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# The Role of the Ma'nā Maghzā Approach and Maqāshidī Tafsir in Efforts to Contextualize the Meaning of the Qur'an in the Contemporary Era

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## Abstract

**Objective:** The purpose of this study is to explore and deepen the understanding of the ma'nā--maghzā approach introduced by Sahiron Syamsuddin, as well as to examine its effectiveness in understanding the verses of the Qur'an by the development of the current context. **Theoretical framework:** This research refers to a contextual hermeneutic approach that balances between textual meaning and contextual interpretation, particularly in the realm of modern interpretive studies. **Literature review:** this research covers various methods of interpretation, such as Tafsir Maqashidi and the ma'nā--maghzā approach, each of which focuses on understanding the purpose of sharia (maqashid al-shari'ah) and its contextual and socially relevant meaning. **Methods:** The method used in this study is qualitative-descriptive, with textual analysis of Qur'anic verses and a study of contemporary interpretive approaches. **Results:** The results of the study show that the ma'nā--maghzā and maqashidi approaches are able to present a more applicable and contextual understanding of the Qur'an, and become a method that is increasingly in demand among Indonesian academics. **Implications:** This study highlights the need to strengthen contextual approaches in the study of interpretation to answer the challenges of the times and bridge the gap between texts and social realities. **Novelty:** this research lies in the emphasis on the contribution and relevance of the ma'nā--maghzā approach in the framework of modern Indonesian interpretation and its synergy with the maqashidi approach that has been developing in the study of ushul fiqh.

**Keywords:** ma'nā--maghzā approach, maqāshidī tafsir, contextual interpretation, qur'anic hermeneutics, modern exegesis.

## INTRODUCTION

What is meant by the term 'ma'nā--maghzā approach' is an exegetical approach in which someone tries to grasp the original historical meaning (ma'nā) of a text (i.e., the Qur'an) that was understood by its first audience, and to develop its significance (maghzā) for the contemporary situation [1].

The quote illustrates the basic principle of the ma'nā--maghzā. This approach focuses on meanings that are relevant to the context of understanding at the time the Qur'an was revealed and takes the essence of the message that exists in the meaning to be applied today

with the right meaning. This approach prioritizes the function of significance as a tool to create meaning. This aspect is considered by Sahiron to be a weakness of the various schools of interpretation of the Qur'an that existed before. As an explanation of significance, he divides them into two categories: historical phenomenal significance (*al-Magzā at-Tārīkhī*) and dynamic phenomenal significance (*Al-Magzā al Mutaḥarrik al-Mu'āṣir*). Historical phenomenal significance is the core message of the verse, understood and applied at the time of revelation [2].

The understanding of the Qur'an has evolved, with various interpretations offered by scholars. Two interesting approaches to learn are the Ma'na Magza approach and the Maqashidi approach. The Ma'na Magza approach, popularized by Sahiron Syamsuddin, an Indonesian hermeneutic figure, is an approach that prioritizes knowledge in the interpretation of the Qur'an. This approach focuses on five important principles, one of which is that interpretation must be based on science, both past and present science [2].

Meanwhile, Maqashidi's approach adopts the principles of the discipline of Ushul Fiqh. This approach can be applied not only to the verses of the law, but also to the entire part of the Qur'an. The main purpose of this approach is to explore the meaning of the Qur'an, so that the meaning of the Qur'an can be realized for the benefit of the ummah. The emergence of methods in interpretation is intended as a response to the social development of Muslim society. This character begins to animate from every methodical framework of interpretation of the Qur'an. The use of linguistic approaches in the early days of Islam, which was never done during the time of the Prophet, was a response to the need to understand the meaning of the Qur'an, which did not have a direct explanation from the Prophet [3].

Importance of the Research. In an era of accelerating socio-cultural change, traditional approaches to Qur'anic interpretation often struggle to bridge the gap between the historical context of revelation and modern human realities. This study addresses this critical challenge by offering a fresh analytical perspective through the synergistic application of the *ma'nā-maghzā* approach and *maqāshidī tafsir*. The research is crucial because it enhances interpretive methods that aim not only to preserve the textual integrity of the Qur'an but also to unlock its dynamic significance for today's diverse and complex contexts. The work of Sahiron Syamsuddin on *ma'nā-maghzā*, as featured in this research, represents a pioneering Indonesian contribution to Islamic hermeneutics. By engaging with both classical Arabic linguistics and contemporary social frameworks, this study presents a powerful tool to mediate between scripture and lived experience. It is especially relevant in plural societies where Islamic teachings must be communicated meaningfully, ethically, and progressively without abandoning their original essence [3].

Implications of the Research. The study has several far-reaching implications for contemporary Islamic scholarship, education, and sociopolitical discourse. First, it encourages the cultivation of a contextualized understanding of the Qur'an, thereby equipping scholars and educators with the tools to produce moderate, inclusive, and relevant interpretations of scripture. This is particularly essential for addressing contentious topics such as gender relations, leadership, justice, and human rights. The analysis of QS An-Nisa: 34 using the *ma'nā-maghzā* method exemplifies how traditional verses can be interpreted in light of evolving gender dynamics without undermining core Islamic values. Second, the research reinforces the role of *maqāshidī tafsir* in preserving the objectives of Sharia (*maqāshid al-sharī'ah*), which focus on the protection of faith, life, intellect, lineage, and property. In so doing, the study provides practical frameworks that could be adopted in Islamic law, ethics, and policymaking, thereby contributing to sustainable development and social justice [4].

