Perspective," *El-Tarbawi* 15, no. 2 (2022): 199–224; Wendi Parwanto and Engku Ahmad Zaki Engku Alwi, "The Pattern of Sufism on Interpretation of Q.S. Al-Fatihah in the Tafsir Manuscript By M. Basiuni Imran Sambas, West Kalimantan," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 163–79, <https://doi.org/10.23917/qist.v2i2.1472>.

In this context, this research seeks to investigate Sahiron Syamsuddin's contributions to the discourse on Al-Qur'an interpretation methodology in Indonesia. It aims to evaluate their relevance in addressing the social, cultural, and religious dynamics present in Indonesia and contribute to a deeper understanding of the role of Al-Qur'an interpretation in the evolving landscape of Indonesian Muslim society. This study holds significance for its originality, focusing on a character study and contributing to the development of Tafsir methods in Indonesia.

Sahiron Syamsuddin's Interpretation Method and Approach

The method, referred to in Arabic as “thāriqat” or “manhaj,” is applicable to a diverse range of objects, encompassing studies, problems, cognitive processes, and even physical tasks. Methods are integral as a means to accomplish predetermined objectives.² Thus, in this discourse, the examination of Qur'anic interpretation is inherently linked to a method—a structured, systematic, and comprehensive approach essential for attaining an accurate comprehension of Allah's intent in the Qur'an. The methodology for interpreting the Qur'an encompasses a set of principles or norms mandatory for elucidating its verses. Without such a method, interpretations of the Qur'an's verses risk inaccuracies and confusion.

Abuddin Nata³ emphasizes that defining both the steps involved and the prerequisites for an interpreter is necessary in an interpretative study aimed at yielding an interpretative product. Research and observational activities are connected to each phase, regardless of experimental conduct. This stems from the distinct nature and characteristics of interpretative science, setting it apart from exact or natural sciences. Concerning interpretative methods, particularly in the context of epistemology, Abuddin Nata refers to the “tahlili” and “maudhū'i” methods. Other literature identifies four interpretative methods: “tahlily/analysis,” “ijmaly/global,” “muqarin/comparison,” and “maudh'i/thematic.” Research indicates that Sahiron employs a range of interdisciplinary methods and approaches. In order to enhance reader comprehension, the following sections will delineate these methods.

² Hujair AH Sanaky, “Tafsir Methods; Development of Interpretation Methods following Mufasssiri Colors or Patterns,” *Al-Mawarid* XVIII (2008): 266–266.

³ Abuddin Nata, *Methodology of Islamic Studies*, VI (Jakarta: Raja Grafindo Persada, 2011).

Thematic Method (Maudhu'i)

The concept of thematic interpretation, termed 'tafsir maudhu'i' in Arabic, amalgamates two essential elements: 'tafsir' (interpretation) and 'maudhu'i' (thematic). The term 'tafsir' is a noun in Arabic, denoting an explanation or description. 'Maudhu'i' is linked to 'isim maful' derived from the past tense verb 'wadhu'a', which implies various meanings such as being placed or delivered. Abdul Hayi al-Farmawi⁴ defines tafsir maudhu'i or thematic interpretation, as a method of interpreting by collating Qur'anic verses that share a common theme. This involves arranging them according to the chronology of their revelation and considering the background and reasons for their descent, followed by providing explanations, descriptions, comments, and the main contents of the message.⁵

This definition indicates that interpreters employing the thematic method must possess a deep understanding of the verses pertinent to the topic at hand, including the nuances of the verses' vocabulary and their synonyms. A thematic interpreter compiles verses chronologically to trace the development of Al-Qur'anic guidance on the issues discussed. This method is essential when explaining a story or incident, as it requires a chronological sequence of events. The background of the verses, if available, is vital, greatly influencing the correct understanding of the Qur'an's verses. Broader insights can be achieved by supplementing verse explanations with relevant hadiths, the sayings of the Prophet's companions, and other pertinent texts.

Sahiron Syamsuddin's approach to interpretive methodology exemplifies the thematic strategy. His interpretation of the theme of war, as detailed in a prior chapter, encompasses the analysis of relevant verses from various Surahs, forming part of an intratextual analysis to explore the relationship between verses and address thematic questions. Sahiron's methodology for applying the thematic method to Jihad verses includes:

- Defining the themes and issues for discussion. For instance, Sahiron chose the underlying messages in jihad verses as his theme.

