

PORTRAIT OF CONTEXTUAL TAFSIR IN INDONESIA: A STUDY OF SYSTEMATIC LITERATURE REVIEW

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Abstract: Contextual interpretation is a popular discourse in the contemporary era in the study of global interpretation. In Indonesia, this discourse is also rolling and has become a hot topic of discussion among commentators. Contextual interpretation then becomes the new alternative chosen by commentators in studying the Qur'an. To prove this hypothesis and at the same time find out to what extent the contextual interpretation discourse has been discussed, the authors examine journal articles from MORAEF, Garuda, and Google Scholar using a systematic literature review method. The journal article search used the keywords "tafsir", "interpretation", "contextual", and "al-Qur'an", which were applied to the three search sources in the period 2009-2020. This study found that the discourse of contextual interpretation received a positive response in Indonesia. However, there are no significant developments or updates. Quantitatively, the address is proliferating from year to year from 2009-to 2020. Meanwhile, the quality of the study is stagnant and undeveloped. This is because the discourse of contextual interpretation in Indonesia is identical to the figure of Abdullah Saeed. Saeed's methodology has become a reference for many researchers because it is considered to have wooden steps compared to other contextualist thinkers.

Keywords: *contextual interpretation, Indonesia, systematic literature review*

Introduction

Interpretation of the Qur'an has developed and changed from time to time. According to the research of commentators on the history of commentary, a commentary has its peculiarities

because it is a *muntāj al-fīkr* or the result of thought in its time. Therefore, every interpretation work is considered a mirror that describes the context of its time. This phenomenon gave birth to the theory that *taghayyur wa taṭammur al-tafsīr bi taghayyur al-ḫamān wa al-makān* (changes and developments in interpretation are in line with changes in time and place). Likewise, another theory appears which states that *taghayyur wa taṭammur al-tafsīr bi taghayyur wa taṭammur niẓām al-ma'rīfah*, namely, changes and developments in interpretation are in line with changes and developments in epistemic or ways of thinking (Mustaqīm, 2008).

Since modern times, the study of the interpretation of the Qur'an has developed quite rapidly. The fundamental change that occurred was a paradigm shift that caused a shift in the Muslim perspective on the Qur'an, namely the critical paradigm (Mustaqīm, 2012). Muḥammad 'Abduh, who attempted to "ground the Qur'an", was initiated by Muḥammad 'Abduh, who tried to "ground the Qur'an", especially in dealing with the realities of the modern world. This idea was then continued by later thinkers such as Fazlur Rahman, Nasr Hamīd Abū Zaid, Hasan Hanafi, al-Farmawī, Muḥammad Bāqir al-Ṣadr, Ziauddin Sardar, Farid Esack, and others. The core of their thinking is how to use the Qur'an to answer contemporary problems (Basid, 2020).

At the beginning of the 21st century AD, a discourse became popular among commentators who tried to update and also complement previous studies in interpreting the Qur'an. The address is related to the contextual interpretation methodology. One of the discourses is Abdullah Saeed.¹ The discourse on contextual interpretation became a global discussion that then reached Indonesia and also colored the development of the study of performance in the last decade. In fact, in the 1990s, the discourse was raised by Taufik Adnan Amal and Syamsu Rizal

¹ There are several famous works by Abdullah Saeed that specifically examine contextual interpretation. Some have been translated into Indonesian to be more accessible to commentators, both students and researchers. Among them is: (Saeed, 2006, 2016)

Panggabean through their book entitled “Tafsir Kontekstual al-Qur’an” (Amal & Panggabean, 1413). However, the discourse is deserted and has only been widely discussed after the appearance of Saeed’s works in the mid-decades of the early 21st century AD. This has attracted the attention of the author to question why this happened and what makes contextual interpretation mushrooming in Indonesia so that it gets a lot of attention and attention. Attention from commentators (Husna, 2021).

Based on the above background, the author tries to formulate a question that can cover the existing problems, namely, “how is the development of contextual interpretation discourse among Qur’an reviewers in Indonesia in national scientific journal articles during the period 2009-2020?” The question can be lowered again, such as “how are the Qur’anic reviewers responding to contextual interpretation discourse”, “which is the most widely referred to in the contextual interpretation discourse in Indonesia”, and “what are the topics discussed in the interpretation discourse?” (Najiburrohman & Zulfa, 2019).

Some of the follow-up questions above show that this research has important reasons and urgency to be carried out. Through this research, we can find out how far the development of the study of interpretation in Indonesia is, especially about the discourse of contextual understanding. This research can also help us see a picture of the religious expression of Indonesian society today with the assumption that the basic teachings of religion start from the Qur’an while understanding the Qur’an requires interpretation. In the end, knowing the development of the performance can help understand the religious attitudes of Muslims today (Ashshiddiqi et al., 2021).

This study uses a systematic literature review (SLR) method, a kind of literature review carried out in an organized, structured, and controlled manner (Efron & Ravid, 2019). Based on this method, the literature review must go through a series of steps determined from the start, namely formulating problems,

searching data, selecting data, mapping data, analyzing data, and making conclusions.

Regarding the formulation of the problem, according to Efron, it consists of at least five specifications, namely population, intervention, research design, study results, and study context (Efron & Ravid, 2019). In this study, based on the formulation of the problem that has been mentioned, the population that the author chose was articles from national scientific journals. The intervention is a discourse of contextual interpretation. Meanwhile, the research design that the author uses is descriptive, which explains the development of contextual interpretation discourse during the 2009-2020 period. The results studied are the application of contextual interpretation. Finally, the context studied is disseminating and accepting contextual interpretation discourse in scientific studies.

In practice, the author decided to only look for journal articles indexed on the MORAEF (Ministry of Religious Affairs Reference) website, GARUDA (Garba Rujukan Digital² and Google Scholar³ as a data search source. In searching the data, the writer uses the keywords “tafsir”, “interpretation”, “contextual”, and “al-Qur’an”. The search time range used is from 2009 to 2020.

After searching and collecting data, the authors filtered the data by checking the possibility of duplication in the three sources or each data source. In addition, screening is also carried out by selecting only appropriate data relevant to the topic of study. After the data is specified, the authors perform data analysis and mapping. The information is mapped based on the content of the articles according to the research topic, namely the contextual interpretation methodology or its application. What is meant by method here is that every piece that discusses all aspects of contextual interpretation based on its plans, whether in the form of fundamental principles, steps, or interpretation rules, whether presented in general without referring to the thoughts of a particular character or specifically raising the ideas of a character.