Novelty of the Research. The novelty of this research lies in its integrative and dual-method approach—blending the *ma'nā-maghzā* method with *maqāshidī* hermeneutics to offer a more robust, balanced, and actionable model of Qur'anic interpretation. While previous scholars have explored these methods individually, this study is among the few that

analyze their synergy and methodological convergence. It not only demonstrates the individual strengths of both approaches but also reveals their mutual reinforcement in understanding both the literal and purposive dimensions of the Qur'an. The research provides a concrete application of this dual framework in interpreting complex verses, such as those dealing with gender roles and legal authority. In doing so, it models a balanced interpretative method that is both textually grounded and ethically progressive—highlighting how divine guidance can be continuously relevant across time [4].

**Originality of the Research.** This study's originality is rooted in its attempt to localize Islamic hermeneutics within the Indonesian intellectual tradition while maintaining universal applicability. By drawing on the works of Sahiron Syamsuddin and connecting them with classical and modern Islamic scholars such as Al-Syatibi, Ibn Ashur, and Yusuf Al-Qaradawi, the author offers a contextualized yet globally resonant model of tafsir. The meticulous methodological steps proposed—such as linguistic diachrony, intertextual and intratextual analysis, and maqāshid-based significance mapping—represent an innovative fusion of philology, sociology, and normative jurisprudence. Additionally, the research's emphasis on dynamic phenomenal significance (*al-Maghzā al-Mutaharrik al-Mu'āšir*) opens new avenues for interpreting the Qur'an not as a static text but as a living discourse that evolves in meaning while remaining anchored in revelation. This makes the study a unique and impactful contribution to the advancement of Qur'anic interpretation in the modern Muslim world.

## LITERATURE REVIEW

The Ma'nā Maghzā approach, introduced by Sahiron Syamsuddin, combines the historical meaning of Qur'anic verses (*ma'nā*) with their relevance for the present (*maghzā*), aiming for a balanced, contextual interpretation. Meanwhile, Maqāshidī Tafsir focuses on the higher objectives of Shari'ah (*maqāshid*), such as justice and public welfare, interpreting verses through ethical and societal goals. Both methods promote contextual, dynamic understanding of the Qur'an while remaining rooted in Islamic tradition. Together, they bridge text and contemporary life.

**Table 1. Comparative Overview of Contemporary Interpretative Approaches in Qur'anic Exegesis**

Approach	Key Focus	Theoretical Foundation	Application Example
Ma'nā maghza	Combining historical meaning ( <i>ma'nā</i> ) with contemporary significance ( <i>maghzā</i> )	Hermeneutics, integration of historical and modern knowledge	Analyzing verses by considering both the past and current contexts, e.g., the interpretation of Q 5:51
Tafsir Maqashidi	Focus on the objectives of Shari'ah ( <i>maqashid</i> ) for a broader societal benefit	Maqashid al-Shari'ah, social sciences integration	Interpreting verses with an emphasis on the greater good, such as An-Nūr [24]:2 on public punishments and Al-Baqarah [2]:178 on qishash
Synergy	Bridging historical and modern interpretations	Combining Ma'nā Maghzā and Maqashidi Tafsir principles	Interpreting An-Nisa [4]:34 on gender roles within both historical and contemporary frameworks

The discipline of Qur'anic interpretation has witnessed continuous evolution throughout Islamic intellectual history, responding dynamically to the needs and contexts of Muslim societies across eras. Classical tafsir, while foundational, primarily emphasized the linguistic, grammatical, and narrational dimensions of the Qur'anic text. Traditional scholars often approached the text through methodologies rooted in linguistic precision and reliance on transmitted knowledge, including hadith and the views of early commentators. However, with the shifting socio-political landscapes and the rise of modernity, there emerged an urgent need to develop interpretive frameworks that could respond to contemporary challenges while remaining faithful to the divine message [5].

In the modern era, hermeneutic methods began to gain recognition within Islamic scholarship. These methods sought to explore the underlying meanings and intentions of the text beyond its literal composition. Among such developments, the *ma'nā-maghzā* approach has become a significant contribution. Developed by Indonesian scholar Sahiron Syamsuddin, this approach integrates both historical meaning and contemporary significance. It is predicated on the assumption that a meaningful understanding of the Qur'an involves uncovering not only what the text meant to its first audience but also how that meaning can be interpreted in a modern context. In this sense, the method does not merely rest on linguistic or textual analysis but incorporates historical awareness, socio-cultural considerations, and ethical reflection [5].

The *ma'nā-maghzā* approach emphasizes two dimensions of meaning: *ma'nā* (the original meaning) and *maghzā* (the significance or message for the present). This dual framework allows for a balanced hermeneutic that respects both the textual integrity of the Qur'an and the contextual realities of modern readers. The interpreter, in this model, must analyze the language of the verse as it was used in the 7th century, consider intratextual and intertextual parallels, and explore the socio-historical circumstances of the verse's revelation. After establishing this foundational understanding, the interpreter then transitions to drawing out the verse's relevance in addressing contemporary moral, legal, or social dilemmas. This process aims to ensure that the Qur'an continues to function as a living source of guidance, responsive to the evolving conditions of Muslim communities [6].

Parallel to the development of *ma'nā-maghzā* is the rising prominence of the *maqāshidī* approach in Qur'anic interpretation. Rooted in the tradition of *usul al-fiqh*, *maqāshid al-sharī'ah* refers to the higher objectives or purposes of Islamic law. These objectives, such as the protection of life, intellect, property, religion, and lineage, offer a moral and teleological framework for interpreting religious texts. The *maqāshidī* approach in tafsir involves reading the Qur'an through the lens of these overarching purposes. This approach allows for greater flexibility and ethical consideration, particularly when dealing with legalistic or socio-political issues. It also provides a tool for resolving apparent contradictions or rigidities in the text by focusing on the spirit rather than the letter of the law [6].

