FROM PESANTREN TO ONLINE NEWSPAPER: CONSERVATIVE AND PROGRESSIVE EXEGESIS IN KH. MUSTA'IN SYAFI'I'S *TAFSIR AL-QUR'AN AKTUAL*

Saadatul Jannah[1]*, Abd. Moqsith[2], M. Dimas Mulana[3], M. Itsbatul Haq[4]

[1,2]Universitas Islam Negeri Syarif Hidayatullah, Indonesia; [3]Universitas Islam Negeri Sunan Ampel, Indonesia; [4]Universitas Islam Internasional Indonesia, Indonesia.

*Corresponding Author Email: saadatul.jannah@uinjkt.ac.id

Abstract: Indonesian Qur'anic exegesis has undergone significant transformation alongside shifts in media, socio-political contexts, and interpretive orientations. While classical tafsir traditions were largely produced within pesantren and transmitted through printed texts, contemporary interpretations increasingly emerge in digital and mass-media spaces. This article examines *Tafsir Al-Qur'an Aktual* by KH. Musta'in Syafi'i, a Qur'anic commentary published in the online newspaper *Harian Bangsa*, focusing on how conservative and progressive exegetical tendencies are negotiated within this medium. The study aims to analyze the ideological orientations embedded in Musta'in Syafi'i's interpretations and to explore how digital media reshapes pesantren-based Qur'anic discourse in contemporary Indonesia. Employing qualitative library research combined with Critical Discourse Analysis, the study analyzes selected tafsir texts addressing leadership, gender, public ethics, and religious authority. The findings demonstrate that Musta'in Syafi'i articulates a hybrid exegetical model that integrates classical pesantren epistemology with contextual and ethical engagement in modern socio-political debates. His tafsir exhibits progressive interpretations in areas such as social ethics, anti-corruption discourse, and gender participation in worship, while simultaneously maintaining conservative positions on religious authority, political identity, and ritual norms. This coexistence reflects the influence of the author's ideological, educational, and socio-political pre-understandings. The study concludes that *Tafsir Al-Qur'an Aktual* represents a distinctive form of Indonesian Qur'anic interpretation that bridges traditional authority and contemporary public discourse, highlighting how digital media functions as a transformative space for negotiating continuity and change in Qur'anic exegesis.

Keywords: Conservative Exegesis; Indonesian Exegesis; Online Tafsir; Progressive Exegesis

Introduction

The interpretation of the Qur'an the Indonesia has never been a static intellectual enterprise (Eriza, 2025; Taufiq & Said, 2025). Rather, it has continuously evolved in response to shifting historical, socio-cultural, and political context (Alamsyah & Lintang, 2025; Nugroho et al., 2024). Unlike Qur'anic exegesis in the Arab world, which emerged within relatively homogeneous linguistic and cultural settings, Indonesian *tafsir* developed in a context marked by temporal distance from the formative period of Islam, cultural plurality, and the use of local languages alongside Arabic (Nikmah, 2021; Pink, 2010). This conditions have shaped unique characteristics of Indonesian Qur'anic interpretation, reflecting local social realities and intellectual dynamics (Firmansyah, 2021; Shomad et al., 2024).

Scholars have long noted that Indonesian *tafsir* cannot be understood apart from the socio-cultural backgrounds of its authors (Mujahidin et al., 2024). Islah Gusmian, for instance, provides a comprehensive mapping of Indonesian *tafsir* by categorizing it according to its social and institutional origins. First, *tafsir* produced within political power structures. Second, *tafsir* rooted in *pesantren* (Islamic boarding schools). Third, *tafsir* written by scholars in formal educational institutions. Fourth, *tafsir* developed within religious organizations such as Nahdlatul Ulama (NU) and Muhammadiyah. Fifth, *tafsir* authored by independent scholars outside institutional affiliations. These diverse socio-cultural, educational, and even gendered backgrounds of *mufassirs* have resulted in varied forms, emphases, and interpretive styles within Indonesian *tafsir* (Gusmian, 2015; Rusmana et al., 2023).

In addition to differences in authorship and institutional settings, Indonesian *tafsir* has also undergone significant transformation through changes in media. Muhammad Miftahuddin identifies four major phases in the transmission of *tafsir* in Indonesia: the oral, written, printed, and electronic media eras (Miftahuddin, 2020). During the oral phase, Qur'anic meanings were conveyed indirectly through cultural and artistic expressions accompanying the early Islamization of the archipelago. The written phase saw *tafsir* embedded within broader Islamic works rather than presented as independent commentaries (Syarif, 2023), culminating in the emergence of complete 30-juz commentaries such as *Tarjumān al-Mustafīd* by Abdurrauf as-Singkili (1615-1693 CE), which remains influential across the Malay world. The introduction of printing technology in 1853 marked the beginning of the print media era, enabling the wider circulation of *tafsir* through books, magazines, and newspapers (Miftahuddin, 2020; Proudfoot, 1995). Today, the electronic media era expanded Qur'anic interpretation into digital platforms, including radio, television, and the internet (Lukman, 2018).

Earlier studies on Indonesian *tafsir* have laid a strong foundation for understanding these developments. Howard M. Federspiel's seminal research on Qur'an-related publications between 1950 and 1980 highlighted a major shift toward the systematization of *tafsir* into complete, structured commentaries, exemplified by Mahmud Yunus's *Tafsir Al-Qur'an al-Karim*, as well as the emergence of methodological works such as T.M. Hasbi Ash-Shiddieqy's *Sejarah dan Pengantar Ilmu Tafsir* (Federspiel, 1991). Peter G. Riddell further demonstrated how classical Arabic commentaries were adapted and reinterpreted within South and Southeast Asian contexts, producing regionally distinctive exegetical practices shaped by local intellectual and cultural environments (Riddell, 1990, 1993). Subsequent scholarship reinforces these findings by portraying Indonesian *tafsir* as a dynamic field marked by historical continuity and contemporary innovation (Faisal, 2020; Pamil et al., 2024; Wardani, 2017). Historically, contributions from the 17th to 19th centuries challenge assumptions of a developmental gap, revealing sustained exegetical activity across generations (Ma'rifah, 2023). At the same time, the enduring influence of Egyptian exegetical models that identified earlier by Federspiel underscores Indonesia's continuous engagement with broader Sunni interpretive traditions, adapted to local sociocultural contexts (Farida & Makbul, 2023). Collectively, these studies position Indonesian *tafsir* as a vibrant and evolving intellectual tradition that continually negotiates

the tension between preserving classical interpretive authority and responding to contemporary religious and societal concerns.

In contemporary Indonesia, Qur'anic interpretation increasingly intersects with complex social and political realities. Van Bruinessen identifies three broad ideological orientations among Indonesian Muslims: conservative, liberal, and progressive. Conservative interpretations tend to emphasize textual fidelity and continuity with classical authorities, while liberal interpretations prioritize contextual reasoning and alignment with modern civic values (Qodir & Sight, 2023). Progressive interpretations occupy a critical position and engage both tradition and modernity with an ethical and transformative orientation (Hosseini & Gills, 2020; Tarman et al., 2024; Zulliandi, 2024). These ideological tendencies have also shaped the production and reception of *tafsir* across print and digital media. Despite the growing body of scholarship on classical, institutional, and printed *tafsir*, limited attention has been given to the ideological negotiations embedded in digital forms of Qur'anic interpretation. The rise of online newspapers, social media, and digital platforms has created new spaces for exegetical discourse where traditional religious authority encounters contemporary public debates. This transition from print to digital *tafsir* raises important questions regarding interpretive orientation, audience, and ideological positioning.

