JURNAL ILMIAH
ISLAM FUTURA
Universitas Islam Negeri Ar-Raniry Banda Aceh

ISSN 1412-1190
E-ISSN 2407-7542

Vol. 26. No. 2, August 2026, 837-865

AN INTEGRATIVE-NATURALISTIC TAFSIR PARADIGM: BRIDGING TAFSIR METHODOLOGIES AND NATURALISTIC INQUIRY

Juraidi [1)], Ellys Lestari Pambayun [2*)], Fauziah[3)], Retno Kartini Savitaningrum Imansah[4)]

[1,2] PTIQ University, Jakarta, Indonesia
[3,4] National Research and Innovation Agency (BRIN), Jakarta, Indonesia

E-mail: juraidi@ptiq.ac.id[1)]; ellyslestari@ptiq.ac.id[2*)]; fauz018@brin.go.id[3)]; retn024@brin.go.id[4)]

Abstract

This study is based on the need to connect religious texts with contemporary reality through a more comprehensive approach. This study aims to describe the integration of traditional exegesis methods with naturalistic inquiry. Using literature review and analyzing through plural epistemological theories, this article explores and delineates the similarities between the understanding of texts and the natural socio-cultural context. This study proposes a new methodological framework called The Integrative-Naturalistic Tafsir Paradigm. This paradigm positions sacred texts and field realities (examined through textual, virtual, and field research) not as separate entities but as elements that interact and continually reinforce each other. This paradigm enriches the methodology of Islamic studies by offering an inclusive and non-reductionist epistemological model. In addition, the framework directs researchers and exegetes to create interpretations that are contextualized, adaptable, and attuned to contemporary human challenges while preserving the authenticity of the original text.

Keywords: *Tafsir Methods; Naturalistic Inquiries; Integrative; Paradigms*.

Abstrak

Kajian ini didasari oleh kebutuhan untuk menghubungkan teks religius dengan realitas kontemporer melalui pendekatan yang lebih menyeluruh. Tujuan penelitian ini bertujuan untuk mengeksplorasi dan menggambarkan persamaan dan menggabungkan metode tafsir tradisional dengan Naturalistic Inquiry. Metode dengan menggunakan kajian pustaka dan menganalisis melalui teori epistemologi plural, artikel ini menyelidiki kesamaan antara pemahaman teks dan konteks sosial-budaya yang bersifat natural. Hasil penelitian ini berhasil menyusun sebuah kerangka metodologi baru bernama The Integrative-Naturalistic Tafsir Paradigm. Paradigma ini menempatkan teks suci dan realitas lapangan (meliputi tiga metode: tekstual, virtual, dan penelitian lapangan) sebagai dua hal yang tidak terpisahkan, tetapi sebagai elemen yang saling berinteraksi dan saling menguatkan secara berkelanjutan. Implikasi, secara teoritis, paradigma ini memperkaya dunia metodologi studi Islam dengan menawarkan model epistemologi yang inklusif dan tidak bersifat reduksionis. Secara praktis, kerangka ini memberikan panduan yang dapat diterapkan bagi peneliti dan mufasir untuk menghasilkan tafsiran yang lebih sesuai konteks, adaptif, dan responsif terhadap tantangan kemanusiaan modern tanpa mengorbankan keaslian teks.

Kata Kunci: *metode tafsir; penyelidikan naturalistik; integratif; paradigma*

* Corresponding author: ellyslestari@ptiq.ac.id

Citation: Juraidi, Ellys Lestari Pambayun, Fauziah, and Retno Kartini Savitaningrum Imansah. "An Integrative-Naturalistic Tafsir Paradigm: Bridging Tafsir Methodologies and Naturalistic Inquiry" *Jurnal Ilmiah Islam Futura* 26, no. 2 (2026): 837-865

10.22373/jiif.v26i2.35105

©Universitas Islam Negeri Ar-Raniry Banda Aceh. All rights reserved.