² garuda.ristekbrin.go.id

³ Scholar.google.com

What is meant by application is every article that contains the application of contextual interpretation methodology on specific themes without being limited to certain scientific fields.

The next step that the author takes is to analyze the results of the data mapping by discussing the findings produced by the authors of the article to answer the problem formulation that the author set at the beginning. After that, the author concludes the study results based on the discussion.

Search and Mapping Results

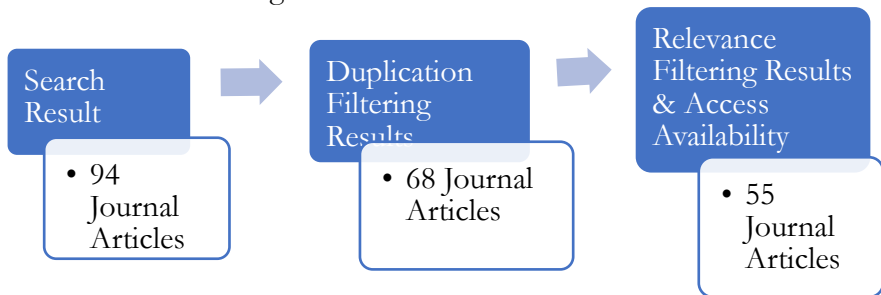
From these four keywords, the author got 94 data in the form of journal articles. After filtering based on duplication and relevance, the final result is 55 data. A total of 19 articles came from MORAEF with details of 13 pieces with the keyword “contextual interpretation”, 1 commentary with the keyword “contextual Qur’an”, and five articles with the keyword “contextual interpretation”.

Furthermore, as many as 25 articles came from Garuda with details of 15 pieces with the keyword “contextual interpretation,” 0 articles with the keyword “contextual Qur’an,” and ten articles with the keyword “contextual interpretation.” However, there were 59 articles displayed by Garuda with details of 35 pieces for the keyword “contextual interpretation,” four essays for the keyword “contextual Qur’an,” and 20 articles for the keyword “contextual interpretation.” Of this number, 34 articles were not included because as many as 16 articles had been published in MORAEF, 14 were duplicated articles, and four were not relevant to the topic of the study.

Furthermore, based on the search results on Google Scholar using the keyword “contextual interpretation,” the authors get many data, the majority of which have been published in MORAEF and Garuda. In addition, the authors get 16 journal articles that are relevant to the topic of study. However, only 11 of these can be accessed, so this last number is what the author sets as data.

So, overall, out of 94 search results, there are only 55 journal articles that serve as data for this systematic literature review. The process can be seen in image 1.

Image 1. Data Selection Process



Of the 55, the authors mapped several things related to the period, the themes raised, and the sources of the articles, as shown in Table 1. below.

Table 1. Number of Scientific Journal Articles Published Between 2009-2020

Year	Number of Articles
2009	1
2010	-
2011	2
2012	-
2013	2
2014	2
2015	4
2016	8
2017	6
2018	8
2019	13
2020	9
Total Number	55

Furthermore, as determined at the beginning, from the total number of articles, the authors mapped them on two aspects, namely methodology and application. For this reason, the author summarizes each piece as shown in Table 2 below.

Study	Background	Contents of Discussion	Methodology	Finding
Rokhmat (2009) (Rokhmat, 2009)	The Qur'an was revealed according to the context of its time so that the laws that were applied were not burdensome. Therefore, it is essential to examine the context of the verse, one of which is with <i>sabab nuzūl</i> .	The moral message of the Qur'an; different perceptions in the early days of Islam; illustration of contextual interpretation of the law	Qualitative analysis of legal verses with Fazlur Rahman's hermeneutic approach	One of the efforts to understand the Qur'an contextually is to understand its moral messages. #aplikasi
Fina (2011) (Fina, 2011)	Reinterpretation of the legal verses offered by Abdullah Saeed and contextual interpretation	Biography of Abdullah Saeed; the theoretical foundation of contextual interpretation; considering the contextual interpretation	A qualitative study of character's thinking	Saeed continued Fazlur Rahman's thinking in a more rigid framework. Saeed also contributed to the theory of the hierarchy of values in the context of contemporary contextualist thought.

				#metodologi
Ikhsan (2011) (Ikhsan, 2011)	The interpretation that relies on a language approach alone is not enough. Fazlur Rahman's view that the verse background and social conditions of the people of Mecca when the Qur'an was revealed were important in understanding the Qur'an to answer the problems of contemporary people.	Biography; the methodology of contemporary Qur'anic interpretation; classification of interpretation methodology; Fazlur Rahman's interpretation methodology	A qualitative study of character's thinking	Fazlur Rahman's methodology of interpretation reduces the interpreter's subjectivity and is considered quite accommodating to answering the problems of Muslims by combining traditional and modern elements. #metodologi
Faisal (2013) (Faisal, 2013)	Gender inequality in interpretation. Different perspective, including contextual considerations, influence the diversity of interpretations of gender relations.	Contextual interpretation paradigm; appreciation and criticism of contextual interpretation; reconstruction of contextual interpretation	The qualitativ, methodological analysis	Contextual interpretation with a gender perspective has a solid paradigmatic foundation with a moderate character and is relevant to the development of the

				ummah. However, the contextual understanding also needs to be reconstructed and developed comprehensively to support the gender equality movement. #aplikasi
Surahman (2013) (Surahman, 2013)	The application of Islamic law for JIL is not a static doctrine but develops according to the context of the times.	JIL profile; JIL interpretation thoughts; Islamic law in debate; interpretation of JIL related to the concept of Islamic law and Hulu	Qualitative, hermeneutical-bibliographical analysis	The JIL interpretation is contextual in nature by using a historical and rational approach to the Qur'an and its interpretation. #aplikasi
Mahfud (2014) (Mahfud, 2014b)	Many people do not practice the teachings of gratitude to the fullest because it is allegedly understood textually.	The meaning of <i>shukūr</i> in the Qur'an; contextual interpretation of the concept of <i>shukūr</i> in the	Qualitative; Analysis-Descriptive	Contextual interpretation of the verse of <i>shukūr</i> is more practical and meaningful, impacts one's