The integration of *maqāshidī* thinking into tafsir has gained considerable support among modern scholars who seek to harmonize Islamic teachings with human rights, democracy, gender equality, and social justice. It is considered a moderate path between textual literalism and liberal subjectivism. While literalists may insist on surface meanings without considering context or consequence, and liberal interpreters may detach meaning from textual anchors, the *maqāshidī* method attempts to maintain fidelity to the text while prioritizing human welfare and ethical consistency. Despite their separate genealogies, both the *ma'nā-maghzā* and *maqāshidī* approaches share common epistemological assumptions. Both reject a rigid, static interpretation of the Qur'an and advocate for dynamic engagement that considers historical, linguistic, social, and philosophical dimensions. They also share a commitment to balance—between the divine and the human, the past and the present, and the literal and the figurative. These approaches reflect the broader movement within contemporary Islamic thought to reclaim the Qur'an's ethical vitality without sacrificing scholarly rigor [7].

The literature on Qur'anic interpretation has increasingly acknowledged the limitations of classical models when applied to modern issues. Interpretations rooted solely in grammatical or narrational analysis often fail to account for the moral complexity and pluralistic realities of contemporary life. Consequently, newer hermeneutical methods, like *ma'nā-maghzā* and *maqāshidī tafsir*, aim to address these gaps by emphasizing meaning-making processes that are both textually grounded and contextually informed. These models emphasize interpretation as a dynamic, dialogical act between the text, the interpreter, and the socio-historical environment. In practice, the *ma'nā-maghzā* method offers detailed procedures for interpreting the Qur'an. It begins with a diachronic linguistic analysis of key terms, followed by intratextual and intertextual comparison, consideration of *asbāb al-nuzūl*, and socio-historical contextualization. Only then does the interpreter proceed to determine the verse's

contemporary significance, drawing on disciplines such as sociology, psychology, and political science. Likewise, the *maqāshidī* method involves identifying the higher objectives behind a verse, weighing benefits and harms, and evaluating the consequences of interpretation in light of the broader goals of Islamic law [7].

Current literature also suggests that the integration of these two methods holds promise for developing a more comprehensive model of Qur'anic interpretation. While *ma'nā-maghzā* ensures that interpretation is rooted in historical and linguistic authenticity, *maqāshidī tafsir* provides the moral and teleological compass necessary for application. The combination of these approaches could allow Islamic scholarship to more effectively engage with contemporary ethical issues while preserving the sacredness and authority of the Qur'anic message. In summary, the existing body of literature on modern tafsir reflects a growing awareness of the need for interpretive methods that balance tradition and transformation. Both the *ma'nā-maghzā* and *maqāshidī* approaches offer compelling frameworks for addressing this need, and their synthesis presents a novel and promising direction for future scholarship in Qur'anic studies.

## METHODOLOGY

This study employs a qualitative research approach, which is designed to explore and interpret the deeper meanings embedded within textual data. Unlike quantitative research, which relies on numerical data and statistical analysis, qualitative research focuses on understanding complex concepts, experiences, and interpretations through non-numerical evidence. In this context, the research seeks to interpret the application and implications of the *ma'nā-maghzā* method, particularly as developed by Sahiron Syamsuddin in his interpretation of the Qur'anic verse Q.S. Al-Mā'idah [5]: 51 [8].

The qualitative approach adopted in this study aligns well with the goals of Islamic hermeneutical analysis. It facilitates an in-depth exploration of the layers of meaning in sacred texts and the methods by which these meanings are uncovered and contextualized in contemporary discourse. Since the subject of this research involves interpreting a religious text and analyzing exegetical methodologies, the qualitative method is both appropriate and essential. This study utilizes a library research model as its core methodological strategy. Library research involves the systematic collection, review, and analysis of existing texts, documents, and academic works relevant to the topic under investigation. It allows the researcher to delve into a wide range of materials—both historical and contemporary—that are critical to understanding how Sahiron Syamsuddin's *ma'nā-maghzā* method functions in the broader landscape of Qur'anic interpretation [8].

The data sources used in this research are divided into two main categories: primary data and secondary data. The primary data consists of Sahiron Syamsuddin's own interpretation of Q.S. Al-Mā'idah [5]: 51 using the *ma'nā-maghzā* approach. This primary source is pivotal because it represents the central focus of the study—namely, how a modern hermeneutical framework is applied to a specific and often controversial Qur'anic verse. This primary text is analyzed not only in terms of its content but also in terms of the interpretive methods and philosophical assumptions that underlie it. The secondary data includes a broad range of supporting materials that provide context and comparative insight. These consist of scholarly books, peer-reviewed journal articles, academic archives, classical and contemporary tafsir literature, conference proceedings, audiovisual materials, personal notes, monographs, letters, and other relevant documentation that discuss Q.S. Al-Mā'idah [5]: 51 or explore the *ma'nā-maghzā* and *maqāshidī* methodologies. The inclusion of such diverse secondary sources enriches the analysis by presenting multiple perspectives and interpretive traditions [9].

In terms of data analysis, this study applies the content analysis method, a common technique in qualitative research. Content analysis involves a systematic and structured reading of texts to identify patterns, themes, categories, and interpretive nuances. Through this method, the researcher identifies not only the overt meanings within the selected texts

but also the implicit messages, assumptions, and ideological underpinnings embedded in the discourse. Content analysis allows the researcher to engage with the hermeneutical strategies used by Sahiron and to compare these with other interpretive approaches in Islamic scholarship. To ensure the validity and reliability of the findings, the study employs a triangulation technique. Triangulation is a process by which multiple data sources or methodological strategies are used to cross-verify and confirm the credibility of the research outcomes. In this study, triangulation is conducted by examining the same Qur'anic verse through various sources—both classical and modern—to compare how meanings are constructed, justified, and contextualized. It also includes the use of different types of evidence, such as textual interpretations, historical background, linguistic analysis, and socio-political commentary, thereby ensuring a well-rounded and credible interpretation [9].