مستخلص

تستند هذه الدراسة إلى الحاجة إلى ربط النصوص الدينية بالواقع المعاصر من خلال مقاربة أكثر شمولًا. وتهدف إلى وصف التكامل بين مناهج التفسير التقليدية والاستقصاء الطبيعي. وباستخدام مراجعة الأدبيات والتحليل في ضوء نظريات معرفية متعددة، تستكشف هذه المقالة أوجه التشابه بين فهم النصوص والسياق الاجتماعي والثقافي الطبيعي وتوضحها. وتقترح الدراسة إطارًا منهجيًا جديدًا يُسمّى «النموذج الإرشادي التكاملي الطبيعي للتفسير .(The Integrative-Naturalistic Tafsir Paradigm)» وينظر هذا النموذج إلى النصوص المقدسة والواقع الميداني، اللذين يُدرسان من خلال البحث النصي والافتراضي والميداني، لا بوصفهما كيانين منفصلين، بل بوصفهما عنصرين يتفاعلان ويعزز أحدهما الآخر باستمرار. ويثري هذا النموذج منهجية الدراسات الإسلامية من خلال تقديم نموذج معرفي شامل وغير اختزالي. كما يوجّه هذا الإطار الباحثين والمفسرين إلى إنتاج تفاسير ملائمة للسياق وقابلة للتكيف ومستجيبة للتحديات الإنسانية المعاصرة، مع الحفاظ على أصالة النص الأصلي.

الكلمات الرئيسية: مناهج التفسير؛ الاستقصاء الطبيعي؛ تكاملي؛ النماذج الإرشادية

A. Introduction

Contemporary academic discussions increasingly focus on "decolonizing research methods," prompting scholars to blend interpretive and naturalistic studies to challenge the dominance of Western positivism. According to Bano, this combination produces a contextual hermeneutics that maintains the orthodoxy of revelation while responding to social dynamics.[1] Meanwhile, Priyatna et al. emphasize the importance of reconstructing sacred scriptures as a living discourse tradition to tackle the ethical and empirical concerns of contemporary global civilization. The struggle between Western and Islamic methodologies often causes clear divides within academic circles. Western scholars often claim that their methods are the most innovative and contemporary, while interpretive methodologies are considered something highly textual and conventional.[2]

According to Uyuni, this biased perspective dismisses interpretive research as nothing more than subjective opinion.[3] Syamsuddin revealed that in modern Qur'anic exegesis studies, the approach frequently taken is too focused on textual and positivistic philological aspects, so it cannot reflect the social dynamics of its readers. Meanwhile, the weakness in this method is

[1] Masooda Bano, *The Revival of Islamic Rationalism: Logic, Metaphysics and Mysticism in Modern Muslim Societies* (Cambridge: Cambridge University Press, 2020), https://doi.org/DOI: 10.1017/9781108756273.

[2] Surya Eka Priyatna, M. Iqbal, and Irfan Noor, "Harmony of Islamic and Western Philosophy in Transdisciplinary Da'wah: Building a Narrative of Moderation in the Global Era," *Indonesian Journal of Islamic Communication* 7, no. 2 (December 2024): 41–62, https://doi.org/10.35719/ijic.v7i2.2233.

[3] Badrah Uyuni, "Kritik Atas Metode Hermeneutika Dalam Tafsir Alqurán: Sebuah Problematika Dakwah," *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 11, no. 2 (2020): 20–37, https://doi.org/DOI:10.34005/alrisalah.v11i2.792.

evident due to the absence of empirical tools to directly assess community reactions.[4] Rafiq also highlights that efforts to integrate Naturalistic Inquiry, as in the 'Living Qur'an' research, often do not achieve optimal results because the naturalistic approach is only used as an additional theory without being connected to the epistemology of exegesis. Consequently, the interpretation of these verses becomes rigid and detached from the lived realities of the interpreting community.[5]

Several studies have attempted to integrate Naturalistic Inquiry into interpretive methodology, but have not yet found the desired results, Rum[6] have highlighted weaknesses in the integration of field methods, which often become unplanned additions in sociology, and Mustaqim proposed a reconstruction of Tafsir Maqashidi, these three studies have not produced a methodological model that clearly combines Naturalistic Inquiry with the science of exegesis.[7] The absence of practical guidance keeps public reception analysis at a merely descriptive level and has not yet touched the depth of understanding of Qur'anic exegesis.

By synthesizing perspectives from both national and international scholars through a comprehensive literature review, to clarify the methodological framework of this study, presents the thoughts of Mustaqim who explains the boundaries of textual disciplines that must be epistemologically broken down,[8] in line with the arguments of Ziauddin Sardar[9] and Syamsuddin about the need for an equal dialogue between Western methodology (naturalistic inquiry) and Islamic tradition for the reconstruction of modern knowledge without sacrificing the orthodoxy of revelation.[10] Lincoln and Guba offer advice for capturing field reality in a holistic manner at the application level.[11] Tidjani et al. expands upon these naturalistic traits by defining the holy text as an ethical compass that may be used to alter such social dynamics.[12] Meanwhile, studies such as Fauzi's have developed theoretical convergences between interpretation and qualitative in the domestic arena. However, the comprehensive synthesis of