⁴ Muhammad Idris al-Marbawi, *Al-Marbawi Dictionary* (Egypt: Mushthafa al-Babi Al-Halabi, 1926).

⁵ Abdul-Hayyi al-Farmawi, *Al-Bidayah Fi-Al-Tafsir Al-Maudhu'i* (Cairo: al-Hadharat al-Gharbiyyah, 1977).

- Collecting all Qur'anic verses and Sunnah of Prophet Muhammad related to jihad is preceded by an overview of jihad issues and past scholarly research.
- Discussing the collected verses using the thematic method.
- Evaluating the outcomes to determine their consistency with the universal values of the Qur'an and their relevance to contemporary scientific knowledge and findings.

In the author's view, thematic interpretation represents an innovative approach to uncovering the content of Qur'anic verses, facilitating an easier understanding of issues within the context of the themes discussed. Contrary to the view that thematic interpretation might render the interpretation static, the author argues that changing times and new challenges necessitate ongoing elaboration and adaptation of Qur'anic verses to contemporary issues. Quraish Shihab outlines four features of the Maudhu'i method: it addresses the limitations of other methodologies; it advocates interpreting verse by verse or by hadith as a superior approach to understanding the Qur'an; it ensures conclusions are comprehensible; and it demonstrates that the Qur'an's verses are harmonious and align with scientific evolution.

Muhammad Arkoun, a modern Algerian thinker, asserts that the Qur'an offers limitless possibilities for interpretation. Its verses provide profound insights into existence and are perpetually open to new interpretations, never confined to a singular understanding.⁶ This perspective is exemplified in Sahiron's study of the meaning of war in QS al-Hajj [22]: 39–40. By moving beyond conventional interpretations, Sahiron's work reveals that thematic interpretation can uncover new knowledge and be instrumental in evolving our understanding of ancient texts.

Hermeneutical Method

Etymologically, hermeneutics originates from the Greek words "hermeneuo" or "hermeneuein," meaning to translate or interpret. In ancient Greek tradition, the terms "hermeneuein" and "hermeneia" were used in three distinct ways: to say, to explain, and to translate.⁷ These meanings collectively contribute to the English interpretation of "to interpret." Linguistically, interpretation encompasses three key elements: oral recitation,

⁶ Hujair AH Sanaky, "Tafsir Methods; The development of interpretive methods follows the color or style of the mufassiri."

⁷ Hermes Gerhad Ebeling, *Introduction to Philosophical Hermeneutics* (Yale: Yale University Press, 1994).

a reasonable explanation, and translation from another language. Hermeneutics, thus understood from its linguistic roots, aligns closely with the concept of 'tafsir' in Islamic scholarly tradition, denoting explanation (bayân) or unveiling hidden meanings (al-kashaf).⁸

The application of hermeneutics is closely tied to its proponents who have utilized it as a tool for interpreting religious texts. Significant contributions from contemporary Arab authors like Hasan Hanafi, Nasr Hamid Abu Zaid, Fazlur Rahman, Mohammed Arkoun, Muhammad Syahrur, and Farid Essack, have been instrumental in the hermeneutic interpretation of religious texts. Hasan Hanafi, notably, is credited with popularizing hermeneutics among Islamic scholars, employing it as a methodological tool to overcome the stagnation in Islamic legal theory (ushul fiqh), culminating in Ibn Qayyim's work on *al-qiyâs fî al-Shar'î al-Islami*.⁹ According to Hanafi,¹⁰ hermeneutics transcends mere theory of interpretation and understanding; it elucidates the process of receiving revelation, from words to reality, and interprets divine thoughts for humanity. Historical criticism is essential for understanding texts, ensuring their authenticity, and safeguarding against ideological or political distortions. Authentic texts simplify interpretation, leading to accurate understanding.