		Qur'an; benefits and awesomeness of <i>shukūr</i> ; the implementation of <i>shukūr</i> in the perspective of the Qur'an		success, and happiness has broad social benefits and benefits. <i>Shukūr</i> is interpreted as a dynamic process that never ends. #aplikasi
Mahfud (2014) (Mahfud, 2014a)	Sacrifice worship practice is still not practiced optimally because it is suspected that the understanding of sacrifice is still textual and not social contextual.	The contextual social interpretation of sacrifice worship; benefits of sacrificial worship	Qualitative, Analytical-Descriptive	Apart from being transcendental, Hajj and sacrifice can also be interpreted as being social. A more socially contextual interpretation of the pilgrimage and sacrifice has broad benefits and positively impacts others. #aplikasi
Suryadilaga (2015) (Suryadilaga, 2015)	There is a contribution of hadith in contextual interpretation, but it does not get the spotlight from	Contextualization of Abdullah Saeed's perspective; Hadith in contextual interpretation	Qualitative, character thinking analysis	Hadith plays a vital role in the contextual interpretation of the Qur'an from Saeed's

	commentators.			perspective, provided that it fulfills five criteria, namely being understood collectively, in the context of the sunnah and the early days of Islam, close to collective logic and human nature. #metodologi
Fina (2015) (Fina, 2015)	The rise of textual-literal interpretation.	Saeed's thoughts on the Qur'an and contextual interpretation	Qualitative, character thinking analysis	Saeed implicitly continued Fazlur Rahman's thinking with a more rigid idea: a hierarchical value system. #metodologi
Rosa (2015) (Rosa, 2015)	There are two paradigms in the study of interpretation, namely textual and contextual. Both of them are related to each other in responding to the current reality.	Textual interpretation in the study of ulumul qur'an; the meaning of contextual interpretation; the process of contextual interpretation activities; a form of	Qualitative, analytical-descriptive	In conducting contextual interpretation, three aspects must be considered: ontology, epistemology, and axiology. If the

		contextual interpretation analysis based on the opinion of the scholars; contextual interpretation based on the study of the internal structure of the verse		performance follows the principles of these three aspects, the arrangement will be beneficial and productive according to the conditions of the times. #metodologi
Sovia (2015) (Sovia, 2015)	The literal classical interpretation is no longer relevant and needs updating. Abdullah Saeed is one of the figures who propose a contextual understanding focusing on verses containing ethical laws.	Saeed's Biography; his thoughts; the theoretical basis for its interpretation; the epistemological principles of contextual interpretation	Qualitative, character thinking analysis	Saeed's hermeneutics is a methodical or theoretical Qur'anic hermeneutics. In hermeneutics, the method takes precedence before interpreting. An interpreter must explore the historical meaning to be applied to the present and the future. This kind of interpretation is a productive activity. #metodologi

<p>Wahidi (2016) (Wahidi, 2016)</p>	<p>The need for contextual interpretation to answer the challenges of the times. Saeed is one of the thinkers who offer contextual understanding without hurting faith.</p>	<p>Biography of Abdullah Saeed, Saeed contextual hermeneutics application</p>	<p>Qualitative, analytical-descriptive</p>	<p>Saeed's hermeneutics is hermeneutic of liberation in which every step contains concrete actions. #metodologi</p>
<p>Arsal (2016) (Arsal, 2016)</p>	<p>The Qur'an is an open corpus and has the potential to change its reading, translation, and interpretation. Textual interpretation is no longer relevant when applied, so it needs contextual understanding.</p>	<p>Understanding contextual interpretation; its characteristics; step method</p>	<p>Qualitative, descriptive analysis</p>	<p>Partially understanding the Qur'an causes misunderstandings; contextual interpretation pays attention to literal and contextual aspects; literal-verbal understanding leads to puritanism, fanaticism, fundamentalism, and religious extremism. #aplikasi</p>
<p>Ridwan (2016)</p>	<p>Textualists dominate the interpretation tradition. Saeed</p>	<p>Saeed's Biography; his thoughts; contextual</p>	<p>Qualitative, character</p>	<p>Saeed offers four operational steps of</p>

<p>(Ridwan, 2016)</p>	<p>wants to reconstruct it because he views that the interpretation is very influential on the way of life of Muslims while modern life presents many new challenges. Textual and rigid understandings only cause problems because they are no longer relevant.</p>	<p>interpretation methodology, and operational steps</p>	<p>thinking analysis</p>	<p>interpretation: encounters with the world of texts, critical analysis of texts independently, searching for the meaning of the original recipients of the text, and exploring implications to be applied in the present. #metodologi</p>
<p>Solahudin (2016) (Solahudin, 2016)</p>	<p>The polemic between text and context in understanding the Qur'an.</p>	<p>Textual and contextual approaches in interpretation; nuances of performance; interdisciplinary approach in understanding text contextually</p>	<p>Qualitative, analytical-descriptive</p>	<p>Interpretation of the Qur'an can be made in many ways as long as it conveys its messages. Textual and contextual understanding have their respective roles. #metodologi</p>
<p>Muchlisin (2016)</p>	<p>The rise of textual interpretation among Muslims</p>	<p>Biography of Abdullah Saeed; the characteristics of</p>	<p>Qualitative, analysis-</p>	<p>The hierarchy of values offers a new perspective</p>

(Muchlisin, 2016)	at that time.	contemporary interpretation; Saeed's contextual interpretation model; value hierarchy in understanding legal-ethical verses	descriptive study of character's thinking	in dealing with the verses of the law of ethics. The theory is that if a value is frequently mentioned in the Qur'an and emphasized at the time of the Prophet, then that value becomes even more important. Vice versa. #metodologi
Iman (2016) (Iman, 2016)	Al-Qur'an <i>sālih li kulli zamān wa makān</i> so that it should be interpreted according to the social context of the reader.	Textual and contextual interpretation; basic principles, character and form, historical precedents, case examples, advantages and limitations of contextual interpretation	Qualitative, analytical-descriptive	Contextual interpretation is an answer in responding to the times in which this interpretation seeks to project history in the present context. #metodologi
Romdhoni (2016) (Romdhoni,	Partial, incomplete, and too theoretical classical commentary works so that	History of writing a commentary on the Qur'an; the role of semiotics in text	Qualitative, character thinking analysis	Semiotic analysis helps interpret contextually by reading through the