This study seeks to address the gap mentioned by examining *Tafsir Al-Qur'an Aktual* by KH. Musta'in Syafi'i, a Qur'anic commentary published through the online newspaper *Berita Harian Bangsa*. Specifically, this research aims to analyze the progressive and conservative ideological tendencies embedded in Musta'in's *tafsir* and to explore how these tendencies emerge through his discursive strategies, thematic emphases, and interpretive choices. It further investigates how Musta'in negotiates pesantren-based and exegetical traditions with contemporary socio-political contexts and how digital media influences the form and orientation of his interpretation. Methodologically, this research employs a qualitative library-based approach combined with Critical Discourse Analysis (CDA). Primary data are drawn from *Tafsir Al-Qur'an Aktual*, while secondary data include books, journal articles, and prior studies on Indonesian *tafsir* typology, methods, and media. Through thematic and discursive coding, this study identifies narrative framing, key concepts, and argumentative patterns to uncover how conservative and progressive elements are articulated within Musta'in's exegetical project.

This article argues that Musta'in Syafi'i's *tafsir* represents a distinctive contribution to contemporary Indonesian Qur'anic scholarship. By situating *pesantren*-based interpretation within a digital platform, his work bridges traditional religious discourse and modern socio-political engagement. In doing so, *Tafsir Al-Qur'an Aktual* illustrates how Indonesian exegetes navigate ideological plurality while addressing public issues such as non-Muslim leadership and women's roles, thereby reflecting broader transformations in Qur'anic interpretation in Indonesia's digital era.

Short Biography of KH. Musta'in Syafi'i

Kiai Musta'in Syafi'i, widely known as Kiai Ta'in, is a prominent Qur'anic scholar and the caretaker of Madrasatul Qur'an at the historic Pesantren Tebuireng in Jombang. Born in Lamongan on December 3, 1955, he was raised in a family deeply rooted in

Islamic scholarship and community service (Syafi'ie, 2004). His early socialization within Nahdlatul Ulama (NU) milieu played a significant role in shaping his inclusive religious outlook, which later informed a balanced approach to Qur'anic interpretation that combines textual fidelity with contextual sensitivity.

Educated primarily within the *Pesantren* system, Musta'in was trained in classical Islamic sciences and absorbed the interpretive traditions of the *salaf*. He memorized the Qur'an under the guidance of Kiai Adlan Aly and became the first graduate of Madrasatul Qur'an under KH. Yusuf Hasyim. This formative *pesantren* experience grounded his exegetical orientation in a conservative epistemology, characterized by an emphasis on *tafsīr bi al-ma'thūr* and deference to authoritative classical commentaries. At the same time, his subsequent academic trajectory, fisrt earning a bachelor's degree in Sharia (1979), then a degree in Tafsir and Hadith (1985), and completing postgraduate studies at IAIN Sunan Kalijaga (1996), and UIN Sunan Ampel (2013), exposed him to modern hermeneutical frameworks and contemporary Islamic thought (Syafi'ie, 2004). The intersection of *pesantren*-based scholarship and university Islamic studies positioned Musta'in within a hybrid intellectual formation, enabling him to navigate between conservative and progressive modes of interpretation.

Since 2002, Musta'in has written a regular column entitled *Tafsir al-Qur'an Aktual* in the online newspaper *Harian Bangsa*, beginning with Surah al-Fātiḥah and continuing through QS. al-Ra'd. His interpretive style combines classical exegetical principles with engagement in contemporary socio-political issues, a method he describes as *bahasa koran* or Qur'anic interpretation articulated in the language of everyday public discourse. These writings were later compiled into a three-volume work, *Tafsir al-Qur'an Bahasa Koran*, alongside his theoretical contribution *al-Muqathaf al-Yasīr fī 'Ulūm al-Tafsīr*. Together, these works reflect a hermeneutical stance that neither rejects tradition nor uncritically embraces modernity, but instead seeks to mediate between the two (Saha, 2015).

Beyond his writing, Kiai Musta'in serves as an educator and public intellectual. He has taught and held leadership roles at institutions such as IKAHA Tebuireng, STIBAFA Tambakberas, and Ma'had Aly Tebuireng. His participation in national Qur'anic competitions (MTQ, MHQ, MQK) and international forums such as the 2002 leadership program in Amherst, Massachusetts, and a seminar on Islam and Postmodernism in Malaysia, further reflects his engagement with both local and global Islamic discourses (Gusmian & Abdullah, 2022).

Within the broader typology of Indonesian *tafsir* (Gusmian, 2015; Lukman, 2018; Miftahuddin, 2020), Kiai Musta'in represents a transitional figure bridging *pesantren*-based exegetical traditions and the emerging landscape of digital and media-based interpretation. His contributions to *Harian Bangsa* signify a shift from classical modes of *tafsir* transmitted through oral instruction or printed texts toward interpretations disseminated via online media. In this sense, Musta'in's *tafsir* not only reflects his dual intellectual formation, conservative in epistemological grounding yet progressive in method, but also illustrates the adaptive continuity of Qur'anic exegesis in Indonesia's digital era, where traditional religious authority increasingly intersects with new forms of public engagement.

An Analytical Overview of *Tafsir Al-Qur'an Aktual* in Contemporary Indonesia

Tafsir Al-Qur'an Aktual is a distinctive Qur'anic commentary disseminated through the daily newspaper *Harian Bangsa*, both in print and online formats with primary circulation across Java. Initiated in 2000, this *tafsir* attracted significant attention from both the general public and academic communities due to its unconventional methodological orientation and accessible linguistic style. While Miftahuddin (Miftahuddin, 2020), drawing on Deliar Noer (Deliar, 1980), notes that the publication of Qur'anic exegesis in Indonesian print media dates back to 1956, beginning with Sheikh Tahir Jalaluddin's writings in *Al-Imam* magazine, *Tafsir Al-Qur'an Aktual* represents a continuation of this tradition marked by notable innovation. Earlier contributions to this genre include Buya Hamka's *tafsir* published in *Gema Islam* (Alviyah, 2016; Gusmian, 2015; Musolin et al., 2024), though these works generally maintained a more conventional and academically nuanced format.

In contrast, *Tafsir Al-Qur'an Aktual* employs a colloquial and reader-friendly style intended to reach readers beyond formal scholarly circles. This linguistic choice distinguishes it from earlier print-media *tafsir* by rendering Qur'anic interpretation more widely accessible. However, while such accessibility democratizes engagement with the Qur'an, it also presents certain methodological trade-offs. The simplification of language and argumentation often results in fewer explicit references to classical Arabic commentaries such as *al-Ṭabarī*, *al-Qurṭubī*, or *Ibn Kathīr* which traditionally function as authoritative exegetical anchors. Consequently, KH. Musta'in Syafi'i's (hereafter Syafi'i) interpretations tend to rely more heavily on ethical reflection and sociocultural commentary than on detailed philological or intertextual analysis. This orientation reflects a pedagogical priority that favors thematic relevance and communicative immediacy over textual density.

Within the broader development of Indonesian *tafsir*, the emergence of mass and digital-media-based interpretation has become an increasingly widespread cultural practice. *Tafsir Al-Qur'an Aktual* may be understood as an early prototype of this trend, anticipating later digital initiatives such as Salman Harun's Qur'anic exegesis published on Facebook (Rifai, 2020). Positioned between the era of print-based popular*tafsir* and contemporary digital platforms, Syafi'i's work occupies a transitional space that bridges traditional media and emerging forms of online religious discourse. His sustained engagement with readers through a mass-circulated newspaper mirrors the interactive, accessible, and context-sensitive characteristics of today's digital *tafsir*.

Over a period of approximately 21 years, *Tafsir Al-Qur'an Aktual* covered around 15 *juz*, concluding with *Surah al-Kahf*. It was published six days a week, excluding Sundays and major national and religious holidays such as Christmas and Eid al-Fitr. The entire corpus was authored by a single figure, KH. Musta'in Syafi'i, a prominent cleric and intellectual from East Java. His appointment by the editorial board of *Harian Bangsa* reflects his recognized authority not only as a religious leader but also as a scholar of Qur'anic sciences and interpretation (Hidayati, 2018).

Syafi'i's motivation for contributing to the newspaper was rooted in his awareness of the limited accessibility of conventional printed *tafsir* among the general public. As noted in an interview conducted by Miftahul Huda, he observed that most existing

commentaries were highly academic, densely written, and largely confined to university scholars and *pesantren* communities. In response, his media-based *tafsir* was conceived as an egalitarian project, employing a conversational tone and contextually grounded language to broaden public access to Qur'anic interpretation (Farida & Makbul, 2023; Huda, 2019).