Hermeneutics holds intellectual allure for three reasons. First, the static nature of texts, notably the Quran, contrasts with the dynamic reality. Without contextualized Quranic interpretation, relevance is lost. Meanwhile, the dynamic nature of social reality demands an interpretation of Quranic teachings, making hermeneutics a viable method to maintain textual vitality through harmonizing interpretive and real-world dynamics. Second, the nature of text as a hermeneutical object is significant. Hermeneutics interprets texts through tafsir and ta'wil, enabling comprehensive application to Quranic interpretation. Third, the Arabic language's human origin indicates that the Quran's Arabic is accessible for human understanding. These factors collectively affirm the legitimacy of Islamic hermeneutical studies.

⁸ Jalaluddin as-Suyuthi, *Al-Itqân Fi Ulum Al-Qur'an*, 1st ed. (Beirut: Muassasah ar-Risala, 2008).

⁹ Syamsul Hidayat, "Distortion of Interpretation of the Al-Quran: An Examination of the Falsehood of the Hermeneutical Approach to the Al-Quran," *Profetika Journal of Islamic Studies* 9, no. 2 (2007): 201.

¹⁰ Hanafi, *Hermeneutics of Liberation: Interpretation Methodology According to Hasan Hanafi* (Jakarta: Teraju, 2002).

The application of hermeneutics is not to alter religious texts, like the Quran, but to rejuvenate their interpretation, making them more contextual and meaningful across eras. Traditional interpretive science has often focused solely on text understanding, neglecting dialogue between the text and its contemporary context. Consequently, such interpretations fail to address modern challenges.

This is exemplified by Sahiron's interpretive methodology. He advocates for a contextualist interpretation that goes beyond literal meanings, considering the core message. This approach dynamically relates Quranic messages to contemporary space and time. It involves scrutinizing both linguistic aspects and the textual and socio-historical contexts of Quranic revelation, as well as contemporary social contexts. Sahiron's methodology thus offers a balanced approach. He emphasizes the Quran's relevance (*sālih likullī jasa wa makān*) to all times and places, arguing that a focus solely on linguistic aspects overlooks the Quran's applicability to varied societal conditions characterized by diverse thought patterns, viewpoints, cultures, economies, and advancements in science, technology, and other fields.¹¹

Contextual Method

Sahiron notably rejects a literal interpretation of the Qur'an's text, emphasizing instead the necessity of contextual consideration. This approach underscores the importance of language analysis, historical context, and sociological and anthropological elements prevalent in pre-Islamic Arabian society and during the Qur'an's revelation. Sahiron's alignment with these principles signifies his adherence to the contextual methodology.

The contextual interpretation paradigm entails methods and approaches that prioritize the text's context. This "contextual" approach extends beyond mere literal interpretation to include socio-historical dimensions and the interpreter's subjective engagement. Essential to this method is the consideration of 'asbāb al-nuzūl', the socio-historical context of Qur'anic verses, which aids in understanding the context of their revelation and in applying these verses to varied social scenarios. Exponents of this method, such as Fazlur Rahman, Masdar Farid Mas'udi, Muhammad Shahrur, Nasaruddin Umar, Asghar Ali Engineer, Nasr Hamid Abu Zayd, and Husein Muhammad,

¹¹ Sahiron Syamsuddin, *Ma'nā-cum-maghzā Approach to the Al-Qur'an and Hadith: Answering Religious Social Problems in the Contemporary Era* (Yogyakarta: Kata Field Institute, 2020).

have significantly contributed to its development.¹² Nasr Hamid Abu Zayd, for instance, stresses the historicity concept, acknowledging human actions and efforts as historically contextualized, along with divine interventions through messengers and religious texts. Similarly, Fazlur Rahman¹³ advocates a socio-historical approach as quintessential for Qur'anic interpretation, aligning with its intellectual, moral, and contextual objectives.

The rise of contextual interpretation addresses concerns about the pitfalls of textual interpretation devoid of historical and situational context.¹⁴ Muhammad Abduh cautioned against uncritically accepting classical interpretations, urging a direct engagement with the Qur'an's message and, if possible, formulating personal interpretations.¹⁵ This requires linguistic proficiency, an in-depth understanding of the historical and cultural context of the Prophet's era, and a comprehensive grasp of human history.