2016)	they do not touch current social issues.	reading		factors behind the birth of the text, analyzing it with existing editorials, then reading the effects for its users. #metodologi
Matswah (2016) (Matswah, 2016)	Controversy on the interpretation of Surah al-Maidah verse 52	Contextual understanding in the study of the performance of the Qur'an; Abdullah Saeed's contextual interpretation; interpretation of surah al-Maidah verse 51	Qualitative, analytical-descriptive	The core message of Surah al-Maidah verse 51 is to teach social harmonization between religious people and ethnic groups. #aplikasi
Nasrullah (2017) (Nasrullah, 2017)	The case of the older adults who maintain the tradition of Sufism based on the texts of the Qur'an.	The history of the development of Sufism and tarekat in Minangkabau; the profile of the elderly and their movements; textual and contextual interpretation of the tarekat	Qualitative, descriptive-analytical	The interpretation of Surah al-Jin verses 11 and 16 is understood internally, namely in the form of an istiqamah attitude in carrying out religion. The practice of

				<p>tarekat is interpreted contextually as a practice to get closer to Allah in the form of remembrance and keep oneself from low desires.</p> <p>#aplikasi</p>
<p>Arifin (2017) (Arifin, 2017)</p>	<p>There is a gender bias in the Qur'an, according to feminist circles. One of them is regarding the testimony of women in debt in QS. al-Baqarah verse 282, which is considered discriminatory.</p>	<p>Contextualization of women's testimonies; women's testimonies in the views of classical and contemporary scholars, as well as modernist-feminist</p>	<p>Qualitative, descriptive-analytical</p>	<p>Classical and contemporary scholars do not differ in women's testimonies; in the loan case, the original witness was male, while a 1:2 ratio with women was an exception. Some scholars have expanded the issue by confirming other cases. This is different from feminist modernists who think that the witnesses to the origin of the loan are</p>

				the same and the exception is specific to business and cannot be applied to other cases. #aplikasi
Lestari (2017) (Lestari, 2017)	There is a strong desire to find relevance between the Qur'an and contemporary issues without distorting any of them.	Typology of Abdullah Saeed's interpretation paradigm; contextualist understanding; the idea of context; contextualist interpretation	Qualitative, character thinking analysis	The interpretation of the Qur'an is inclusive in the sense that it is not only based on the text alone but also on the context of the society in which the text is interpreted. #metodologis
Chudlori (2017) (Chudlori, 2013) Dalam situs tertera 2017	The need for a new interpretation of the Qur'an while maintaining the syar'i spirit.	Tafsir ahkam; contextualization of Islamic law	Qualitative, descriptive	Pessimistic researcher with contextual interpretation based on mufassir conditions given by scholars. Another way that can be taken is to ask or consult with people

				who are experts in their fields. #aplikasi
Rokhim (2017) (Rokhim, 2017)	Differences in the practice of determining the beginning of the Hijri month.	Month calculation history; Hijri calendar calculations; because of the difference in determining the beginning of the Hijri month; comparison of reckoning and ru'yah; textual and contextual interpretation; interpretation of shahida, <i>al-ru'ya</i> , and <i>faqdarī lah</i>	Qualitative, analytical-descriptive	Differences of opinion in interpretation are due to the presence of <i>ẓannī al-dalālah lafaz</i> . Differences in individual practice are not a problem, different from shared practices that can disrupt harmony. #aplikasi
Mansur (2017) (Mansur, 2017)	Syafruddin Prawiranegara's view that bank interest is not usury.	Syafruddin Biography; his views on Islamic economics; bank interest law; usury context analysis	Qualitative, character thinking analysis	Riba, according to Syafruddin, is similar to trading. It is forbidden because it contains a falsehood. Meanwhile, in the Qur'an, usury is not related to loans from financial institutions. Riba

				is closer to the context of buying and selling transactions, not loans, as is the case in banks. Fazlur Rahman and Ahmad Hassan influenced Syafruddin's views. #aplikasi
Kharomen (2017) (Kharomen, 2018)	The issue of creating women from the perspective of gender discourse and interpretation.	The interpretation of the scholars regarding the <i>nafs wāhidah</i>	Qualitative, literature study, descriptive-analytical, content analysis and comparative approach, Abdullah Saeed's theory	Textual and contextual interpretations are not shaped by the period but by the methods and techniques used by the <i>mufassir</i> . #aplikasi
Fadil dan Najib (2018) (Fadil &	Opposing views on textual reading as the cause of the occurrence of exclusive Muslims while the assumption	Understanding of textual and contextual interpretation; HTI profile and its interpretation of the	Qualitative, descriptive-analytical study of character's	In general, HTI interprets the Qur'an and Hadith textually, but except for the implementation of the

Najib, 2018)	that modern reading is the best. Meanwhile, HTI, which is proliferating in Indonesia, considers the decline of Muslims because of their weak understanding of Islam.	Qur'an	thinking	caliphate, they use contextual interpretation. #aplikasi
Hidayati (2018) (Hidayati, 2018)	There is a reluctance to globalize the thoughts of Indonesian figures.	Hamka Profile; Tafsir Al-Azhar biography, methodology, steps of interpretation, and examples	Qualitative, literature study, descriptive-analytical, historical-hermeneutical approach	Tafsir Al-Azhar has a methodology and characteristics that are not much different from modern-contemporary commentaries. Hamka has used contextual interpretation in Tafsir Al-Azhar In his performance, he uses a hereditary reading of the Qur'an. #metodologi
Hasbiyallah (2018)	The backwardness of Muslims requires reinterpreting the Qur'an through the	Understanding revelation; the Qur'an as a revelation; understanding the text of	Qualitative, descriptive-analytical	Contextual interpretation has a variety of contexts such as language, time,