[4] Syamsuddin, *Pendekatan Hermeneutika Ma'ni-Cum-Maghza Dalam Tafsir Al-Qur'an* (Yogyakarta: Hikmah Press, 2020).
[5] Ahmad Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (July 2021): 469–84, https://doi.org/10.14421/qh.2021.2202-10.
[6] Muhammad Rum, "Hermeneutics in Contemporary Interpretation: A Critical Study of the Methods of Qur'anic Interpretation in the Modern Era," *Jurnal Ilmiah Religiosity Entity Humanity* 7, no. 2 (2025): 677–88, https://doi.org/10.37364/jireh.v7i2.628.
[7] Aji Muhammad Ibrahim and Farah Aisya Bela, "Tafsir Maqashidi Prespektif Abdul Mustaqim," *JIQTA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2023): 127–37, https://doi.org/10.36769/jiqta.v2i2.438.
[8] Abdul Mustaqim, *Al-Tafsir Al-Maqoshidi: Al-Qadlaya Al-Mu'ashirah Fi Dlau' Al-Qur'an Wa Al-Sunnah* (Yogyakarta: Idea Press, 2020).
[9] Ziauddin Sardar, *Islamic Futures: The Shape of Ideas to Come* (London: Mansell Publishing, 1985).
[10] Syamsuddin, *Pendekatan Hermeneutika Ma'ni-Cum-Maghza Dalam Tafsir Al-Qur'an*, 20
[11] Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Beverly Hills, CA: Sage Publication, 2014)., 36–40
[12] Ahmad Mohammad Tidjani et al., "Evaluating the Normative Boundaries of Religious Moderation in Tafsir Moderasi Beragama through Muhammad Shahrur's Theory of Limits," *QiST: Journal of Quran and Tafseer Studies* 5, no. 2 (June 2026): 575–96, https://doi.org/10.23917/qist.v5i2.15433.

these worldwide figures successfully addressed this gap by proposing a revolutionary method that not only theoretically brought text and context together but also produced transformative and internationally recognized empirical-contextual research.[13] Likewise, Rum's study outlines the methodological challenges where qualitative-naturalistic research does not conflict with the perspective of Islamic epistemology. This evidence substantiates that integration based on monotheism removes the boundaries of knowledge, uniting science and revelation for the benefit of civilization.[14] By understanding the ideas of Amin Abdullah, Sardar, Guba, Ramadhan, and Safi, this study attempts to bridge the gap between text and context without compromising the orthodoxy of revelation, while also enriching the literature and filling empirical-contextual gaps that previous studies are still trying to reconcile.

Many experts are still trapped in criticizing the Islamization of knowledge concerning Western theories, without providing unifying solutions. Alwis and Wattimena highlight that a critical and skeptical attitude actually stimulates the emergence of creativity in theory. The combination of the naturalistic approach from the West and Islamic interpretation should be seen as an opportunity to bridge the gap in order to find a 'middle way' that supports each other to create scientific progress in accordance with social changes.[15] This study therefore examines how naturalistic inquiry can be incorporated into tafsir research while distinguishing theological commitments from the empirical study of religious understanding and practice. The success of this integration is reflected in the emergence of hermeneutic methods, the phenomenology of religion, and Islamic semiotics pioneered by figures such as Fazlur Rahman, Essack, and Syahrur.[16] These three scholars provide complementary analytical perspectives for this study. Through a double movement, Fazlur Rahman offers a methodology of contextualizing texts from the past to the empirical reality of the present.[17] Farid Esack's framework of action-reflection invigorates naturalistic inquiry as a tool for advocacy and social justice in the field.[18] Meanwhile, Muhammad Shahrur's linguistic-based theory of limits (hudud) offers flexibility in Islamic legislation in dealing with changing circumstances.[19] By integrating the three, your