Additionally, triangulation helps to mitigate researcher bias by allowing for multiple viewpoints to be considered. It enhances the trustworthiness of the research by providing a richer, more nuanced understanding of the phenomenon under study—in this case, the effectiveness and applicability of the ma'nā-maghzā approach in contextualizing Qur'anic verses for contemporary audiences. In conclusion, this study's methodology—grounded in qualitative inquiry, library research, content analysis, and triangulation—provides a comprehensive and academically rigorous framework for investigating the role of modern hermeneutical methods in Qur'anic interpretation. By focusing on Sahiron Syamsuddin's application of the ma'nā-maghzā method to Q.S. Al-Mā'idah [5]: 51, and by supplementing this with a wide range of supporting literature, the research offers valuable insights into how Islamic texts can be interpreted in ways that are both faithful to tradition and responsive to the needs of the present era [10].

## RESULTS AND DISCUSSION

### History of Birth and Definition of Ma'na Maghza

*Ma'na maghza* is a form of hermeneutic approach (hermeneutics in the narrow sense) as a way to interpret the Qur'an that Sahiron tried to develop. It can be easily understood that this hermeneutic method is a form of reconstruction of the Qur'anic interpretation method, which is carried out by integrating with Western interpretive thinking (hermeneutics) to develop the performance of the Ulumul Quran and obtain progressive and moderate results of interpretation of the Quran [11]. Departing from his presentation of the philosophy of hermeneutics and philosophical hermeneutics (hermeneutics in a broad sense), namely in his book, this hermeneutic method can be traced to the origin of its formation, so that it can be convincing, because it is arranged systematically, scientifically, and practically. Through his analysis and criticism, Sahiron developed the Ma'na Maghza approach to refine the existing (contemporary) approach as a method of interpretation of the Qur'an (hermeneutics of the Qur'an) [12]. This is based on his anxiety about the current method of interpreting the Qur'an, which uses a school (form; type) that is unbalanced in interpreting the Qur'an. This imbalance is in the sense that the method does not pay equal attention to the meaning of the literal origin (al-ma'na al-ashli) and the main message (significance; al maghza) behind the literal meaning [13].

Ma'na maghza is a method of interpretation that uses the literal meaning (historical, explicit meaning) as the basis for understanding the main message of a text (implied meaning). Something dynamic in a literal interpretation, but the significance of dynamic historical texts throughout human civilization [14]. This approach, according to Mr. Sahiron, is an approach that combines the insight of the text with the interpreter's perspective, between the past and the present, and the interplay of the divine and the human aspect. So in the magna maghza approach, there is balanced hermeneutics. The ma'na maghza approach is an approach in interpretation that consists of the meaning (ma'na) of a Qur'anic text that is understood by the first listener and developed into a significance (maghza) for contemporary

situations. Interpretation using the ma'na maghza approach aims to produce a contextual meaning [15].



Figure 1. Ma'na-Maghza: From Revelation to Relevance

### Principles of Interpretation

Ma'na Maghza, as expressed by Sahiron himself, is a method of interpretation of the Qur'an in which one explores the original historical meaning (Ma'na) understood by the first audience and develops the meaning in its significance (Maghza) to be applied to the contemporary period. Interpretation with the Ma'na Maghza method cannot be done carelessly. One must have a linear science behind it [16]. This approach adheres to the principle of *al-muhafadzah 'ala al-qadim al-shalih, wa al-akhdz bi al-jadid al-ashlah*, which is to maintain the tradition of interpretation of salaf scholars, in this case the Ulumul Quran, and to take other traditions that have the spirit of the Qur'an, helpful. Interpretation with this approach is directed at achieving human fame, not to cause chaos. The interpretation is dynamic and constantly evolving. The truth of an interpretation is relative; the absolute is Allah and knowledge [17].

### The Essence of the Ma'na Maghza Interpretation Method

Concrete steps in interpretation with the Ma'na Maghza approach are carried out through two stages. First, it is to look for Ma'na (the original meaning of the verse). Ma'na etymologically means "meaning". As for the term for Ma'na here, it means the meaning of origin or the literal historical meaning of the verse. Searching for historical meaning means looking for the meaning that the author is referring to. Without finding a historical meaning, in the sense of only using the present meaning of a verse or a collection of verses in interpretation, what will happen is a wild interpretation, and the message obtained can be different. It does not stop there; the historical meaning that has been obtained is then dug up for its message, then developed to obtain its meaning in the present. Second, determine the Maghza (Significance of the verse) [18]. Maghza is etymologically meaning, purpose, and significance. As for the terms in this method, Magza means the main message of the verse that is being interpreted. There are two significances, namely phenomenal significance and ideal significance. First, Phenomenal Significance, which is the main message that is understood and applied contextually and dynamically, starting from the time of the Prophet until the time when the verse is interpreted in a certain period [19]. From this definition, significance is divided into two types, namely historical phenomenal significance and dynamic phenomenal significance. Historical phenomenal significance is the main message of a verse or set of verses that is understood and applied at the time of revelation (the time of the Prophet), while dynamic phenomenal significance is the message of the Qur'an that is understood and defined at the time a particular verse or set of verses is interpreted, and thereafter applied in life [20]. To understand the significance of historical phenomena requires an understanding of the macro and micro-social concepts of the people living at the time of revelation. Historical information in the form of *asbab an nuzul* is very important because of this. Meanwhile, to understand the significance of dynamic phenomena, it is

necessary to understand the development of thought and zeitgeist (spirit of the masses) at the time of interpreting the text. Second, ideal significance, which is the ideal accumulation of understandings of the significance of the verse. The accumulation of this understanding will be known at the end of the goal of human civilization that Allah SWT wants. Here are the methodical steps for reading Ma'na Maghza [21]:

### **Searching for Original/Historical Meaning**

To obtain the literal meaning, here are the steps compiled by Sahiron :P ertama, a careful analysis of the Arabic language of the Quran, which is the language of the 7th century AD / 1 AH. A word in Arabic is diachronic, which changes at a certain period until the time of interpretation of the verse, and sometimes it is synchronous, that is, it remains in every age. One cannot understand the Qur'an if one does not understand the meaning of language, vocabulary, then and now [22].

Second, Intratextuality Analysis. This analysis is the process of finding the meaning of a verse by comparing it with other verses in the Qur'an. For example, in finding the meaning of auliya' in Al Maidah 51, Sahiron takes a verse in Surah Jonah which reads inna auliya'a Allah la khauf alaihim walahum yahzanun. In the context of this verse, it is impossible for auliya' to be interpreted as a leader, because it is impossible for Allah to be led by another substance [23]. Third, Intertextuality Analysis. Intertextuality analysis is carried out by looking for sources outside the text of the Quran, such as hadith or al-Israiliyyat. Fourth, paying attention to Asbabunnuzul (microhistory) and the state of the Arabs (macrohistory) when the Quran was revealed. The historical context is observed to obtain the real meaning of the verse. Fifth, finding the meaning of the Qur'anic verses when they were revealed. The true meaning can be obtained after going through all the processes above, or several processes that can be used as a reference to conclude the true meaning.

### **Finding the Significance of the Verse**

To be able to determine the significance of the verse, the following steps can be done: First, pay attention to the category of verses, for example, muhkam-mutasyabihat, the hierarchy of values in the legal verses, etc. Second, developing maqshad (maqashid) al-ayat al-Qur'aniyah. Third, capture the meaning of isyari (symbolic meaning) based on contemporary mindsets. Fourth, pay attention to the situation, time, and place that will be the object of the message of the verse. Fifth, interpret the verse from another scientific point of view (psychology, sociology, anthropology, science, etc.). Sixth, Adjustment and implementation of verse messages [24].

### **The Form of Interpretation of Arrijalu Qowwamuna Ala An-Nisa Using The Ma'na Magzha Method**

*The men are the leaders of the women, because Allah has given some of them (men) more than others (women), and because they (men) have provided for some of their wealth. Therefore, a righteous woman is obedient to Allah and takes care of herself when her husband is not around, because Allah has taken care of them. The women whose nusyuz you are worried about, then advise them and separate them in their beds, and beat them. Then, if they obey you, do not look for a way to trouble them. Indeed, Allah is exalted and exalted.*

### **Linguistic Analysis**

Primordialistic primitive thinkers, in reading this verse, always associate it with the understanding of QS: an-Nisa: 34. As for normative and rationalist or modern thinkers, they focus on the word qowwam. According to ar-Razi, the word qowwam means a man responsible for a woman; in other words that the word means leader and decision-maker. In this case, Zamakhsyari also said the same thing, even more emphatically, namely that if a

man is a leader for a woman, then he can rule and prohibit her, as a leader commands and prohibits his people [25].

In the book of *Lisanul Arabic*, the word *Qowwam* comes from the word *qaama-yaqumuqauman-wa qiyaman-wa- wa qoumatan - wa qaamatan*, which means the opposite of the word sitting. (Ibn Manzur, 1119 AH) In al-Munjid *qowwamuna* from the word *qowwam*, which means *al mutakaffil bil amr* (maintainer), *al-qoowiyyu ala al-qiyami al amr* (strong to do business), amir (leader). In addition to the word *Qowwam* there are 2 words that are missed by classical scholars, namely the word *Rijal* and ""'. In a journal written by Adrika Fithrotul Aini, he explained that the linguistic analysis of the words *Rijal* and *Nisa* does not an understanding that leads to biological differences, but rather in terms of their function in terms of social roles. Meaning of the word *Rijal* and ""' In this verse, it is the effect of the culture at that time, so that there may be a new understanding of the two words in the context of different people's cultures. Word *Qowwam*. In this verse, semantic analysis also does not permanently give meaning to the leader, but it can also be meaningful to the enforcer of justice [26]. The use of the words *rijal* and *nisa'* in this verse is more about nature, where masculinity is not always present in men, and feminine nature is not always inherent in women. So that in the context of culture, the two gender functions can be exchanged with each other.

#### **Micro Historical Context: Asbabun Nuzul**

*Asbabun Nuzul* this verse is a companion of the Prophet named Sa'ad bin Rabi' bin Amr who is in dispute with his wife Habibah bint Zaid bin Abu Zubair. Once Habibah refuted (Nusyuz) her husband Sa'ad, then Sa'ad hit him or struck his wife's face. So, Habibah and her father came to complain about this to the Prophet PBUH. So, the Prophet PBUH also ordered to take revenge on her husband, Sa'ad. But when Habibah and his father had left the presence of the Prophet PBUH, the Prophet PBUH called them to return because Jibril had come with the revelation of this verse. The Prophet PBUH said that man has a will, and Allah SWT also has a will, so the will of Allah SWT is better [27].