Despite its popular format, the content of *Tafsir Al-Qur'an Aktual* remains intellectually substantive. Methodologically, it may be classified within the *taḥlīlī* tradition due to its sequential exposition of Qur'anic *surahs*, beginning with *al-Fātiḥah* (Wahyudi et al., 2023; Yulita et al., 2025). At the same time, Syafi'i frequently integrates thematic (*mawḍū'ī*) elements, particularly when connecting verses to contemporary socio-religious and political issues. For example, in his interpretation of QS. al-Baqarah (2): 177, Syafi'i moves beyond a literal exposition of *birr* (righteousness) toward a thematic discussion of social ethics and the moral responsibilities of public officials within Indonesia's democratic context. Similarly, his reading of QS. al-Kahf draws parallels between Qur'anic narratives of power and the modern struggle against corruption. These examples illustrate how a *taḥlīlī* structure is consistently infused with a *mawḍū'ī* orientation, resulting in a hybrid interpretive method.

A further defining feature of Syafi'i's *tafsir* is its methodological flexibility. Unlike classical commentaries that follow a relatively fixed structure typically beginning with lexical analysis and followed by intertextual citations, his interpretation often open directly with ethical reflections or sociopolitical commentary. This discursive openness, while departing from formal exegetical conventions, lends the text rhetorical vitality and enhances its cultural resonance. Linguistically, *Tafsir Al-Qur'an Aktual* employs standard Indonesian while avoiding the formal register associated with academic prose. This hybrid mode, combining journalistic language with vernacular expression, creates an intimate and approachable reading experience. Such an approach aligns with the editorial vision of *Harian Bangsa*, which aims to integrate Islamic values into popular media and address contemporary religious concerns, particularly within Javanese Muslim communities (Ismail & Hotman, 2013).

Syafi'i's background as both a traditional Islamic scholar and a public intellectual strongly shapes the ethos of his exegetical project. Aware that many Indonesian Muslims regard the Qur'an as the ultimate religious authority yet lack access to classical Arabic *tafsir*, he aimed to produce a *tafsir* that was accessible without sacrificing theological grounding or social relevance. His decision to present Qur'anic interpretation through periodic newspaper columns, rather than a comprehensive academic volume, reflects a deliberate pedagogical strategy aimed at fostering contextual religious understanding among lay readers.

Taken together, *Tafsir Al-Qur'an Aktual* represents a pioneering contribution to Indonesian Qur'anic scholarship that reimagines exegesis within the public sphere. While its simplified format may limit sustained engagement with classical exegetical sources, its clarity, contextual depth, and communicative effectiveness render it a significant model of accessible yet meaningful Qur'anic interpretation in Indonesia's plural and media-saturated society.

The Progressive Commentary of *Tafsir Al-Qur'an Aktual*

Farid Esack, in his seminal work *Contemporary Religious Thought in South Africa and the Emergence of Qur'anic Hermeneutical Notion*, outlines two primary typologies of Qur'anic interpretation: internal and external approaches. The internal category encompasses general believers, traditional scholars, and critical clerics. According to Esack, conservative figures within this group often adopt an apologetic posture, asserting the Qur'an as a self-sufficient source that already contains all forms of knowledge, including scientific and technological advancements, while remaining resistant to external epistemological frameworks (Esack, 1991). By contrast, critical figures within the internal category engage the Qur'an through reflective and interrogative inquiry. While maintaining theological commitment to the text, they approach it as a historical and linguistic artefact shaped by socio-cultural contexts. For these interpreters, understanding the Qur'an requires attention to empirical realities that influence interpretation. Prominent scholars associated with this orientation include Fazlur Rahman, Mohammad Arkoun, and Nasr Hamid Abu Zayd (Hidayat, 2020; Mostfa, 2024). They argue that as an Arabic text, the Qur'an is embedded in specific cultural and historical circumstances, thereby challenging claims of purely objective interpretation. Consequently, they emphasize the role of pre-understandings and interpretive subjectivity in producing meanings relevant to contemporary contexts (Mostfa, 2024).

Esack further categorizes external approaches into three typologies: partisans, revisionists, and polemicists. These groups critically engage the Qur'an from outside the Islamic theological framework, often questioning its ontological status and even the prophethood of Muhammad (Esack, 1991; Iswahyudi, 2011). Scholars such as Wilfred Cantwell Smith, Montgomery Watt, and John Wansbrough exemplify this approach through historical-critical studies that situate the Qur'an in relation to external textual and cultural sources (Smith, 2013). Applying Esack's typology to the Indonesian *tafsir* tradition, however, requires contextual adjustment. Developed within post-apartheid South Africa to articulate liberationist hermeneutics, Esack's framework emerges from a socio-political milieu distinct from Indonesia's *pesantren*-centered Islamic culture, shaped by revivalism, democratization, and pluralism. In this setting, *Tafsir Al-Qur'an Aktual* reflects an indigenized form of Esack's "internal-critical" orientation, one that remains rooted in Islamic epistemology while remaining open to contextual interpretation (Duderija & Moosa, 2017; Esack, 1991; Saeed, 2014). KH. Musta'in Syafi'i's engagement with the Qur'an thus remains internal in theological loyalty yet progressive in interpretive method.

Within this framework, Syafi'i may be situated as an internal interpreter who combines conventional clerical authority with critical social engagement. As a *pesantren* leader affiliated with Tebuireng and an active public intellectual, he addresses socio-cultural issues such as gender relations, political authority, law, and governance in Indonesia. Unlike conventional clerics who often maintain a cautious distance from national debates, Syafi'i actively intervenes in public discourse through educational programs, political involvement, and his regular Qur'anic commentary in the online newspaper *Harian Bangsa*. His *tafsir* thus oscillates between conservative commitments to religious authority and progressive response to contemporary challenges.

Methodologically, Syafi'i employs a contextual hermeneutical approach that acknowledges socio-cultural realities as integral to interpretation. His practice resonates with Fazlur Rahman's *double movement* theory and Abdullah Saeed's *contextualist paradigm*, both of which emphasize the interplay between textual meaning and contemporary ethical concerns (Rahman, 2024; Saeed, 2005). Although Syafi'i does not explicitly formulate a systematic *maqāṣid al-sharī'ah* framewok, his interpretations implicitly reflect concern for higher ethical objectives. His contextualism operates pragmatically, linking Qur'anic teachings to public morality, social justice, and civic responsibility, key themes in Indonesia's post-reform Islamic discourse (Afsaruddin, 2023). A defining feature of Syafi'i's progressive orientation is the accessibility of his *tafsir*. By utilizing the medium of a daily newspaper, he bridges the gap between scholarly discourse and public understanding, democratizing access to Qur'anic interpretation (Lukman, 2018)). This form of popular hermeneutics anticipates contemporary digital *tafsir* practices, where online platforms function as new interpretive spaces for non-specialist audiences (Rifai, 2020; Sihabussalam et al., 2024).

In this study, the term *progressive* refers to an orientation toward ethical renewal and contextual reinterpretation rather than doctrinal rupture. Syafi'i's progressive readings often depart from rigid traditional positions while maintaining reverence for classical scholarship. For instance, in discussing of the sanctity of the *basmalah*, he revisits the differing positions of Imam al-Syafi'i and Malik, concluding that although *basmalah* may not constitute a Qur'anic verse, it nonetheless retains spiritual sanctity and warrants reverence (Syafi'ie, 2004). This approach, critical yet respectful, illustrates an adaptive theology that upholds orthodoxy while encouraging intellectual openness. Similarly, Syafi'i challenges dogmatic beliefs such as the claim that the Qur'an contains exactly 6,666 verses. By referencing multiple classical enumerations, he emphasizes the importance of empirical accuracy and scholarly honesty, values consistent with modern hermeneutical ethics (Saeed, 2014; Syafi'ie, 2004).