(Hasbiyallah, 2018)	hermeneutic method to suit the times.	the Qur'an; understanding the nature of interpretation; contextualist interpretation; paradigm and methodology of contextual interpretation as well as appreciation and criticism of it		place, and socio-culture. In the process, contextual understanding emphasizes the socio-historical context and the ethical value of legal provisions. #metodologi
Abshor (2018) (Abshor, 2018)	Textual interpretation is no longer relevant in the contemporary era.	Saeed's profile; the initial concept of thought; principles, and analysis of their interpretation	Qualitative, descriptive-analytical	Fazlur Rahman's double movement theory influences Saeed's interpretation model. #metodologi
Abdurrahman (2018) (Abdurrahman, 2018)	Philosophers and linguists propose four theories for understanding meaning, one of which is contextual theory.	Understanding contextual theory; various contexts; the sciences supporting contextual approach; privileges and criticisms of contextual theory and its role in understanding the Qur'an	Qualitative, descriptive-analytical	Contextual theory plays a vital role in understanding the Qur'an and Hadith. #metodologi

<p>Andika (2018) (Andika, 2018)</p>	<p>The interpretation of religious texts is gender-biased, creating problems in the relationship between men and women.</p>	<p>Definition of gender; gender in the Qur'an; gender in social issues; understanding of texts and cultural constructs; gender bias in text comprehension; analysis of classical and modern commentators' gender verse; reinterpretation of gender interpretation in contextual studies</p>	<p>Qualitative, descriptive-analytical</p>	<p>Contextually, several verses in the Qur'an show that there is no specificity again in terms of gender. Everyone is equal and has the same opportunity without any superiority. #aplikasi</p>
<p>Hariani (2018) (Hariani, 2018)</p>	<p>Even though Islam teaches equality, women do not get proper attention in developing Islamic da'wah.</p>	<p>The role of women in da'wah; the realm of women's da'wah</p>	<p>Qualitative, interpretative thematic-contextual</p>	<p>In the Qur'an, one of the principles of gender equality is to equalize the position of men and women as servants of Allah, including in the field of da'wah today. #aplikasi</p>

<p>Amir dan Hamzah (2019) (Amir & Hamzah, 2019)</p>	<p>The theory of Ma'na-Cum-Maghza is assumed as an alternative as well as a solution to get out of literalist or liberalist claims in interpreting the Qur'an.</p>	<p>The dynamics of the contextual interpretation paradigm; Ma'na-Cum-Maghza hermeneutic theory; application of theory to QS. al-Mā'ūn</p>	<p>Qualitative, descriptive analysis, the study of character's thinking</p>	<p>Based on the results of the application of the QS. al-Mā'ūn, the theory of Ma'na-Cum-Maghza is proven to combine the rules of classical interpretation that are textual-literal and contextual hermeneutics. #metodologi</p>
<p>Amir dan Gunawan (2019) (Amir & Gunawan, 2019)</p>	<p>The letter muqatta'ah is considered a sacred symbol without meaning, so there is no use.</p>	<p>Textual and contextual methods in revealing the meaning of the letter muqatta'ah; description of the verses of the letter muqatta'ah and the discourse of interpretation;</p>	<p>Qualitative, analytical-descriptive</p>	<p>The letter muqatta'ah is not just a sacred symbol without meaning. The letters can be analyzed and described in a measurable, systematic manner and have a unity of purpose either by textual or contextual analysis.</p>

				#aplikasi
Saputra (2019) (Saputra, 2019)	Intelligence Needed By The State But Seems Contrary To QS. Al-Ḥujurāt: 12.	Contextualist interpretation methodology; the concept of intelligence; early Muslim understanding of the QS. al-Ḥujurāt: 12 and his discourse in the commentary; QS contextual meaning. al-Ḥujurāt: 12 in the concept of intelligence	Qualitative, analytical-descriptive	The study results show that the prohibition of <i>tajaşsuş</i> is to protect a person's rights unless it is carried out on a specific basis, the law can change. Contextually, the present concept of <i>tajaşsuş</i> is different because it has other interests from the past, which was only because of lust. #aplikasi
Aggraeni (2019) (Anggraeni, 2019)	In the interpretation study, women are still discriminated against and do not get more attention.	Saeed's Biography; his thoughts; contextualization of women's interpretation	Qualitative, analytical-descriptive	Abdullah Saeed's contextual interpretation method positions gender in a neutral position so that the contextual interpretation process of

				women's verses can provide a comprehensive interpretation. #aplikasi
Irawan (2019) (Irawan, 2019)	Contemporary world problems require contextual interpretation. Rahman offers double movement readings.	Contextualization of the interpretation of the Qur'an; Fazlur Rahman's biography and views on the Qur'an; contextualization of the Qur'an with the theory of double movement; an example of interpretation	Qualitative, descriptive-analytical study of character's thinking	Fazlur Rahman's contextual interpretation method relies on understanding the historical situation before and at the time the Qur'an was revealed to obtain its moral ideal. The moral ideal is used to be projected into the present by taking into account the purpose of the Qur'an. #metodologi
Fanani dan Juliansyah (2019)	The study of exegesis was dominated by textualists, while there was a shift in people's	Saeed's Biography; theories related to Saeed's thinking; the ideas and principles of	Qualitative, analysis-descriptive study	Saeed managed to patch up various shortcomings in the interpretation

(Fanani & Juliansyah, 2019)	concern from the Qur'an to interpretation.	contextual interpretation as well as operational steps and examples; criticism of Saeed's interpretation	of character's thinking	methodology of previous thinkers. #metodologi
'Ahied (2019) (Ahied, 2019)	The existence of the phenomenon of Islamophobia views Islam as giving birth to radical people due to the understanding of several verses of the Qur'an, one of which is the QS. al-Mumtahanah: 4.	Saeed's Biography; its contextual approach; application of contextual interpretation of QS. al-Mumtahanah: 4; determine universal values that can be applied to the climate of Islamophobia	Qualitative, descriptive-analytical	Based on the study results, the basic foundation that regulates the relationship between Muslims and non-Muslims is justice. Justice is a crucial aspect of building social order in Islam, and its enforcement is not limited by belief. #aplikasi
Jayana (2019) (Jayana, 2019a)	The need for an interpretation that can dialogue the Qur'an with its historical background in the present, which is different from the past.	Saeed's Biography; basic foundation of interpretation; principles and models of understanding; criticism of Saeed's hermeneutics	Qualitative literature study	Saeed's thinking is a complement to Fazlur Rahman's double movement theory. His method of interpretation is an alternative to interpreting the Qur'an