#### **Macro Historical Context: Culture of Mecca and Medina**

In the micro context of this verse, to get a comprehensive understanding, it does not deny the background of the events where this verse was revealed and the social conditions of the community at the time this verse was revealed. This verse comes down in the condition of the people of Medina, who are a little non-patriarchal. However, the arrival of Muslims from Mecca, which holds tightly to patriarchal traditions, where men are superior to women, makes them wonder when they are in Medina. This difference in tradition is what caused the Habibah incident to be shocking at that time. The men protested massively to the Prophet over his decision for Habibah to take revenge for her husband's treatment. The concept of the Arab community is still like the pre-Islamic Arab society, which has a very strong patriarchal concept. Violent attitudes and beating wives have become a habit of the Arab people, such as the treatment of Zubair bin Awwam towards his wife Asma' bint Abu Bakr [28].

This verse does seem to support the concept of patriarchy, but it must be understood that the Qur'an descends on a certain society to respond to a certain culture. So, to understand the message of its authentic meaning, it is also necessary to understand the context of the people. The statement of the Qur'an in this verse provides information to the community to oppose the decision of the Prophet who ordered to avenge the treatment of Sa'ad bin Rabi' bin Amr to Habibah bint Zaid bin Abu Zubair. Thus, the method of delivering Islamic da'wah that does not use a harsh system justifies the reality that the people of Mecca in family relations are still patriarchal, so what Saad did at that time was true in reality. So, if you look at the tension that occurred at that time, the descent of this verse is only a mitigating factor in the conflict that occurred [29].

### Main Message (Maghza)

An Indonesian mufassir, Hamka, in his commentary said that this verse does not have a direct command that men must be leaders or women must accept leadership, but this verse explains a reality. Even though there is no command, in reality, it is men who lead women, so if there is an order for women to lead men, it is not by the reality that exists in society, and it will not run smoothly. In fact, according to him, it is not only humans, but also in animals that are male who lead females. This is because the first one has been explained in the verse, that Allah SWT has prioritized men over women. More in terms of energy, intelligence, and responsibility. For example, in a household, there are fathers, wives, and children. Even though he was not told, he was the one who would be the leader. Like a human body, there is a head, hands, legs, and stomach. Everything has a function and everything is important, but the head will still be the head [30].

In the tafsir al-Qurthubi, it is explained that there are 13 main problems contained in this verse: *first, arrijalu qowwamuna ala an-Nisa*, containing *muftada'* and *khobar*, meaning that men provide sustenance and defend them, this is also because men are judges, leaders, and like to fight, while women do not. Allah also explains the superiority of men over women in inheritance because men have the authority to give dowries and alimony. Men also have a virtue in terms of intellectual and managerial capacity; therefore, they are given the obligation to take care of women. In addition, men have an excess of soul potential and strong character that are not found in women, a male character that is fierce and hard, so that in him there is strength and steadfastness. Whereas women have a habit of being cold, cold, and gentle.

*Second*, this verse talks about the husband's obligation to educate his wife, so that when the wife has protected her husband's rights, the husband is not allowed to behave badly towards his wife. The word *qowwam* here is a form of hyperbole, which is to take care of something and arrange it based on consideration and care seriously. Therefore, men's responsibility to women is based on this definition, namely that men act to regulate and educate, detain women at home, and prohibit women from appearing publicly. Women must accept and obey their husbands' commands as long as they are not immoral.

*Third*, the man who is the leader is the man who provides for his wife. If alimony is not given, then the man is no longer the leader and the contract is void, because there is no longer the purpose of the marriage being Sharia. Which is also an indication of the annulment of marriage according to Imam Malik and as-Shafi'i. *Fourth*, the command to obey the husband and protect his rights and property, and himself when the husband is not present. *Fifth*, Nusyuz is the disobedience or hatred of one of the two partners towards their partner. *Sixth*, the husband must advise his wife with whatever Allah obliges them to do in the form of good association with the husband and recognition of the husband's position. *Seventh*, separate sleeping with the wife who is nusyuz or has her back and does not interfere with her. According to al-Qurthubi, this is good because the woman/wife will stalk her husband, but if the wife hates her husband, the opposition will be seen [31].

Nasaruddin Umar said that the word *arrijalu qowwamuna ala an-nisa'* cannot be used as a postulate that men are superior to women, but this verse shows that men must be protective and responsible as the head of the family.

Yusuf al-Qardhawi, an expert in jurisprudence, argued that women's leadership, he said that the leadership of men or women is more inclined to problems of life in the family, while the leadership of some women over some men outside the scope of the family does not prohibit it. According to Yusuf al-Qardhawi, what is forbidden is the special leadership of a woman over men. In the view of Islam, there is a lot of controversy about the leadership of women and men. Islam does not place women to always be in the kitchen constantly, but if this is done by women, then this is considered a good thing. According to Imam al-Ghazali, the wife is not obliged to serve her husband in terms of cooking, taking care of the house, sweeping, sewing, and so on. However, if it is done by the wife, then it is a good thing; in

fact, it is the husband who is obliged to prepare clothes that have been sewn perfectly, and the dishes are ready to be enjoyed. The position of men and women according to Quraish Shihab is also the same on the side of Allah SWT; the difference is piety to Allah SWT, not gender, race, skin color, and ethnicity [32].

Dr. Muhammad Sayyid Thanthawi, Sheikh al-Azhar and Grand Mufti of Egypt, stated that female leadership in any position does not contradict Sharia, either as the head of the state or the leader under it. This opinion is also agreed by Yusuf al-Qardhawi, who affirms that women have the right to occupy the positions of heads of state, mufti, members of parliament, the right to vote and be elected or any position in government or work in the private sector because this problem is clear in Islam that a woman has perfect abilities.