KH. Musta'in Syafi'i's progressive contectualism is particularly evident in socio-legal intepretations. In his reading of QS. al-Baqarah (2): 26, he links the prohibition of corruption to contemporary Indonesian issues of bureaucratic misuse and public facility abuse. Drawing on the example of Caliph Umar ibn 'Abd al-'Azīz extinguishing a state-funded lamp for personal use, he frames integrity as both a religious and civic virtue (Syafi'ie, 2004). His insights echo current anti-corruption discourses in Indonesia, where religious leaders increasingly employ Qur'anic ethics to critique misuse of public office (Syafi'ie, 2004). Likewise, his interpretation of *ṣalāh* emphasizes discipline and productivity, connecting ritual practice with workplace ethics and national development. For Syafi'i, prayer cultivates moral accountability, an essential quality in an era marked by public distrust and governance reform (Syafi'ie, 2004). This contextual linkage reveals how Qur'anic ethics can shape civic virtue, aligning with Rahman's (Rahman, 2024) notion of *ethical reformation through revelation*.

Syafi'i's progressive stance also extends to gender issues. Regarding women leading congregational prayers, he dismisses objections based on distraction as socio-cultural rather than theological. By prioritizing *khushū'* (devotional focus) over gender, he reframes religious authority as ethical competence rather than biological distinction. This

view aligns with reformist Muslim scholarship advocating more inclusive religious leadership (Afsaruddin, 2023; Bomhoff et al., 2019; Wadud, 2006). Moreover, his critique of salary disparities between political leaders and mosque imams reflects a concern for socio-economic justice grounded in Qur'anic egalitarianism. By highlighting the moral value of spiritual labor, he calls for greater recognition of religious service as a form of public service, anticipating contemporary debates on religious professionalism in Indonesia.

In interpreting QS. al-Baqarah (2): 6-7, Syafi'i offers a functional reading of *kafara*, redefining it not as a confessional label but as a moral disposition characterized by denial and injustice. Judges who issue unjust verdicts or citizens who disregard legal norms may thus be described as *kāfir* in conduct rather than belief (Syafi'ie, 2004). This ethical reconfiguration resonates with contemporary Islamic thought that prioritizes moral accountability over rigid identity boundaries (Fadl, 2014).

Taken together, *Tafsir Al-Qur'an Aktual* exemplifies a progressive and contextual mode of Qur'anic interpretation in contemporary Indonesia. By critically engaging inherited traditions while responding to concrete socio-political realities, Syafi'i bridges classical exegesis, ethical reform, and civic consciousness. Although his interpretive practice remains unsystematic at the level of formal theory, it implicitly reflects a *maqāṣid*-oriented hermeneutics that positions the Qur'an as a living ethical guide for Indonesian Muslims navigating pluralism, governance, and moral reform.

The following table outlines selected thematic patterns in Musta'in Syafi'i's progressive Qur'anic interpretations;

Table 1. Themes of Progressive Interpretatation in *Tafsir Al-Qur'an Aktual*

Theme	Qur'anic Reference	Progressive Interpretation	Contemporary Relevance
Anti-Corruption & Public Ethics	QS. al-Baqarah (2): 26	Misuse of public facilities framed as moral betrayal; illustrated though the example of Umar ibn 'Abd al-'Azīz extinguishing a state-funded lamp	Supports anti-corruption discourse; critiques bureaucratic misuse in Indonesia
Ethical Citizenship & Governance	Ethics of *ṣalāh*	Prayer understood as cultivating discipline, punctuality, and productivity	Connects ritual worship with civil service ethics and national development
Gender Participation in Worship	General fiqh discourse	Women leading prayer deemed permissible when ethical focus (*khushū'*) is maintained	Supports gender inclusion; aligns with Muslim feminist ethics
Moral Conception of Disbelief	QS. al-Baqarah (2): 6-7	*Kufr* interpreted as injustice, corruption, and moral denial rather than non-Muslim identity	Reduces sectarianism; emphasizes ethical accountability over confessional labels
Intellectual Honesty in Qur'anic Studies	Verse enumeration traditions	Challenges the myth of "6,666 verses" through reference to classical enumerative variations	Promotes empirical scholarship; counters dogmatic assumptions
Social Issues in	Various verses	Addresses moral, leadership, and	Enhances relevance of

Pesantren Life		ethical challenges faced by *pesantren* students	*tafsir* within *pesantren* communities
Public Service & Religious Labor	Broader socio-ethical discourse	Critiques salary disparities between state officials and mosque imams	Advocates socio-economic justice in religious professions

The table 1 above highlights the key themes in KH. Musta'in Syafi'i's progressive interpretation of the Qur'an. It categorizes each theme alongside its corresponding Qur'anic reference and emphasizes its contemporary relevance, such as anti-corruption discourse, gender participation in worship, and ethical citizenship. These interpretations integrate classical exegesis with modern social challenges, demonstrating Musta'in's approach to applying Islamic teachings to current public issues.

The Conservative Exegesis of *Tafsir Al-Qur'an Aktual*

According to his statement to the editorial team of *Harian Bangsa*, KH. Musta'in Syafi'i shows greater respect for Western scholars than for Middle Eastern ones in the field of Qur'anic interpretation. He perceives Western academics as more daring and creative in their exegetical engagement, while viewing many Middle Eastern scholars as showing limited enthusiasm for innovative Qur'anic interpretation. Nevertheless, despite his admiration for Western academic approaches, Syafi'i's overall exegetical orientation cannot be categorized as liberal or consistently progressive. In many instances, his commentary reflects a conservative stance grounded in classical Islamic thought.

The term *conservative* here refers to Syafi'i's tendency to engage classical Middle Eastern and Indonesian scholars in formulating exegetical arguments. In writing *Tafsir Al-Qur'an Aktual*, Syafi'i occasionally adopts a critical stance toward certain Middle Eastern opinions, at times even omitting explicit citations. However in other cases, he aligns closely with traditional Arab scholars when interpreting specific Qur'anic passages. This section explores the conservative dimension of Syafi'i's interpretive approach. One of his most notable conservative positions is his interpretation of QS. al-Baqarah (2): 41, which he uses to reject the permissibility of receiving payment for teaching the Qur'an:

"*And believe in what I have sent down confirming that which is [already] with you, and do not be the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me.*"

Syafi'i interprets this verse as a prohibition against the commodification of religious knowledge. He criticizes Qur'an teachers, lecturers, and preachers who, in his view, "sell" religious content for financial benefit. In supporting this stance, he refers to *Salafī-Sūfī* scholars who regarded teaching the Qur'an as a purely devotional act that should not be monetized. Historically, he argues, neither the Prophet, his Companions, nor the *Tābi'in* demanded a salary for teaching the Qur'an, likening such activities to acts of worship such as prayer or fasting. He illustrates his argument with the story of Ibn Malik, author of *Alfiyyah*, who composed his work without seeking financial reward but motivated solely by communal benefit. Although Syafi'i briefly acknowledges juristic opinions who allow remuneration for teaching the Qur'an, he ultimately rejects them, preferring the stricter ethical position advanced by Sufi authorities.

However, this interpretation reveals a reduction of meaning, as it neglects the primary historical context of the verse. QS. al-Baqarah (2): 41 is addressed not to Muslim believers but to the Israelites (*Banī Isrā'īl*), urging them to believe in the Qur'an that confirms their own scriptures (Tafsir Kemenag RI, 2010). Classical *tafsir* literature understands this verse as condemning theological denial and hypocrisy rather than regulating economic relations or teaching ethics (Rippin, 2013; Saeed, 2006). Syafi'i's focus on the issue of salaries thus represents an exegetical narrowing, where the broader theological and historical message is redirected toward moral-economic critique. Such selective readings is not uncommon in modern Indonesian *tafsir*, where contextual concerns often shape interpretive priorities (Hidayat, 2022; Nur, 2020).