Contemporary interpreters, therefore, seek to delve beyond the Qur'an's literal expressions, exploring the underlying 'ruh' (spirit) or 'maghza' (deeper meaning or the meaning behind the verse).¹⁶ This approach encompasses language analysis, socio-historical, sociological, and anthropological considerations pertinent to pre-Islamic Arabian life and the period of the Qur'an's revelation. It is intrinsically linked to hermeneutics, deriving from linguistic, historical, sociological, and philosophical studies.¹⁷

Contextual interpretation, thus, presents a vital alternative to the traditional textualist approach. It emphasizes understanding the Qur'an's socio-historical aspects and applying them to contemporary social scenarios, thereby uncovering the text's deeper essence and purpose.¹⁸ Despite the inherent subjectivity of individual interpreters, as long as interpretations align with sound interpretive principles, they remain valid. In this light, Sahiron Syamsuddin's methodological approach to Qur'anic interpretation is essentially

¹² Uun Yusufa, "Paradigmatic Framework of Academic Thematic Interpretation Methods: Case of UIN Yogyakarta and Jakarta Dissertations," *Journal of Qur'an and Hadith Studies* 4, no. 2 (2015): 202.

¹³ Abdul Mustaqim, *Shifting Epistemology of Tafsir* (Yogyakarta: Student Library, 2008).

¹⁴ Ahmad Syukri Saleh, *Methodology of Contemporary Al-Qur'an Interpretation in the View of Fazlur Rahman* (Jakarta: Gaung Persada Press, 2007).

¹⁵ Munawir Sjadzali, *Ijtihad and the Benefit of the People, in Haidar Bagir and Syaifiq Basri (Ed.), Ijtihad in the Spotlight* (Bandung: Mizan, 1980).

¹⁶ Abdul Mustaqim, *Epistemology of Contemporary Tafsir* (Yogyakarta: LkiS Yogyakarta, 2010).

¹⁷ M. Solahudin, "Textual and Contextual Approaches in the Interpretation of the Qur'an," *Al-Bayan: Journal of Al-Qur'an Studies and Tafsir* 1, 2016, 188.

¹⁸ Akrimi Matswah, "Contextual Interpretation of the Verse Concerning the Prohibition of Using Non-Muslims as Study Leaders of Surah Al-Mā'idah/5: 5," *Suhuf*, 2016, 18.

contextualist, relying on language analysis, historical, sociological, and anthropological insights from both pre-Islamic Arabia and the era of Qur'anic revelation. This method, closely related to hermeneutics, explores moral principles and offers a comprehensive framework for interpreting the Qur'an.¹⁹

Relevance of Sahiron Shamsuddin's Hermeneutics in the Indonesian Academic Context

Ideas invariably evolve from the past, through the present, and extend into the future. A significant discourse in this trajectory is the interpretation of the Qur'an using hermeneutical approaches and methodological advancements. In Indonesian academia, hermeneutics has emerged as the foundation for novel methods of interpreting the Quran, notably the *ma'nā-cum-maghzā* approach pioneered by Sahiron Syamsuddin. Initially a technical term, *ma'nā-cum-maghzā* has evolved into a recognized method, now undergoing various modifications by Indonesian scholars.²⁰

Despite mixed receptions, the *ma'nā-cum-maghzā* approach is deemed relevant to contemporary academic settings for two primary reasons. First, it addresses the concerns of progressive Muslim thinkers, particularly from the late 20th century. These thinkers have highlighted anxieties regarding Quranic interpretations, notably their lack of engagement with social issues like justice, minority rights, gender equality, corruption, and human rights. Moreover, societal realities are often disjointed and lagging in advancement, primarily due to adherence to classical interpretations no longer pertinent to modern times.²¹ *Ma'nā-cum-maghzā*, with its diverse methodological steps, is believed to offer solutions to these issues. As Sahiron suggests, the dynamic-humanist nature of the Quran's principles calls for interpretations that yield more humanistic teachings and an Islamic paradigm more aligned with contemporary realities, particularly in non-religious contexts.

Second, there is an academic imperative for continuous advancement in Quranic study methodologies. Critical examination of methodologies remains a less focused area among Muslim scholars, with the majority inclined towards exegesis – practical

¹⁹ Richard E. Palmer, *Hermeneutics trans. Musnur Hery and Damanhuri Muhammed* (Yogyakarta: Student Library, 2005).