Based on the above study, the author concludes the understanding contextually by using the *ma'na maghza* approach in the following points: *First*, the word *arrijalu qowwamuna ala an-Nisa* is not a verse that can be used as a postulate to absolute male leadership over women, because the descent of this verse is related to the case of nusyuz and more to the scope of the family. *Second*, there is no classical mufassir and contemporary mufassir that specifically emphasizes that women should not be leaders, but there are some positions that should not be filled by women according to classical scholars, such as leadership in religious teachings. *Third*, this verse generally opens up opportunities for men and women to become leaders, depending on who has more leadership spirit and can run and carry out the wheel of leadership [33].

### Maqashidi's Approach

*Maqashid*, according to Ibn Assyria, comes from the Arabic word مقاصد which is the plural form of *maqshad*, which means purpose, goal, principle, intention, goal, final goal. According to a number of Islamic legal theorists, *maqashid* is an alternative statement to *mashalih* or 'benefits' [34].

Maqashidi is a word, *maqashid* Scarlet Witch *Yes ratio*. It means that the tafsir of maqashidi is a tafsir that uses the approach of maqashid shari'ah, or in other words, tafsir maqashidi is a tafsir that explains the verses of the Qur'an by considering the maqashid of the shari'ah. The maqashid interpretation does not ignore standard theories of interpretation, such as *Asbab al-Nuzul*, *'am-khos*, *mujmal-mubayyan*, and so on. In addition, the interpretation of maqashid is also inseparable from the tools of general sciences such as sociology, anthropology, and philosophy [35].

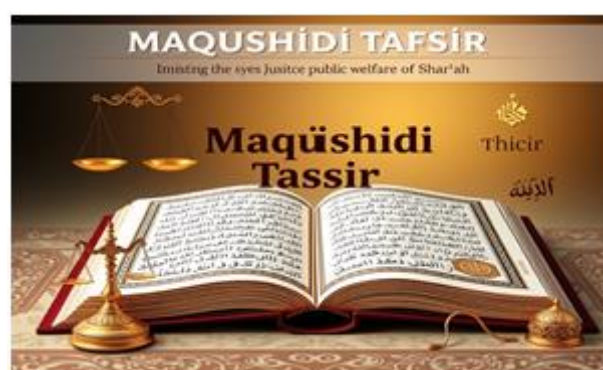


Figure 2. Maqashidi Tafsir: Interpreting with Purpose

Maqashidi interpretation is one of the moderate ways to understand various interpretations that are literal (textual-scriptural) or liberal (liberal-substantial). The maqashidi interpretation wants to explore the maqashid (purpose, wisdom, purpose, deepest dimension of meaning and significance) that exists behind the text [36].

Tafsir maqashidi can be interpreted as a model of interpretation of the Qur'an that emphasizes the dimensions of maqashid al-sharia and maqashid of the Quran. The maqashidi interpretation will also consider how the text moves (*harakiyyah al-nash*). If the object of interpretation is the story in the Qur'an, then the maqashidi interpretation will examine in depth the maqashid of the narrative of the Qur'anic story [37].

Ontologically, the idea of maqashidi tafsir is a concept of tafsir approach that wants to combine the following elements: first, methods that are in line with the principles of maqashid sharia. Second, it reflects a moderate attitude in paying attention to the sound of the text and context. Etiga, moderate in sitting the postulates of *naql* and the postulates of *aql* to grasp the meaning of the Qur'an, both *juz'iy* (particular) and *kulliy* (universal), to obtain benefits and reject damage [38]. From the explanation above, it can be concluded that maqashidi tafsir is a commentary on the Qur'an that uses maqashid shari'ah as an approach.

### History of the emergence of Tafsir Maqashidi

Awakening maqashid thinking is not a discovery. Maqashid shari'ah is not the result of the achievements of contemporary scholars but has been there since the time of the Prophet and Companions (*the ta'asis* period). Umar bin Khattab's thoughts on the collection of Qur'anic manuscripts, for example. At first, this opinion was not acceptable to senior companions such as Abu Bakr and Zaid bin Tsabit. However, after Umar delivered his maqashid, his opinion was finally accepted [39].

In the next era (*the tadwin* period), *maslahah*, which is the *maqashid of shari'ah*, began to formulate its theory. The scholars at that time also had a dispute if it turned out that *maslahah* was contrary to *the nash*. 'Urf is also the most important part of the context adopted by the scholars of the Tadwin period to understand the text, only they differ in terms of its use. Then the *maqashid shari'ah* at the time of tadwin has been formulated and classified into five maqashid that we know today, namely: 1) maintaining religion (*hifz al-din*), 2) maintaining survival (*hifz al-nafs*), 3) maintaining offspring (*hifz al-nasl*), 4) maintaining property (*hifz al-mal*), and 5) maintaining intellect (*hifz al-aql*) [40].

### Techniques for Applying the Maqashidi Approach

In interpreting based on maqashid, some steps need to be considered to find *the maqsad* of a *nash* to be interpreted.

1. Knowing the purpose of a *nash* and the law depends on its purpose (*al-Nuṣuṣ wa al-Ahkâm bi Maqashidiha*)

Laws should be taken from their purposes and not stop only at *the dzâhir of the text* and its utterances and its redactions. Ibn Qayyim in some of his *ijtihad* based on the purpose of the Sharia. According to him, the Prophet has made it mandatory to give zakat fitrah one *sha'* from dates, raisins, or flour, which is the staple food of the majority of the population of Medina. If a region has a staple food other than the above, then it is obliged to pay one *sha'* of its staple food [41].