A further example of Syafi'i's conservative yet socially responsive exegesis appears in his interpretation of smoking. He argues that smoking is prohibited (*haram*), and to support his view, he again invokes QS. al-Baqarah (2): 41. For him, those who permit smoking resemble the Israelites who "sold" God's signs for worldly benefit. He particularly criticizes traditional clerics (*kiai pesantren*) who, according to him, smoke or accept sponsorship from tobacco companies. In this case, *tafsir* functions less as textual analysis and more as moral critique. The Qur'anic verse is mobilized to expose perceived religious hypocrisy. This approach corresponds to what Abū Zayd characterizes as "performative tafsir," in which scripture is employed to intervene in contemporary moral debates rather than explicate linguistic or historical meanings (Zayd, 2006). To reinforce his argument, he cites *Bughyah al-Mustarsyidīn* by 'Abdur Rahmān al-'Alawī as secondary justification. This selective use of textual authority reflects a hybrid interpretive strategy that combines moral reformism with conservative ethical sensibilities. Methodologically, however, this reading remains problematic due to the tenuous textual correlation between QS. al-Baqarah (2): 41 and smoking. As the Qur'an contains no direct reference to tobacco, Syafi'i's arguments relies on analogical moral extension (*qiyās ijtima'ī*) rather than philological or contextual analysis, exemplifying what Ismail and Abu Zayd describe as "ideological tafsir," in whivh moral conviction shapes textual reading (Ismail & Hotman, 2013; Zayd, 2006).

Syafi'i's conservatism becomes more pronounced in political-identity discourse. In interpreting QS. al-Nahl (16): 99-100, the verses originally concerned with seeking refuge from Satan during Qur'anic recitation, he extend their meaning to prohibit Muslims from electing non-Muslim leaders in Indonesia. He argues that Muslims support for non-Muslim leadership risks moral and spiritual degradation, asserting that such leadership could undermine the interests of the Muslim majority. He further warns of potential covert networks formed by non-Muslims to control strategic sectors of national life. This interpretation exemplifies a political form of conservative exegesis grounded in identity preservation. This position contrasts with interpretations advanced by progressive scholars and several *Nahdlatul Ulama* figures who interpret *awliyā'* in related verses as "friends" or "allies" rather than political leaders, thereby rejecting a categorical prohibition of non-Muslim leadership (Jannah, 2018). Syafi'i, however, adheres to a literal and exclusivist interpretation that resonates with nationalist-Islamic narratives viewing politics as a domain of religious safeguarding.

Interestingly, this rigidity stands in sharp contrast to his progressive interpretation on the issue of women leading prayer (*imam*). Unlike many Indonesian clerics who avoid or reject such interpretations, Syafi'i argues that the prohibition is rooted in patriarchal bias rather than authentic religious evidence. While his argument emphasizes ethical equality, it lacks extensive engagement with hadith literature or systematic Qur'anic justification. This juxtaposition, progressive in gender ethics yet rigid in interfaith political theology, illustrates what Abū Zayd terms "contextual inconsistency" in modern *tafsir*, wherein ideological commitments shape hermeneutical choices (Zayd, 2006). In sum, KH. Musta'in Syafi'i's *Tafsir Al-Qur'an Aktual* represents a complex negotiation between conservatism, moral activism, and contextual engagement. His reading of QS. al-Baqarah (2): 41 regarding renumeration for teaching the Qur'an demonstrates an exegetical reduction that neglects the verse's historical addressee. His discussion of smoking transforms *tafsir* into a vehicle for social protest rather than textual interpretation. Meanwhile, his progressive gender interpretations alongside rigid political positions on non-Muslim leadership underscores a selective conservatism driven more by identity politics than hermeneutical coherence. In this sense, *Tafsir Al-Qur'an Aktual* represents not merely as personal religious reflection but as an ideological articulation of contemporary tensions within Indonesian Islam (Saeed, 2014; Tarman et al., 2024).

The following table summarizes KH. Musta'in Syafi'i's exegetical positions that reflect a conservative perspective;

Table 2. Conservative Interpretations in Musta'in Syafi'i's Tafsir

Theme	Interpretation	Conservative Orientation	Scholarly Notes
Payment for teaching the Qur'an	Receiving payment for teaching Qur'an is prohibited and equated with "selling divine signs."	Textual-Legalist	Rejects modern fiqh allowances; emphasizes the moral purity and devotional character of religious service.
Smoking	Smoking is considered *haram*, and *kiai* who smoke are viewed as morally inconsistent.	Moralist-Legal Conservative	Relies on strong ethical condemnation despite lack of decisive *dalil*; prioritizes strict personal piety.
Electing non-Muslim leaders	Muslims should not elect non-Muslim leaders due to risks to Muslim identity and political integrity.	Identity-Political Conservative	Emphasizes communal boundaries and political protectionism; departs from NU's contextualist *fiqh siyāsah*.
Religious knowledge and authority	Scholars must avoid actions that degrade the sanctity of religious knowledge.	Traditionalist-Ethical	Upholds hierarchical religious authority and conservative norms of scholarly conduct.
Public morality enforcement	Society must adhere to strict Qur'anic moral values to prevent moral decay.	Communitarian-Conservative	Advocates collective moral discipline and public rectitude based on classical ethical norms.

The table 2 above summarizes the conservative interpretations found in KH. Musta'in Syafi'i's *Tafsir Al-Quran Aktual*. It covers his views on issues like payment for teaching the Qur'an, smoking, electing non-Muslim leaders, and enforcing public morality. Each theme is paired with its conservative stance, illustrating Syafi'i's commitment to traditional religious values while addressing contemporary moral and political concerns. These interpretations stress religious purity, hierarchical authority, and communal moral discipline, reflecting a conservative perspective within Indonesian Islam.

Integration of Progressive and Conservative Interpretations in Contemporary Qur'anic Exegesis

As mentioned above, the *Tafsir Al-Qur'an Aktual* demonstrates an interpretive approach that combines two major perspectives: progressive and conservative. This approach reflects its intellectual depth, which is capable of integrating traditional understandings inherited from Islamic boarding schools with responses to contemporary socio-political challenges in Indonesia. These two approaches to interpretation serve as responses to social and political conditions, with each having clear characteristics and contributions to the resulting interpretation.

An understanding of these two interpretive approaches can be seen through the main themes discussed in the interpretation, as well as its contemporary relevance, as visualized in the diagram below:
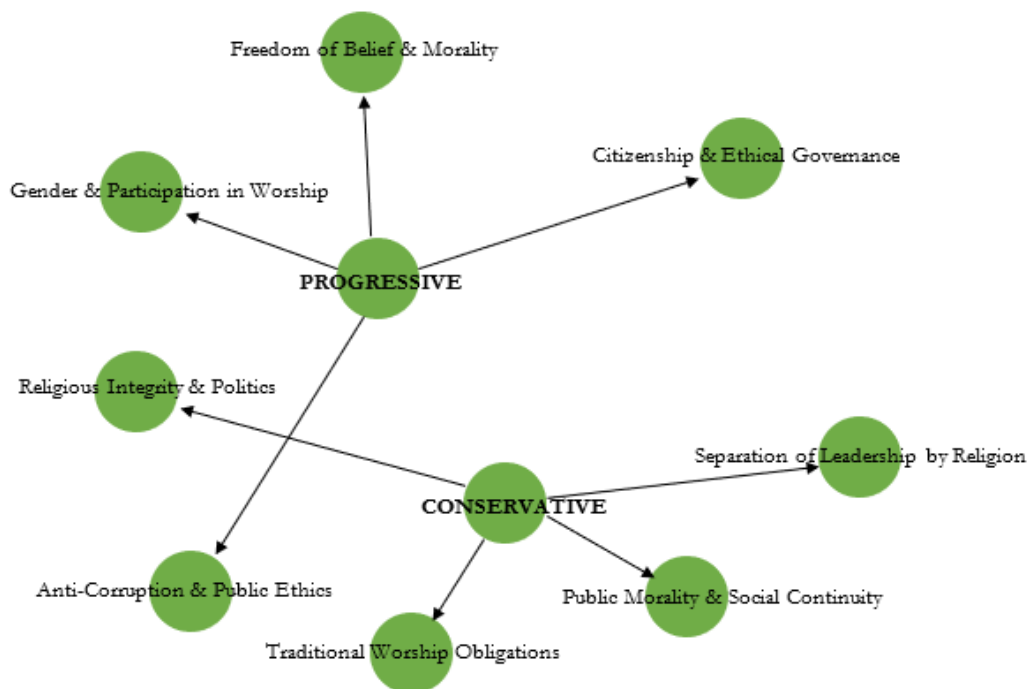

Figure. Integration of progressive and conservative interpretations of *Tafsir Al-Qur'an Aktual*

The figure above illustrates the diversity of themes between progressive and conservative interpretations in the *Tasir Al-Qur'an Aktual* applied by KH. Musta'in Syafi'i.