[13] Fauzi, "Penelitian Tafsir Dan Pendekatan Kualitatif," *TAFSE: Journal of Qur'anic Studies* 4, no. 2 (April 2022): 125, https://doi.org/10.22373/tafse.v4i2.12483.
[14] Muhammad Rum, "Hermeneutics in Contemporary Interpretation: A Critical Study of the Methods of Qur'anic Interpretation in the Modern Era,", 683
[15] Alwis, "Kritik Ilmiah Dalam Perspektif Islam :Metode Dakwah Masyarakat Ilmiah," *Jurnal Dakwah Tabligh* 14, no. 2 (2013): 193–201, https://doi.org/10.24252/jdt.v14i2.327.
[16] Reza AA Wattimena, *Filsafat Dan Sains: Sebuah Pengantar* (Jakarta: Grasindo, 2008).
[17] Fazlur Rahman, *Islam and Modernity: Transformation of an Intelectual Tradition* (Chicago: The University of Chicago Press, 1982).
[18] Farid Esack, *Qur'an, Liberation and Pluralism: An Islamic Perspective of Interreligious. Solidarity against Oppression* (England: Oneworld Publications, 1997).
[19] Muhammad Shahrur, *Al-Kitab Wa Al-Qur'an: Qira'ah Mu'ashirah* (Damaskus: Al-Ahali li al-Tiba'ah wa al-Nasyr wa al-Tawzi', 1990).

methodological synthesis is strengthened, changing interpretation from a theoretical text into a living instrument of social change relevant to contemporary reality.

Badruzaman emphasize that studies on tafsir have often been trapped in textual and philological aspects. Commonly used methods such as *tahlili, ijmali, muqarin*, and *mawdhu 'i* focus more on the development of linguistic and theological aspects. These approaches generally only link the views between mufassir in a rigid manner or through ideological clashes (Sunni versus Shia) as noted by Al-Farmawi and Zayd.[20] This text reveals a significant shortcoming: the lack of literature analyzing interpretation methods through the perspective of modern qualitative epistemology or a naturalistic approach. Muammar and Hassan emphasize that the process of interpretation should not only be viewed as the result of a fixed text, but rather as a social and scientific phenomenon related to the spatial and temporal context of the interpreter.[21]

The work of Lincoln and Guba's Naturalistic Inquiry[22] is particularly relevant since it considers reality to be multifaceted, holistic, and contextual, in accordance with the empirical aspects of Qur'anic interpretation in the society. Pink explained that this paradigm is used to capture how texts are understood, negotiated, and brought to life by social agents within specific times and spaces rather than to analyze them positivistically.[23] Priyatna, Iqbal, and Noor examine dialogue between Islamic and Western philosophy in developing a transdisciplinary approach to moderation-oriented da'wah. Their discussion provides a comparative background for examining possible connections between Islamic scholarly traditions and contemporary research approaches.[24] Meanwhile, Fatty and Ryan said that in hermeneutic analysis, this concept is actualized through direct engagement techniques such as participant observation and in-depth interviews as the primary means to explore the native's point of view or emic meaning.[25] Using content analysis, Bano said that this field data was then combined with sacred literature to create a transforming contextual theology that would benefit modern society. This

[20] Badruzzaman, M. Yunus, Abdul Rohman, and Ahmad Jalaludin Rumi Durachman, "Studi Komparatif Pemikiran Al-Farmawi, Baqir Shadr Dan Abdussatar Fathallah Tentang Tafsir Maudhui," *Jurnal Iman Dan Spiritualitas* 1, no. 3 (July 2021): 286–96, https://doi.org/10.15575/jis.v1i3.12836.

[21] M. Arfan Mu'ammar and Abdul Wahid Hasan, *Studi Islam Kontemporer: Perspektif Insider/Outsider* (Yogyakarta: IRCiSoD, 2017).

[22] Lincoln and Guba, *Naturalistic Inquiry*.38

[23] Sarah Pink, *Doing Sensory Ethnography* (London: SAGE Publications Ltd, 2015), https://doi.org/10.4135/9781473917057.

[24] Priyatna, Iqbal, and Noor, "Harmony of Islamic and Western Philosophy in Transdisciplinary Da'wah: Building a Narrative of Moderation in the Global Era."

[25] Melissa Maymouna Fatty and Caitlin Ryan, "Unintended Participant Observation 'in the Mud,'" *International Feminist Journal of Politics* 27, no. 2 (March 2025): 497–507, https://doi.org/10.1080/14616742.2025.2470468.

methodological leap elevates empirical Qur'anic reception models, drastically shifting the text from a passive doctrine to a crucial tool for social change within global civil society.[26]

The proposed contribution of this study lies in the shift in perspective from merely comparing passively to actively integrating and synthesizing. Instead of simply juxtaposing traditional interpretive methods with Naturalistic Inquiry separately, this article offers a new methodological framework “The Integrative-Naturalistic Tafsir Paradigm”. Its novelty clearly connects the epistemology of sacred texts with empirical-field tools that are qualitative in nature. This integrative approach positions naturalistic inquiry not merely as a sociological aspect, but as an analytical tool fully integrated into the methodology of modern Qur'anic interpretation.