				and making it live throughout the ages. #metodologi
Jayana (2019) (Jayana, 2019b)	(Same)	(Same)	(Same)	(Same) #metodologi
Fatoni dan Amrullah (2019) (Fatoni & Amrullah, 2019)	There is no dichotomy between education and teaching in the Qur'an.	Tarbawi verses; its relevance to today's educational values;	Qualitative content analysis	Based on asbāb al-nuzūl it is known that the Qur'an prioritizes knowledge. Contextualization at present is an obligation to study whatever knowledge can be learned from any source. In addition, the Qur'an also teaches students to have and maintain ethics and manners. Lastly is the importance of instilling

				the value of monotheism in students from an early age. #metodologi
Anggoro (2019) (Anggoro, 2019)	Ziauddin Sardar offers a new form of thematic interpretation that combines letter thematic and thematic themes and pays more attention to contemporary issues.	Sardar Biography; his work; his views on interpretation in the 21st century AD; thematic-contextual interpretation concept	Qualitative, descriptive-analytical, hermeneutical-analytic	Rahman's double movement theory, Saeed's ethical legal, and Esack's hermeneutics of liberation influence Sardar's contextual interpretation. Hermeneutically, the interpretation pays more attention to the contextual aspects and contextualization of the Qur'an. #metodologi
Nawas (2019) (Nawas,	Tafsir al-Qur'an is a product of human <i>ijtihad</i> . Therefore, it is natural for differences to	Understanding textual and contextual; the concepts of <i>qat'i</i> and <i>zanni</i> ; textual and	Qualitative, descriptive-analytical	Textual-contextual interpretation techniques are closely related to the

2019)	occur. In interpretation, there are two techniques, namely textual and contextual.	contextual interpretation techniques and examples of their application		concepts of <i>qat'i</i> and <i>ẓanni</i> and <i>muhkam-mutashābih</i> . Knowing which knowledge can help determine the use of appropriate techniques in understanding the Qur'an. #metodologi
Nihayah (2019) (Nihayah, 2019)	The Qur'an not only has a textual/outward meaning but also has a contextual/inner meaning.	The textual and contextual meaning of <i>libās</i> ; the function of <i>libās</i> according to the Qur'an	Qualitative, descriptive-analytical	The term <i>libās</i> has four meanings: calmness of heart, confusion, clothing, and good deeds. The most important thing is <i>libās</i> as good deeds, interpreted as piety to Allah. #aplikasi
Hafizi (2020) (Hafizi, 2020)	The urgency of <i>sabab nuzūl</i> in the study of the Qur'an has become an agreement among scholars in interpreting the	Definition and types of <i>sabab nuzūl</i> ; the methods of the Qur'an in conveying the message; the basis for	Qualitative, descriptive-analytical	<i>Sabab nuzūl</i> serves to make the verse relevant to the conditions surrounding it. <i>sabab nuzūl</i> also functions

	Qur'an..	determining <i>sabab nuzūl</i> ; the benefits of knowing the <i>sabab nuzūl</i> and examples of verses that do not have the <i>sabab nuzūl</i> ; Al-Qur'an and historical contextual		as a tool for commentators in understanding the needs behind the text of the Qur'an. #metodologi
Musolli (2020) (Musolli, 2020)	The phenomenon of women's involvement in the public sphere.	Study of textual and contextual theory; a review of the relationship between women and men in the family	Qualitative, analytical-descriptive	(Researchers ask critical reflective questions about whether textual and contextual interpretations are more relevant.) #aplikasi
Muhammad (2020) (Muhammad , 2020)	QS. Al-Taubah verse 29 is often used to fight groups that do not share the same faith as those who understand textually.	Jizya in Islamic jurisprudence; Saeed's contextual interpretation; <i>maqāṣid shari'ah</i> Jasser Auda; interpretation of the jizyah verse with a contextual interpretation approach and <i>maqāṣid shari'ah</i>	Qualitative, analytical-descriptive	Through Saeed's contextual method, it is known that the jizyah verse cannot be applied to all contexts. It takes comprehensive knowledge of the context, situation, and conditions to

				understand it. #aplikasi
Syam dan Haitomi (2020) (Syam & Haitomi, 2020)	The practice of polygamy is based on QS. al-Nisā' (4): 3, which is not fully understood.	Saeed's Biography; the concept of contextual approach and its application to QS. al-Nisā' verse 3; the interpretation of the scholars	Qualitative, analytical-descriptive	QS. al-Nisā' (4): 3 does not emphasize polygamy but cares for orphans and does justice to others. #aplikasi
Hudri (2020) (Hudri, 2020)	The idea of making QS. al-Māidah verses 44, 45, and 47 as the basis for pro-NKRI with Sharia by stating that "deciding a case by not using God's law is called an infidel, unjust and wicked."	The idea of a Shari'ah NKRI and the issue of the caliphate in Indonesia; the related verse is not ruling by Allah's law, <i>sabab nuḏūl</i> , as well as its macro and micro contexts; the hierarchical value of Saeed's contextual interpretation; development of the performance of the discussion verse;	Qualitative; analysis-descriptive	QS context. al-Māidah verses 44, 45, and 47 show that these verses are not related to God's law, including leadership as initiated by the Shari'ah Unitary Republic of Indonesia. Likewise, the verse cannot be used as proof for the mention of the infidel, unjust, and wicked because it is not

				based on Allah’s law. #aplikasi
Suchidin (2020) (Sachidin, 2020)	The study of interpretation in society has changed from being dominated by a grammatical philological approach to contextualization.	Various kinds of interpretation study methods; study conditions in the community that lack literature and methodology; contextual interpretation study methods in society	Qualitative, descriptive-analytical	Methodological steps of contextual interpretation in society: being objective in treating the Qur’an, understanding the Qur’an in context, tracing the meaning of the original word according to its linguistic meaning and understanding the wording instructions, adhering to the substance and spirit of the Qur’an, and contextualizing or actualizing by referring to the needs of the community while still following the goals of the Qur’an