The progressive interpretation promoted by KH. Musta'in emphasizes social relevance, ethics, and morals in the application of the teachings of the Qur'an in the current socio-political context of Indonesia. Some of the main themes in this progressive interpretation include anti-corruption, gender equality in worship, ethical citizenship, and the importance of ethical governance. From this, we can see how this interpretation integrates moral values with contemporary issues that are highly relevant to the challenges faced by Indonesian society.

On the other hand, the conservative interpretation promoted by KH. Musta'in focuses more on preserving existing religious values, emphasizing the importance of religious integrity, political identity, and public morality, which must be maintained in accordance with the teachings of the Qur'an, which are considered universal and eternal. The themes in this conservative interpretation involve loyalty to established religious teachings, traditional obligations in worship, and the integrity of public morality.

The progressive interpretation promoted by KH. Musta'in Syafi'i prioritizes social relevance and ethics in the application of the teachings of the Qur'an. This approach focuses on contemporary issues that are highly relevant to the challenges faced by Indonesian society. In his progressive interpretation, KH. Musta'in invites Muslims to pay attention to moral values in social life, such as anti-corruption, gender equality in worship, and ethical citizenship.

For example, in his interpretation of QS. al-Baqarah (2): 26, Musta'in explores the importance of public morality and oversight of the abuse of power by public officials (Syafi'ie, 2004). This interpretation links moral betrayal with the misuse of state facilities, illustrating that this interpretation is not only limited to spiritual aspects but is also closely related to the political reality and social ethics of Indonesian society. The themes of gender and participation in worship also receive attention in this progressive interpretation, with Musta'in supporting the view that women have an equal role in worship, including in terms of leading prayer, as long as ethical criteria (*khushū*) are maintained (Ginting et al., 2023; Lahmar, 2024; Syafi'ie, 2004). Furthermore, Musta'in also emphasizes citizenship and ethical governance, viewing prayer as a means of character and ethical formation that leads to discipline in daily life and in the management of the state. This interpretation shows that religious teachings must always be related to the social, political, and economic context in order to provide relevant guidelines for life (Buren et al., 2020).

On the other hand, KH. Musta'in Syafi'i's conservative interpretation adheres to the preservation of more traditional religious and moral values. This approach strongly emphasizes loyalty to established religious teachings that are not easily changed by developing socio-political dynamics. The themes in conservative interpretations focus on the importance of religious integrity and political identity, as well as maintaining public morality in accordance with the teachings of the Qur'an, which are considered universal and eternal.

In his conservative interpretation, KH. Musta'in asserts that leadership in Islam should be held by Muslims, due to the belief that leaders who are non-Muslims could potentially threaten the religious identity of Muslims. This interpretation is based on QS. al-Naḥl (16): 99-100, which reminds Muslims not to choose non-Muslim leaders (Syafi'ie,

2004). In addition, traditional obligations in worship are an important point in this conservative interpretation, emphasizing that worship practices such as prayer must be carried out in accordance with the rules established by classical scholars, without any significant changes (Syafi'ie, 2004).

Furthermore, public morality and social sustainability are an integral part of KH. Musta'in's conservative interpretation. He sees society as an entity that must maintain high morality, with religion playing a major role in regulating social life. In his interpretation, the teachings of the Qur'an are often linked to laws that emphasize the importance of honesty, discipline, and the preservation of existing moral values (Maulana & Samaila, 2025).

KH. Musta'in Syafi'i wisely integrates these two approaches in his interpretation. He does not completely reject tradition or fully accept change. Instead, he uses a more contextual approach, taking into account the developments of the times while still adhering to the basic principles of Islamic teachings that he believes are (the unchanging essence of Islam). This progressive and conservative interpretation is not two contradictory things, but two complementary elements, providing a richer understanding of the application of Qur'anic teachings amid Indonesia's socio-political dynamics. In this context, KH. Musta'in's interpretation reflects how interpretation is not limited to textual understanding, but must also accommodate the needs of society to interact with social changes that occur. This interpretation serves as a guideline for life that is not only relevant in the spiritual world but also in the ever-evolving political and social contexts.

Overall, KH. Musta'in Syafi'i provides a deeper understanding of how these two approaches to interpretation can complement each other, where progressive interpretation opens up space for responses to changing times, while conservative interpretation maintains the unchanging basic principles of religion. The integration of these two approaches allows for a richer and more contextual understanding of the teachings of the Qur'an, both in spiritual life and in the socio-political dynamics of Indonesia.

Conclusion

This study concludes that the interpretations presented in *Tafsir Al-Qur'an Aktual* by Musta'in Syafi'i are strongly shaped by his pre-understanding, including ideological, educational, social, and political backgrounds. These factors significantly influence his hermeneutical approach, rendering his interpretation highly contextual and responsive to contemporary Indonesian realities. Despite its subjective and situational character, his interpretation remains firmly embedded within the framework of Islamic creed (*'aqīdah*) and *sharī'ah*, thereby contributing meaningfully to the ongoing development of Qur'anic interpretation in Indonesia.

Syafi'i's method reflects a dynamic engagement between text and context, employing Qur'anic discourse to address issues in education, social life, and governance. His concise, rational, and accessible style of interpretation illustrates a non-formal yet academically significant model of exegesis that bridges traditional scholarship and public discourse. The coexistence of conservative and progressive tendencies in his commentary

demonstrates his prudence in adapting Qur'anic values to diverse socio-political settings in Indonesia.

Nevertheless, this study is limited by its focus on a single figure and a restricted corpus of *tafsir* texts published in *Harian Bangsa*. It also relies primarily on textual analysis without integrating audience reception or comparative perspectives. Future research is therefore encouraged to expand this inquiry by comparing *Tafsir Al-Qur'an Aktual* with other contemporary or digital-based interpretations, such as Nadirsyah Hosen's *Tafsir Al-Azhari* disseminated through social media platforms. Such comparative studies would enrich understanding of how digital media, ideological orientation, and socio-political context collectively shape the evolution of Indonesian Qur'anic exegesis in the 21st century.

CRediT Authorship Contribution Statement
Saadatul Jannah: She is the principal author of this article. She formulated the research theme, designed the methodological and analytical framework, and led the data collection and interpretation. She wrote the full manuscript, developed the core arguments, and synthesized the conclusions. Saadatul Jannah also conducted all revisions, refined the structure and clarity of the analysis, and prepared the final version for submission and publication. **Abd. Moqsith Ghazali:** He contributes to this article through supervision, providing critical guidance throughout the research process. He validated the analytical framework and ensured the accuracy and coherence of the arguments. **M. Dimas Maulana:** He contributes to the development of the conservative analysis section. He assisted in identifying, organizing, and articulating the conservative dimensions of KH. Musta'in Syafi'i's interpretations, ensuring conceptual clarity and coherence within that part of the manuscript. **M. Itsbatul Haq**: He contributes to this article by compiling and writing the bibliography related to the mufassir. His work ensured the accuracy, completeness, and proper documentation of the primary and secondary sources used in the study.