²⁰ Fitriatus Shalihah, "Dynamics of the Ma'nā Cum Maghza Approach in the Indonesian Academic Context," *Nun: Journal of Al-Qur'an Studies and Tafsir in the Archipelago* 8, no. 1 (2022): 85.

²¹ Nihayah and Abdurrahman, "The Relevance of Contemporary Tafsir Methodology (Study of Muhammad Thalbi's Thought)," *El-Umdah* 1, no. 2 (2018): 222.

commentaries on textual matters – rather than the more theoretical nature of hermeneutics.²² Contemporary hermeneutics plays a vital role, especially in interpretive works emerging from academic pursuits to explore the Quran's worldview. Indonesian academics, particularly in universities, are increasingly expected to refresh their approach to Quranic interpretation methodology. Sahiron's hermeneutics are seen as pertinent to current academic needs, as evidenced by its widespread adoption in UIN/IAIN/STAIN curricula across Indonesia. This approach has gained particular prominence at UIN Sunan Kalijaga, becoming the institution's official intellectual stance.²³ The publication of 'Hermeneutics of the Al-Qur'an of the Yogya School'²⁴ further underscores the academic relevance of this approach.

It is evident from various studies that Sahiron Syamsuddin's *ma'nā-cum-maghzā* approach has undergone substantial development and received significant acclaim within Indonesian academic circles across multiple universities. This approach is regarded as adept at encompassing both classical and contemporary interpretations and is open to integrating various scientific or interdisciplinary approaches. For instance, the application of *ma'nā-cum-maghzā* in non-religious texts (the Qur'an and Hadith) employs a systematic approach distinct from traditional *ma'nā-cum-maghzā* methods, yet aims to uncover meanings relevant to the current context. In essence, *ma'nā-cum-maghzā* serves as a bridge between scholars of tafsir and those in social, cultural, and other scientific fields. This is crucial for extracting core messages from both religious and non-religious texts.”

Conclusion

Sahiron's work engages in a dialogue regarding the relevance of the Qur'an to contemporary issues, proposing an interpretive methodology that integrates both historical and contemporary contexts. The *ma'nā-cum-maghzā* approach encompasses five key paradigms: the Qur'an as divine revelation, its universal message, the necessity for interpretation, re-actualization, and implementation, harmony between revelation and reason, and the absence of *nāsikh* (abrogating) and *mansūkh* (abrogated) verses.

²² Nihayah and Abdurrahman.

²³ Safrudin Edi Wibowo, *Hermeneutics of the Controversy of Indonesian Intellectuals* (Yogyakarta: CV. Istana Agency, 2019).

²⁴ Sahiron Syamsuddin, *Hermeneutics of the Qur'an of the Yogya School* (Yogyakarta: Islamika, 2003).

Additionally, it is underpinned by five principles: interpretation based on scientific rigor, maintaining balance between tradition and modernity (*al-muḥāfaẓah 'alā al-qadīm al-ṣāliḥ wa al-akhz bi al-jadīd al-aṣlah*), interpreting for benefit, acknowledging the dynamic and evolving nature of interpretation, and recognizing the relativity of truth. The interpretive process involves analyzing the Qur'an's language, its historical context, and determining the core message of each verse (*maghzā al-āyah*).

Furthermore, the *ma'nā-cum-maghzā* methodology is deemed relevant in the current academic milieu for several reasons. First, it addresses the concerns of progressive Muslim thinkers. Second, it meets the academic demands for sustainable development in Qur'anic study methodologies. Third, its widespread adoption in academic circles is evident, with its hermeneutical discourse significantly influencing Indonesian academia. This is reflected in various published studies, which can be categorized into four trends: studies of *ma'nā-cum-maghzā* as a developmental approach or in published works, its application to Qur'anic texts, its use in interpreting hadith texts, and its application to non-religious texts. The *ma'nā-cum-maghzā* approach is recognized for its capacity to accommodate both classical and contemporary interpretations and its openness to various scientific disciplines, endorsing an interdisciplinary approach.

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