Fauzi’s findings suggest that innovation in Islamic studies is very urgent through methodological changes by incorporating the Naturalistic Inquiry paradigm from Lincoln and Guba into comparative tafsir studies.[27] This approach shifts the focus of the basic question: “Having already examined how content and meaning align in interpretation, this part looks at how interpreters’ real-life experiences influence their methodological choices?" By viewing interpretive products as "natural data" connected to context, this study unravels the seemingly present assumptions of objectivity. Furthermore, based on previous studies by Ichwan and Salisu, it is known that interpreters are not neutral subjects; every interpretation carries values influenced by their social and intellectual conditions in global era.[28]

This study provides theoretical and academic contributions as follows: (a) this research offers a reorganization of the theory regarding the separation between text and context in the analysis of the Al-Qur'an. Its contribution is the creation of the concept of "The Integrative-Naturalistic Tafsir Paradigm” a theoretical or methodological framework that positions community life experiences not as separate objects, but as spaces to convey meanings from verses that are active and evolving. By integrating participant observation, focus group discussions, ethnographic frameworks, biographical research techniques, grounded theory, and phenomenological approaches, all standard in interpretive scholarship, this operational guide helps qualitative scholars systematically explore how a community’s religious consciousness and everyday actions are influenced by their interpretation of the Qur’an, ultimately producing deep descriptive narratives.

[26] Masooda Bano, The Dynamic Qur'an: Contextualist Hermeneutics, 53
[27] Fauzi, “Penelitian Tafsir Dan Pendekatan Kualitatif.”
[28] Moh. Nur Ichwan and Auwal Salisu, “Reevaluating Qur’anic Hermeneutics: A Comparative Analysis Between Classical Tafsir and Modern Hermeneutical Approaches,” *KALAM* 18, no. 2 (2024): 107–26, https://doi.org/10.24042/kalam.v18i2.24213.

The determination of this rethinking is a form of "reflective reconsideration." Through active participation in naturalistic inquiry, it is revealed that reality is multidimensional and the truth of interpretation is relative according to the interpreter's response to that reality in the global era. This study shifts the paradigm of interpretation from merely "analyzing unchanging texts" to "studying flexible intellectual phenomena," where comparisons are made to explore the depth of context, not merely to determine who is right or wrong.

The research utilizes a literature-focused method grounded in the tenets of Naturalistic Inquiry. Accordingly, philosophical texts function as the principal data source, treated similarly to a field setting, where human tools and intuitive insight are combined.[29] Through content analysis and inductive comparison for Al-Farmawi's work[30] and Lincoln-Guba,[31] this research summarizes data into a new framework or formulation. The validity of the study's findings is established through trustworthiness criteria, credibility, dependability, and confirmability.[32] Within an Integrative-Naturalistic Tafsir Paradigm, these standards guarantee a rigorous link between traditional tafsir methods and qualitative naturalistic inquiry. To secure credibility, the researcher applied member checking with participants and triangulated data sources, aligning textual tafsir analyses with empirical observations of participants in their natural contexts. Dependability was maintained by preserving a clear audit trail for both textual interpretation and empirical data collection, all under continuous supervision by thesis advisors. Confirmability was achieved by ensuring that the final conclusions and interpretations stem exclusively from the synthesis of core tafsir texts and raw empirical data, free from the researcher's personal biases.

B. Result

The Literature Mapping of Methodology: Naturalistic Inquiry and Tafsir Methodology

Based on the literature review, this study explains the findings about the convergence between naturalistic inquiry and tafsir methodology in several classifications, such as: paradigms, assumptions, types of research, and research elements which can be described in the following table:

[29] Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2004).
[30] Abdul Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Mudhu'i* (Kairo: Al-Hadharat al- Gharbiyyah, 1977).
[31] Lincoln and Guba, *Naturalistic Inquiry*.
[32] Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis* (Thousand Oaks: Sage Publication, 2014).