Declaration of Competing Interest
The authors, Saadatul Jannah, Abd Moqsith Ghazali, M. Itsbatul Haq, and M. Dimas Maulana, hereby declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper. All authors affirm that the research was conducted independently, without any financial support, institutional pressure, or external influence that could bias the study's design, analysis, or conclusions. Saadatul Jannah confirms that her role as the main writer and data analyst was carried out objectively, without any personal or professional conflict related to the subject matter. Abd Moqsith Ghazali's contributions in supervision, validation, and financial support for research activities were provided solely to ensure academic rigor and did not affect the interpretation or outcomes of the study. M. Itsbatul Haq's assistance in preparing the bibliography of mufassir figures was conducted impartially, and he reports no conflicting interests. Likewise, M. Dimas Maulana declares full independence in writing the section on conservative perspectives, confirming that no external or ideological influence shaped his analysis. Collectively, the authors confirm that there are no affiliations, financial relationships, or personal circumstances that could

be perceived as influencing the integrity, neutrality, or scholarly quality of this publication.

Bibliography
Afsaruddin, A. (2023). *The Oxford Handbook of Islam and Women*. Oxford University Press.

Alamsyah, R. P., & Lintang, D. (2025). Cultural Integration and Political Consciousness in Qur'anic Exegesis: A Study of the Tafsīr Al-Qur'ān Al-Karīm by Binjai's Ulama Tiga Serangkai. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, *10*(1), 355–367. https://doi.org/10.25217/jf.v10i1.6161

Alviyah, A. (2016). Metode Penafsiran Buya Hamka Dalam Tafsiral-Azhar. *Jurnal Ilmiah Ilmu Ushuluddin*, *15*(1), 25–35. https://doi.org/10.18592/jiu.v15i1.1063

Bomhoff, H., Eger, D. L., Ehrensperger, K., & Homolka, W. (2019). *Gender and Religious Leadership: Women Rabbis, Pastors, and Ministers*. Bloomsbury Publishing USA.

Buren, H. J. V., Syed, J., & Mir, R. (2020). Religion as a Macro Social Force Affecting Business: Concepts, Questions, and Future Research. *Business & Society*, *59*(5), 799–822. https://doi.org/10.1177/0007650319845097

Deliar, N. (1980). Gerakan Modern Islam di Indonesia 1900-1942. *Jakarta: LP3ES*.

Duderija, A., & Moosa, E. (2017). *The imperatives of progressive Islam*. Routledge. https://www.taylorfrancis.com/books/mono/10.4324/9781315438849/imperatives-progressive-islam-adis-duderija-ebrahim-moosa

Eriza, F. (2025). Gus Dur's Liberation Theology in Indonesia: A Contextual Islamic Approach to Social Transformation. *Pharos Journal of Theology*, *106*(5), 1–18. https://doi.org/10.46222/pharosjot.106.510

Esack, F. (1991). Contemporary religious thought in South Africa and the emergence of Qur'anic hermeneutical notions. *Islam and Christian–Muslim Relations*, *2*(2), 206–226. https://doi.org/10.1080/09596419108720958

Fadl, K. A. E. (2014). *Speaking in God's Name: Islamic Law, Authority and Women*. Simon and Schuster.

Faisal, M. (2020). Kontribusi T.M Hasbi Ash-Shiddieqy Dalam Pengembangan Ilmu Al-Qur'an dan Tafsir Di Indonesia. *Al-Bayan: Jurnal Ilmu al-Qur'an Dan Hadist*, *4*(1), 24–53. https://doi.org/10.35132/albayan.v4i1.101

Farida, N. A., & Makbul, M. (2023). Studi-Studi tentang Al-Qur'an dalam Konteks Keindonesiaan Menurut Pandangan Howard Federspiel. *HAWARI : Jurnal Pendidikan Agama Dan Keagamaan Islam*, *3*(2), 1–15. https://doi.org/10.35706/hw.v3i2.8576

Federspiel, H. M. (1991). An Introduction To Qur'anic Commentaries In Contemporary Southeast Asia. *The Muslim World*, *81*(2), 149–161. https://doi.org/10.1111/j.1478-1913.1991.tb03519.x

Firmansyah, R. (2021). Tafsir Ilmi in Indonesia: History, Paradigm and Dynamic Interpretation. *Insyirah: Jurnal Ilmu Bahasa Arab Dan Studi Islam*, *4*(1), 29–40. https://doi.org/10.26555/insyirah.v4i1.4206

Ginting, L. D. C. U., Nasution, V. A., Suhendar, A., Nasution, A. R., & Ramadhan, A. R. (2023). Women in the Public Sphere: Gender Equality in Islamic Theology. *Pharos Journal of Theology*, *105*(1), 1–12. https://doi.org/10.46222/pharosjot.10518

Gusmian, I. (2015). Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika. *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, *1*(1), 1–32. https://doi.org/10.32495/nun.v1i1.8

Gusmian, I., & Abdullah, M. (2022). Knowledge Transmission and Kyai-Santri Network in Pesantren in Java Island During the 20th Century: A Study on Popongan Manuscript. *Jurnal Akidah & Pemikiran Islam*, *24*(1), 159–190. https://doi.org/10.22452/afkar.vol24no1.5

Hidayat, H. (2020). Sejarah Perkembangan Tafsir Al-Qur'an. *Al-Munir: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, *2*(01), 29–76. https://doi.org/10.24239/al-munir.v2i01.46

Hidayati, H. (2018). *Metodologi tafsir al-Qur'an Bahasa Koran karya A. Musta'in Syafi'i* [Undergraduate, UIN Sunan Ampel Surabaya]. http://digilib.uinsa.ac.id/26263/

Hosseini, S. A. H., & Gills, B. K. (2020). Beyond the Critical: Reinventing the Radical Imagination in Transformative Development and Global(ization) Studies. *Globalizations*, *17*(8), 1350–1366. https://doi.org/10.1080/14747731.2020.1736852

Huda, M. M. (2019). *Ideologi Pemikiran dan Dakwah KH. Ahmad Musta'in Syafi'i dalam Kajian Tafsir al-Qur'an Aktual pada Harian Bangsa: Studi analisis Semiotika Model Roland Barthes* [Masters, Universitas Islam Negeri Sunan Ampel Surabaya]. http://digilib.uinsa.ac.id/34221/

Ismail, I., & Hotman, P. (2013). *Filsafat dakwah rekayasa membangun agama dan peradaban Islam.* Kencana. https://books.google.com/books?hl=id&lr=&id=pK5oDwAAQBAJ&oi=fnd&pg=PR5&dq=Ismail,+I.,+%26+Hotman,+P.+(2011).+Filsafat+dakwah:+Rekayasa+membangun+agama+dan+peradaban+Islam.+Kencana+Prenada+Media+Grup.&ots=By0pjAA_yt&sig=LQ2VAzS5Tmz7LzQgUwfWuKpcs6o

Iswahyudi, I. (2011). Dari Pewahyuan Progresif Menuju Tafsir Pembebasan: Telaah Atas Hermeneutika al-Qur'an Farid Esack. *Al-Tahrir: Jurnal Pemikiran Islam*, *11*(1), 77. https://doi.org/10.21154/al-tahrir.v11i1.27

Jannah, S. (2018). Nahdhatul Ulama and Muhammadiyah's Responses to the Religious Blasphemy in the Case of Non-Muslim Leader in Indonesia. *Journal of Qur'an and Hadith Studies*, *7*(1), 61–82. https://doi.org/10.15408/quhas.v7i1.13391

Lahmar, F. (2024). Redefining Leadership: The Role of Spirituality and Motherhood in Muslim Women's Educational Leadership. *Religions*, *15*(12), 1565. https://doi.org/10.3390/rel15121565

Lukman, F. (2018). Digital Hermeneutics and A New Face of The Qur`an Commentary: The Qur`an in Indonesian`s Facebook. *Al-Jami'ah: Journal of Islamic Studies*, *56*(1), 95–120. https://doi.org/10.14421/ajis.2018.561.95-120

Ma'rifah, S. (2023). Dinamika Produktivitas Karya Tafsir "Nusantara": Studi Pemetaan Karya Tafsir Abad 17 Hingga 19: Konteks Sosial-Budaya Kajian Tafsir di Indonesia, Ragam Tafsir Nusantara Era Abad ke-16 sampai Abad ke-19 Awal,. *El-Wasathy: Journal of Islamic Studies*, *1*(2), 186–207. https://doi.org/10.61693/elwasathy.vol12.2023.186-207