				#metodologi
Alwi dan Parninsih (2020) (HS & Parninsih, 2020)	The various methods of interpreting the Qur'an and their approaches seem to cancel each other out or compete with each other. Need a liaison between these groups.	The orality of the Qur'an as a new perspective; characteristics of the structure and oral understanding of the Qur'an; the method of verbalizing the Qur'an; examples of verbalization applications QS al-Baqarah: 256 to the Indonesian context	Qualitative, descriptive-analytical	The method of verbalizing the Qur'an is another form of contextual understanding method that can be used as a link for understanding from various groups with a different understanding of the Qur'an #metodologi
Mahrus (2020) (Mahsus, 2020)	The times that have implications for gender equality, including in terms of work that impact inheritance.	Contextual interpretation and gender equality issues in the family; increasing the existence of women; the nature of man's creation in work; reinterpretation of the equalization of the inheritance	Qualitative, descriptive-analytical	The share of inheritance cannot be generalized. Applying the product of contextual interpretation of the equalization of assets is to divide the assets equally. #aplikasi

<p>Dhulkifli (2020) (Dhulkifli, 2020)</p>	<p>Polygamy controversy over the interpretation of QS. al-Nisā': 3</p>	<p>Definition of polygamy; Saeed's contextual approach and analysis; the opinion of the commentators</p>	<p>Qualitative, descriptive-analytical</p>	<p>QS. al-Nisā': 3 does not recommend polygamy, but rather so as not to do anything to the weak, such as orphans and women. Polygamy is also not recommended in the current context except under strict conditions. #aplikasi</p>
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Table 2. Article Review Summary

Based on the summary above, the authors found as many as 28 articles examining the methodology of contextual interpretation. Of these, the majority studied the methods of contextual understanding of Abdullah Saeed's offer. A few explore the thoughts of Fazlur Rahman and other figures. The rest is a study of contextual interpretation in general.

Meanwhile, there are 27 journal articles containing the application of contextual interpretation. Like the methodological studies, based on the author's reading, many themes use Saeed's method of contextual understanding. The rest lists the contextual approach without mentioning the theory of the characters.

For comparison, the authors present statistics on the total number of journal articles per year and the number of articles that examine the methodology and application of contextual interpretation.

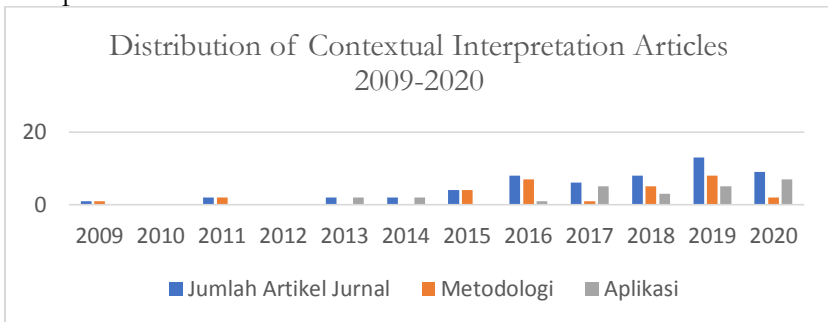


Image 2. Contextual Interpretation Article Statistics 2009-2020

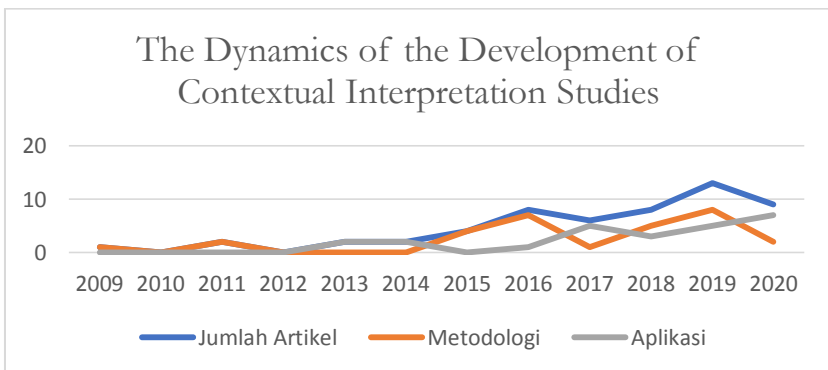


Image 3. Statistical Dynamics of Contextual Interpretation Study 2009-2020

View Image. 2, it is known that the discourse of contextual interpretation was initially not popular during the period 2009-2014. The lack of published articles evidences this. In fact, in 2010 and 2012, there was not a single article that raised this study. This is different from the 2015-2020 period, where more and more papers examine contextual interpretation. The peak was in 2019.

Meanwhile, it is also interesting to pay attention to Figure 3. which shows how the trend of studies, in general, is increasing every year. However, there is a dynamic development between methodological and application studies when detailed. For example, in 2009-2011, methodological studies emerged, then in 2013-2014, application studies emerged. This dynamic continued one after another until 2020. The final number shows that the two studies are evenly distributed, namely 28 methodological articles and 27 application articles. The comparison will look like the diagram below.

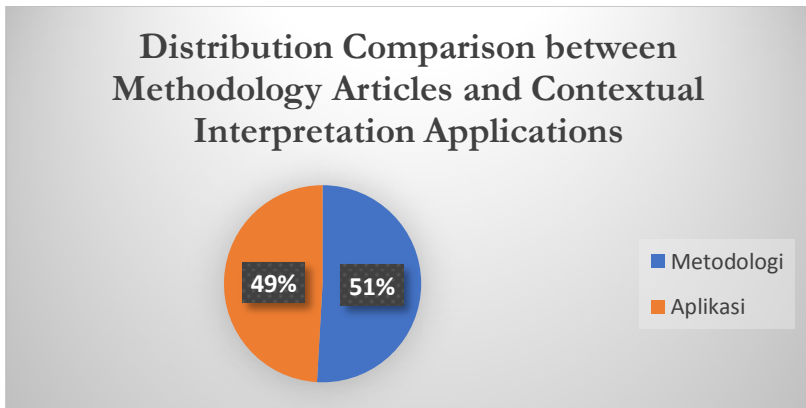


Image 4. Comparison Diagram of Methodology and Application Articles

The details of the 28 methodological articles consist of 12 essays on Abdullah Saeed's theory, two on Fazlur Rahman's theory, two on *sabab nuzul*, one on Ziauddin Sardar's theory, one on Hamka, one on Morris semiotics, one on Sahiron Syamsuddin's

theory, and the rest eight articles on contextual interpretation in general. This division can be seen in the diagram in Figure 5.