Table 1. The Description of Naturalistic Inquiry and Tafsir Research Paradigms

No	Inquiry Methods[33]	Tafsir Research Methods
1	**Postpositivism:**	
	- Ontology *(critical realism*) Researchers believe that reality does exist, but humans cannot know perfectly because of human intellectual limitations (relative). - Epistemology (*modified dualist - subjectivist).* The researcher's approach to the object of research remains objective, however, only on special matters such as the qualitative tradition. - Methodology: *(modified experimental/ manipulative)* Researchers are fallibilist, which is the understanding that scientific claims or theories are never final. The idea is always subject to correction, refinement, or even disproof (falsification) if more trustworthy evidence becomes available in the future.	- Ontology. Broadly speaking, it is divided on the issue of the nature of Allah Swt, the nature of nature, and the nature of man. In the science of Tafsir, it is relative as human creation and absolute for Al-Qur'an and hadith.[34] - Epistemology in tafsir method is based on revelation, logic, and intuition (bayani, burhani, irfani, philosophical, scientific (*ilmi*), hermeneutical, and contextual), not a monolithic objectivity, but rather an integrative epistemological system: scientific, rational and empiric.[35] - Methodology includes textual, contextual, and also empirical hermeneutic approaches. Dynamic methods improve human glasses for accurate, relevant interpretations.[36]
2	**Constructivism:**	
	- Ontology: relativist. Reality is formed based on one's experience. That is, the construction of one's reality is not necessarily the same as someone else's. - Epistemology: transactional and subjectivist. Researchers and research objects have closeness so that researchers can find information from the interactions created between researchers and those being studied. - Methodology: hermeneutical and dialectical. The method used is the researcher's approach to the object under study.	- Ontological interpretation focuses on the dialogue between text, meaning, and empirical context.[37] Contemporary interpretation emphasizes this interconnectedness to understand the dynamics of sociocultural meaning present in society without diminishing the sacredness of its source.[38] - Epistemological. Rahman elaborates on the dialogical interaction between content and context by utilizing Asbabun Nuzul. The Qur'an was revealed as a divine response to certain conditions faced by the Arab society at a specific time and place.[39] - Methodology. Classical scholars understand universal and particular laws; human reality vs static texts. But it is hermeneutic and dialogical in nature, because it brings together past texts with present understanding. [40]
3	**Critical Theory:**	
	- Ontology: historical realism. Trying to open thinking to injustice, dehumanization, and oppression that have become crystallized in the human mind (false consciousness/pseudoconsciousness). Critical thinking is needed on values, ideology, politics, social, and history.	- Ontological. The existence of an open tafsir of criticism, reconstruction and even deconstruction. Examples of changes in the classical period, the middle to the modern-contemporary era (ideological-tendency

[33] Norman K. Denzin Yvonna S. Lincoln, *The SAGE Handbook of Qualitative Research (4th Ed.)* (Thousand Oaks: Sage Publications, 2011).
[34] Mulyadhi Kartanegara, *Mengislamkan Nalar: Sebuah Respon Terhadap Modernitas* (Jakarta: Erlangga, 2007).
[35] Nur Hadi Ihsan et al., "Hubungan Agama Dan Sains: Telaah Kritis Sejarah Filsafat Sains Islam Dan Modern," *Intizar* 27, no. 2 (November 2021): 97–111, https://doi.org/10.19109/intizar.v27i2.9527.
[36] Syamsuddin, *Pendekatan Hermeneutika Ma'ni-Cum-Maghza Dalam Tafsir Al-Qur'an*, 37
[37] Nur Hadi Ihsan et al., "Hubungan Agama Dan Sains: Telaah Kritis Sejarah Filsafat Sains Islam Dan Modern," 101
[38] Bano, *The Revival of Islamic Rationalism: Logic, Metaphysics and Mysticism in Modern Muslim Societies*.
[39] Rahman, *Islam and Modernity: Transformation of an Intelectual Tradition*.
[40] M Kartanegara, *Menyibak Tirai Kejahilan, Pengantar Epistemologi Islam* (Bandung: Mizan, 2003).

	- Epistemology: transactional and subjectivist. A research approach with an interactive nature, where there is a closeness between the researcher and the researched. This allows for the influence of the values adopted by the researcher on the situation under study. - Methodology: dialogic and dialectical. This research method uses a dialogical approach. Where the researcher tries to communicate with the object of research to be able to evoke or express the thoughts of the object of research about his false consciousness.	coloring or *talwiniyyah-mughridah*) in understanding the Qur'an.[41] - Epistemology. Tafsir is recommended to be read critically. A critical dialogue between the interpreter's thinking, the Qur'anic text, and the reality of the context of the era occurs in order to reveal hidden meanings.[42] - Methodology. In order to generate contextual meaning, the researcher engages in a lively discourse with the text and context. It leads to two main functions, namely; *Al-Hukm* (judgment) which means giving an assessment of something and Al-*Tafsir*, (tafsir) or *Al-Tahlil* (analysis).[43]