Maulana, M. D., & Samaila, A. (2025). The Influence of Tafsir Medium on the Interpretive Process: A Case Study of Tafsir al-Qur'an on Bangsaonline.com. *Digital Muslim Review*, *2*(1), 76–99. https://doi.org/10.32678/dmr.v2i1.32

Miftahuddin, M. (2020). Sejarah Media Penafsiran di Indonesia. *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, *6*(2), 117–143. https://doi.org/10.32495/nun.v6i2.159

Mostfa, A. (2024). Redefining Qurʾānic Hermeneutics: Muḥammad ʾĀbid al-Jābrī and Naṣr Ḥāmid Abū Zayd's Humanistic Interpretations. *Religions*, *15*(3), 278. https://doi.org/10.3390/rel15030278

Mujahidin, A., Itmam, M. S., & Rofiq, A. C. (2024). The Dynamic of Contextualization in Indonesian Qur'anic Tafsirs: A Comparative Study of Tafsir Al-Azhar and Tafsir Al-Mishbāh on The Story of The Prophet Moses. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, *25*(2), 221–246. https://doi.org/10.14421/qh.v25i2.5397

Musolin, M. H., Serour, R. O. H., & Abdelgelil, M. F. M. (2024). Methodology of Interpreting Hamka in the Tafsir Al-Azhar. *International Journal of Academic Research in Business and Social Sciences*, *14*(11), Pages 2458-2463. https://doi.org/10.6007/IJARBSS/v14-i11/23849

Nikmah, S. (2021). The Dynamics of The Study of Tafsir In Indonesia: Tracing the Journey of Indonesian Interpretation From Time to Time. *MUSHAF Jurnal Tafsir Berwawasan Keindonesiaan*, *2*(1), 49–73. https://doi.org/10.33650/mushaf.v2i1.3342

Nugroho, B. H., Mustaniruddin, A., & Taufik, A. (2024). Ideological Contestation on the Production of Gender Exegesis within Institutional Quranic Interpretation in Indonesia. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, *25*(2), 346–369. https://doi.org/10.14421/qh.v25i2.5388

Pamil, J., Rahman, S., & Hidayat, F. T. (2024). Marahil Zuhur At-tafasir lil Al-Qur'an Al-Karim Fi Indonesia: Dirasah Tarikhiyah Nazhariyah. *WARAQAT: Jurnal Ilmu-Ilmu Keislaman*, *9*(1), 35–50. https://doi.org/10.51590/waraqat.v9i1.713

Pink, J. (2010). Tradition and Ideology in Contemporary Sunnite Qur'ānic Exegesis: Qur'ānic Commentaries from the Arab World, Turkey and Indonesia and their Interpretation of Q 5:51. *Die Welt Des Islams*, *50*(1), 3–59. https://doi.org/10.1163/157006010X489801

Proudfoot, I. (1995). Early Muslim Printing in Southeast Asia. *Libri*, *45*(3–4). https://doi.org/10.1515/libr.1995.45.3-4.216

Qodir, Z., & Sight, B. (2023). Contestation of Contemporary Islam: Conservative Islam versus Progressive Islam. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, *23*(2), 147–165. https://doi.org/10.14421/esensia.v23i2.4316

Rahman, F. (2024). *Islam & Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.

Riddell, P. (1990). The use of Arabic commentaries on the Qur'an in the early Islamic period in south-east asla: Report on work in progress. *Indonesia Circle. School of Oriental & African Studies. Newsletter*, *18*(51), 3–19. https://doi.org/10.1080/03062849008729725

Riddell, P. (1993). Controversy in Qur'anic Exegesis and its Relevance to the Malaya-Indonesian world". *Anthony Reid, The Making of an Islamic Political Discourse in Southeast Asia, Clayton: Centre of Southeast Asian Studies-Monash University*.

Rifai, A. (2020). Tafsirweb: Digitalization of Qur'anic Interpretation And Democratization of Religious Sources in Indonesia. *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, *5*(2), 152–170. https://doi.org/10.32505/at-tibyan.v5i2.1640

Rusmana, D., Nuraini, N., & Rahtikawati, Y. (2023). Gender Relations on Quranic Interpretation in Indonesia (Interpretation Analysis on Turjuman Al-Mustafid's Tafsir, Al-Azhar's Tafsir, and Al-Misbah's Tafsir). *FOKUS: Jurnal Kajian Keislaman Dan Kemasyarakatan*, *8*(1), 1. https://doi.org/10.29240/jf.v8i1.3893

Saeed, A. (2005). *Interpreting the Qur'an: Towards a Contemporary Approach*. Taylor & Francis. https://doi.org/10.4324/9780203016770

Saeed, A. (2014). *Reading the Qur'an in the Twenty-First Century: A Contextualist Approach*. Taylor & Francis. https://doi.org/10.4324/9781315870922

Saha, S. (2015). Perkembangan Penulisan Tafsir Al-Qur'an di Indonesia Era Reformasi. *Jurnal Lektur Keagamaan*, *13*(1), 59–84. https://doi.org/10.31291/jlk.v13i1.204

Shomad, B. A., Abidin, M., Mujahidin, A., Fatoni, A., & Irawan, B. (2024). The Influence of Indonesian History on Qur'anic Interpretation: Insights from Gadamerian

Hermeneutics. *Gradiva*, *63*(9), 33–45. https://doi.org/10.5281/ZENODO.13752850

Sihabussalam, S., Lailah, S., & Wijaya, R. (2024). Digital Era Qur'anic Interpretation in Indonesia: *SUHUF*, *17*(1), 87–114. https://doi.org/10.22548/shf.v17i1.998

Smith, S. (2013). Wilfred Cantwell Smith: Love, Science, and the Study of Religion. *Journal of the American Academy of Religion*, *81*(3), 757–790. https://doi.org/10.1093/jaarel/lft017

Syafi'ie, A. M. (2004). *Tafsir Al-Qur'an Bahasa Koran*. Harian Bangsa.

Tarman, A. F. M. R., Suparmun, A. C. A., & Naska, I. (2024). Progressive Interpretation of the Qur'an in Tafsir At-Tanwir: Muhammadiyah's Collective Identity on Environmental Issues. *QiST: Journal of Quran and Tafseer Studies*, *3*(2), 147–170. https://doi.org/10.23917/qist.v3i2.3717

Taufiq, M., & Said, M. (2025). Qur'anic Interpretation among Sasak Muslims across Communities, Theologies, and Ideological Conflicts. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, *26*(2), 383–412. https://doi.org/10.14421/qh.v26i2.6287

Wadud, A. (2006). *Inside the Gender Jihad: Women's Reform in Islam*. Oneworld Publications.

Wahyudi, A. I., Haq, M. R. M., & Said, H. A. (2023). The Richness of Tafsir Al-Qur'an: Methods in Interpreting the Verses of the Qur'an. *HUNAFA: Jurnal Studia Islamika*, *20*(1), 155–178. https://doi.org/10.24239/jsi.v20i1.690

Wardani. (2017). *Tren Perkembangan Pemikiran Kontemporer Metodologi Tafsir al-Qur`an di Indonesia*. Kurnia Kalam Semesta Yogyakarta. https://idr.uin-antasari.ac.id/20346/

Yulita, V. D., Muis, A. A., & Ningrum, N. K. (2025). Tafsir Methods in the Quran. *International Journal of Health, Economics, and Social Sciences (IJHESS)*, *7*(2), 626–631. https://doi.org/10.56338/ijhess.v7i2.5552

Zayd, N. Ḥāmid A. (2006). *Reformation of Islamic Thought: A Critical Historical Analysis*. Amsterdam University Press.

Zulliandi, Y. B. (2024). The Transformation of Qur'an Interpretation and The Dynamics of Text Authority in Indonesia: A Critical Analysis. *JADID: Journal of Quranic Studies and Islamic Communication*, *4*(02), 107–137. https://doi.org/10.33754/jadid.v4i02.1285