Meanwhile, Figure 6. is a diagram of the distribution of 27 application articles. After the author observes, there is a tendency for reviewers to contextual interpretation on the topic of law and gender. It is proven that ten articles talk about gender and five pieces discuss the law. The combined sum of the two is more than half the total. This shows that the two topics seem to be exciting objects of discussion to be studied using contextual interpretation.

Based on the data above, a glance it has been answered and illustrated some of the questions that were asked at the beginning of the discussion about how the development of contextual interpretation discourse, the responses of Qur'an reviewers, the most referenced figures, and topics that were often studied in Indonesia during 2009-2020. Henceforth, the author would like to review the critical points from the results of the review in the following sub-chapters.

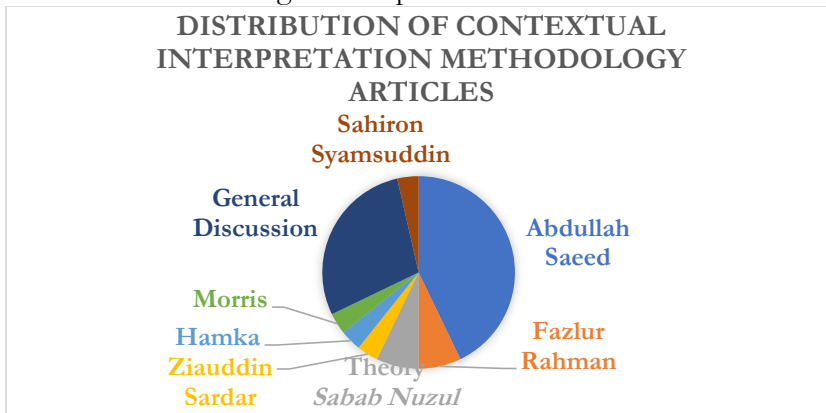


Image 5. Diagram of the distribution of contextual interpretation methodology studies

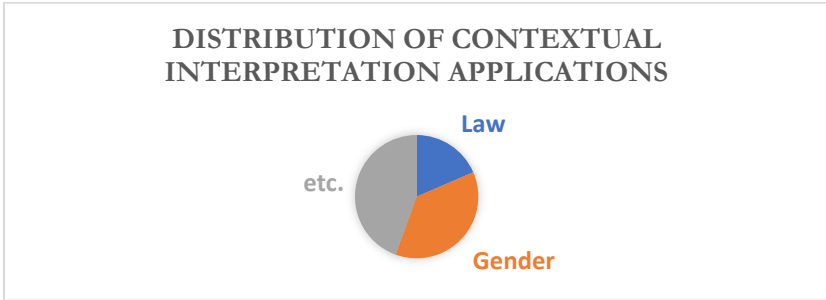


Image 6. Diagram of the distribution of contextual interpretation application studies

Discussion

The discourse of contextual interpretation received a good response from the reviewers of the Qur'an in Indonesia. Of the 55 authors, almost all of them have high hopes for this method of interpretation as an alternative to getting a better understanding of the Qur'an. However, this does not mean that contextual interpretation is the only choice interpretation. Like Solahudin's findings, textual and contextual interpretations each have their role (Solahudin, 2016).

Viewed from the methodological aspect, contextual interpretation is generally understood as a way of interpreting the Qur'an by reviewing the historical context of the verse. The first person who is said to have introduced this method was Fazlur Rahman through his double movement theory (Ikhsan, 2011; Irawan, 2019). Abdullah Saeed later developed this method by realizing more wooden steps (Fina, 2011, 2015; Ridwan, 2016; Wahidi, 2016). That way, Saeed just continued Rahman's thinking and perfected it with the concept of a hierarchy of values (Muchlisin, 2016). Therefore, it is natural that many people refer to both of them.

Despite the fame of Saeed's theory, the author does not ignore some of the offers of other methods, such as thematic-contextual interpretation. This method combines thematic methods that modern commentators widely use with contextual methods (Anggoro, 2019). If you look at how it works, the thematic-contextual interpretation method does not seem much different from that done by Fazlur Rahman in "The Themes of al-Qur'an," even though it was not called contextual interpretation.

There is also an offer to verbalize the Qur'an, which tries to restore the way the Qur'an was delivered as it was when it was initially revealed, namely *bi al-lisān* (HS & Parninsih, 2020). This method is relatively new and needs to be tested for validity. Likewise, the use of Morris semiotics that Romdhoni offers (Romdhoni, 2016). In contrast to the offer of *sabab nuzūl* which has been tested for a long time (Hafizi, 2020).

Furthermore, in terms of its application, the topic of gender and law seems to have been chosen a lot because they are new issues whose conditions may not be considered the same as when the Qur'an was revealed. For example, polygamy (Dhulkifli, 2020; Syam & Haitomi, 2020), inheritance (Mahsus, 2020), testimony (Arifin, 2017), testimony, activities outside the home (Hariani, 2018; Musolli, 2020), etc., are gender issues that women need. Likewise, legal (Arsal, 2016; Chudlori, 2013; Rokhmat, 2009). Issues that are often faced with different realities from the text of the Qur'an. So it is natural that these two topics are studied a lot (Basid, 2020).

Lastly, apart from getting support from the majority of writers, the discourse on contextual interpretation has also received criticism, for example, such as doubts about whether what is called contextual fits the context or is only a suspension or a pessimistic attitude such as whether (Musolli, 2020). People who interpret the Qur'an contextually really have to meet the requirements of the mufassir (Chudlori, 2013). These criticisms indicate that the discourse of contextual interpretation in Indonesia is not one color and seems to be still unfinished and needs to be perfected.

Conclusion

Based on the systematic literature review results that the author has done, it can be concluded that the discourse of contextual interpretation gets a positive response in Indonesia. This discourse has been widely discussed and practiced by commentators in Indonesia. However, there are no significant developments or updates. Quantitatively, the address is proliferating from year to year from 2009-to 2020. However, the quality of these studies can be pretty stagnant. This is because the

discourse of contextual interpretation in Indonesia is identical to the figure of Abdullah Saeed. Saeed's methodology has become a reference for many researchers because it is considered to have wooden steps compared to other contextualist thinkers.

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