2. Gathering between Kulliyât al-'Ammah and Special Evidences

A mujtahid must consider the specific/partial propositions to present *the kulliyat al-shari'ah* and the objectives of the sharia in general, and its global principles. He must combine the two in one place, and a law is decided on the basis of these two elements, namely, global postulates and partial postulations [42].

3. Jalbu al-Masalih wa Dar'u al-Mafasid (Bringing Benefits and Preventing Damage)

Wherever benefits can be realized, efforts must be made to realize and maintain them. Likewise, if damage can occur, efforts must be made to prevent and close the road, even in the absence of *special nash* [43].

#### 4. Considering the Consequences of a Law (I'tibar al-Maalat)

A mujtahid, when performing ijihad, should consider the consequences of a law, predict the consequences of the law and its fatwas, and not think that his job is only to establish the law. This kind of ijihad requires special expertise in a mujtahid. A mujtahid is considered insufficient if only a jurist is proficient in the texts of sharia in detail, but he is also required to be proficient in the characteristics and secrets of human psychology and social science [44].

#### Examples of Maqashidi Tafsir

The following are some examples of interpretation with the maqashid shari'ah approach:

الرَّائِبَةُ وَالرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

"Adulterer and adulterer, beat each of them a hundred times and do not have mercy on them to prevent you from (performing) the religion of Allah if you believe in Allah and the Last Day. Let their punishment be witnessed by some of the believers." (An-Nūr [24]:2)

The above verse orders that the execution of punishment must be publicly witnessed by many people. The order shows that it is obligatory according to the Maliki madzhab. Meanwhile, according to the Shafi'i and Hanafi madzhab, the law is sunnah. Ibn Assyria in his commentary "*al Tahrîr wa al Tanwîr*" when interpreting ( )said: "This is an order for the execution of the sentence of adultery to be carried out in public so that the punishment has been carried out, and as a warning not to underestimate the case, because if the execution is exclusive, not in public, then the public will doubt the execution of the punishment and assume that there is no execution. And among the purposes of a punishment is to prevent others from doing it, so that by carrying out punishment in public, it will be able to teach a lesson and prevent those who witness it from doing it, who then pass it to those who do not witness it". According to Ibn Âsyûr, the execution of punishment in public is in line with the breath of maqashid shari'ah [45].

The next example of the law of qishash. Meaning: "O you who believe, it is obligatory for you (to perform) the kisas concerning those who are killed. Free people with free people, slaves with slaves with slaves, and women with women. Whoever receives forgiveness from his brother should follow him in a proper way and pay him in a good way.48) That is the leniency and mercy of your Lord. Whoever transgresses the limit after that, he will have a very painful punishment." (Al-Baqarah [2]:178)

The meaning of the above verse is to say that qishash is not the obligation of the *waliyuddam* but his right. The sequence of sentences in the verse hints that the most important thing is reconciliation between the perpetrator and the victim's family with the concept of forgiveness as a medium to maintain the harmony of Islamic social solidarity (ukhuwah Islamiyah), because the purpose of the concept of forgiveness in the verse is the recommendation of reconciliation in resolving the case of the crime of murder [46]. The choice of switching from qishash to forgiving well is a dispensation from Allah SWT. Towards man, which is one of His forms of grace. If a perpetrator of the crime of murder receives a pardon and then repeats the crime, then he must be sentenced to death and not be entitled to forgiveness again.

#### CONCLUSION

Ma'na maghza is a form of hermeneutic approach used by Sahiron to interpret the Qur'an. This method is based on the historical meaning of the origin of the verse (ma'na) and the development of the main message (maghza) to be applied in contemporary times. This

paradigm of the method views the Qur'an as a universal revelation revealed to all beings. The principle of interpretation of Ma'na maghza is to find the original/historical meaning and determine the significance of the verse. This principle is carried out through Arabic language analyzers, intratextuality and intertextuality analyzers, paying attention to the nuzul's asbabun, and finding the ideal meaning of the verse. The method of interpreting Ma'na maghza in the context of development shows the influence of the thought of previous contemporary figures, such as Fazlurrahman, Abdullah Saeed, and Nasr Hamid Abu Zaid. These figures have the same principles of interpretation that underlie the development of the Ma'na maghza method. Sahiron's thoughts in interpreting the Qur'an. An-Nisa (4:34) begins by analyzing the historical verse and then focuses on linguistic analysis. The interpretation of maqashidi is carried out by considering the purpose of nash, collecting kulliyah al-ammah and special evidence, considering the benefits and consequences of a law, and paying attention to the consequences of a law based on maqasid shari'ah. Some of the prominent mufassirs who used the maqashidi approach in their tafsir were Abu Ishaq al Syatibi, Ibn 'Asyur, Al Kahdimi, and Ahmad Al Raisuni. The steps of interpretation with the maqashidi approach include knowing the purpose of the nash, gathering between kulliyat al-ammah and special postulates, considering the consequences of a law, and explaining the benefits of a law. In principle, these two methods are a continuation of the hermeneutic discourse of the Qur'an in Indonesia. The study also found that there are similarities between these methods. Both methods of interpretation reveal the essence of the meaning and principles of a verse by analyzing the language and the aspects that surround it. However, there is a further step from Ma'na Maghza that is not present in the Maqashidi Commentary, namely, an attempt to reconstruct dynamic significance. With this stage, it will be possible to prove that the Qur'an is a guide that is shālih li kullī zaman wā.

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### Author Contribution

All authors contributed equally to the research and writing of this article. Aulia Nisaa'i Rosyida focused on data collection and textual analysis. Andri Nirwana provided theoretical framing and critical review. Rezaul Islam contributed to methodological design and final manuscript editing.

### Conflicts of Interest

The author declares no conflict of interest.

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