Table 2. Assumptions Naturalistic Inquiry and Tafsir Research

No	Methodolgy of Naturalistic *Inquiry*[44]	Methodology of Tafsir Research
1	Focus on the dynamics, meaning, and how a phenomenon emerges, not just the final result of a study.	1. Tafsir as a process and tafsir as dinamic (meaning that continues to move over time. - Tafsir as a process is the activity of commentators in interpreting the Qur'an, based on basic assumptions or postulations. - Tafsir as a product dinamic is the result of the mufassir's tafsir of the Al-Qur'an which gave birth to various books of tafsir with various styles.[45]. Even in the context of modern interpretation, the reader's context and specific methodological tools also contribute to the diversity of meanings.[46] On the other hand, many contemporary exegesis studies have utilized findings from sociology, anthropology, and ethnography in interpreting the Qur'an.[47]
2	- Focus on the meaning of how people interpret their lives, experiences, and the structure of the world. The resulting meaning is in the form of cultural, political, social, ideological, religious, and so on. The nature of meaning is limited to the object and the limitations of the researcher. - Concepts born: semiotic analysis, discourse analysis, hermeneutics, narrative, and so on	- Focus on the existence of the development of Quranic interpretationas a book that is *hamalat al-wujuh*, which contains various dimensions of unlimited meaning and tafsir. So it is indeed the objective condition of the Al-Qur'an itself which requires it to be read in various ways (multi-tafsir).[48] - The concept of meaning born of the scholars, such as: quranic semiotics, *musytarak, mujmal-mubayyan, muhkam-mutasyabih, amm-khass, muthlaq-muqayyad* and so on.

[41] Ibrahim and Bela, "Tafsir Maqashidi Prespektif Abdul Mustaqim."
[42] Ibrahim and Bela.
[43] MK Ridwan, "Tradisi Kritik Tafsir: Diskursus Kritisisme Penafsiran dalam Wacana Qur'anic Studies," *Jurnal Theologia* 28, no. 1 (2017): 55–74.
[44] John W Creswell and CN Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (Thousand Oaks, CA: Sage Publication, 2018).
[45] A Abdullah, *Studi Agama Normativitas Atau Historisitas* (Yogyakarta: Pustaka Pelajar, 1996).
[46] Bano, *The Revival of Islamic Rationalism: Logic, Metaphysics and Mysticism in Modern Muslim Societies*.
[47] Ali Mahfuz Munawar et al., "Epistemological Distinctions between the Living Qur'an Methodology and Hermeneutics: A Theoretical Study in Contemporary Tafsir Studies," *Kalamizu: Jurnal Sains, Sosial, Dan Studi Agama* 1, no. 4 (2025): 461–76.
[48] M. Bano, The Dynamic Qur'an: Contextualist Hermeneutics, 65

3	Focus on the use of instruments primarily on data collection and analysis. Data is mediated through people, not by inventions, questionnaires, or machines.	The tafsir of the Al-Qur'an is mediated by the commentator to obtain data in the form of a tafsir or explanation of the text (nash) of the Al-Qur'an
4	1. Involving fieldwork, physically, researchers meet people, locations, or institutions, to observe or record behavior in natural situations.	By means of a physical investigation of antique papers and a direct observation of how text is used in the context of the community culture.[49]
5	Descriptive and interpretative in which the researcher is interested in the process, meaning, and understanding obtained from words or pictures.	The tafsir research is descriptive, interpretative, exploratory, explanative, and comparative.[50]
6	The process of qualitative research is inductive, meaning that researchers build abstractions of concepts, hypotheses, and theories in detail.	It is usually deductive by drawing on universal and specific ideas embodied in the holy text of the Al-Qur'an, to be interpreted contextually or in particular.[51] But Imam al-Shāṭibī employed a thematic inductive method (*al-istiqrā' al-ma'nawī*) to formulate Islamic law principles (*Maqāṣid al-Sharī'ah*) directly from the Qur'an;[52] Muhammad Baqir as-Sadr explained the thematic-inductive/al-Maudhu'i method of interpretation; [53]Fazlur Rahman discussed the Double Movement theory or inductive-deductive movement; [54] Hassan Hanafi used hermeneutic induction from text to practical reality; [55]and Thaha Jabir al-Alwani explained an inductive epistemological methodology based on the Qur'an. [56]

Table 3. Elements of Naturalistic Inquiry Methods and Tafsir Research

No	Elements of the Naturalistic Inquiry Method	Elements of the Tafsir Method
1	Research Approach: Research as a foundation in research that is natural setting (natural) in observing human behavior.[57]	A tafsir Al-Qur'an of research approach in cultural, social, and political (contextual) settings. In order to gain a profound, objective, and blessed understanding of the Quran, the interpreter combines academic reasoning with spiritual purity.[58]
2	Object: The research target/ the subject of the research is human or human behavior.[59]	- People are engaged in actively interpreting abstract *zanni* texts and actualizing the meaning of clear *qath'i* texts in real life.[60] - People are involved in comprehending Objects in the Qur'an are classified into four main tiers:

[49] MA Suryadilaga, *Metodologi Ilmu Tafsir* (Yogyakarta: Teras, 2005).
[50] Abdullah, *Studi Agama Normativitas Atau Historisitas*.
[51] MQ Shihab, *Kaidah – Kaidah Tafsir* (Tangerang: Lentera Hati, 2015).
[52] Abu Ishaq Al-Syāṭhibī, *Al-Muwafaqat Fi Ushul Al-Syari'ah* (Beirut: Dar al-Ma'rifat, 1989).
[53] Allamah Sayyid Muhammad Baqir Al-Sadr, "Thematic Approach to Qur'anic Exegesis," Trans. Mujahid Husayn," *Al-Tawhid* 6, no. 3 (1989).
[54] Fazlur Rahman, *Islam and Modernity*, 37
[55] Hassan Hanafi, *Minal Aqidah Ilal Tsawrah: Al-Turath Wa-Al-Tajdid* (Maktabat Madbuli: Mawqifuna min al-turath al-qadim, 1988).
[56] Wildah Nurul Islami Wildah, "Maqāṣid Al-Qurʾān Perspektif Ṭāhā Jābir Al-ʿAlwānī Dan Implikasinya Bagi Kajian Tafsīr Maqāṣidī Di Indonesia," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantarn* 9, no. 1 (2023): 73–96, https://doi.org/10.32495/nun.v9i1.376.
[57] NK Denzin and Y Lincoln, *Handbook of Qualitative Research*, Edisi 4 (London: Sage Publication, 2011).
[58] Abdullah, *Studi Agama Normativitas Atau Historisitas*.
[59] Creswell and Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*.
[60] Suryadilaga, *Metodologi Ilmu Tafsir, 127*.

		a. Understanding to nash-*nash* tauhid, which is the source and universal values: truth, justice, love, patience, kindness, beauty, and so on. b. Understanding *nash-nash* about the principles or principles (fundamental principles) about the formation of the Muslim soul (orders and prohibitions). c. Understanding *nash-nash* principles of worship, such as five-time prayer, pilgrimage, *muamalah*, and so on. d. Understanding *nash-nash* relates to societal life that is not free from the influence of circumstances and times. But it can be changed based on fundamental principles, ethical values, and philosophy.[61]
3	Unit of Analysis: the smallest part in research that can be used as research data is human behavior directly or through media (text).[62]	The unit of analysis is the Qur'an covering: human meaning and reasonable text (verses).[63]
4	Subjects/Sources: Primary data (human/ informants) and secondary data (references). Subject requirements can be from any circle if they can provide input or information in accordance with the research objectives.	- Primary data: classical mufassir, intermediate mufassir, contemporary mufassir - Scondary data: literature, reference Conditions that must be possessed by a mufassir: have the right beliefs, avoid the impulse of lust, start the tafsir by interpreting the Al-Qur'an with the Al-Qur'an, interpret the Al-Qur'an with the sunnah, if not found his tafsir with the sunnah then interpret it with the opinion of the companions (*aqwal shahabah*), if you do not find it in the opinions of the companions then refer to the opinion of Tabi'in, know the Arabic language and its branches, know the sciences related to the Al-Qur'an (monotheism, *qira'at, ushul*), and have a deep understanding or have a strong analytical power in every issue.[64]
5	Data analysis technique: - Field Data Analysis (reduction, presentation of data, drawing conclusions; Types of thematics, comparative, structural, domain, taxonomy, and global/cultural thematic) - Text Data Analysis (can use semiotic analysis, discourses analysis, and framing analysis) - Online data analysis (using CMC, virtual ethnography).[65]	Tafsir Data Analysis by pattern: - Tahlili: tafsir based on analysis - *Maudu'i*: Tafsir is thematic - *Mukaran:* Tafsir is a comparison between *tahlili* and *maudhu'i* - '*Ijmali*: Tafsir is global in nature.[66] Tafsir Analysis based on data: - hermeneutic, semiotic, content, philological, semantics, sosiologic, entographic, historis, and so on[67]
6	Data collection technique : Interview, observation (field, text, and online),	The data collection technique in the Tafsir method is through observsations and searching the text of the Al-Qur'an which is mediated by commentators.

[61] Munawar et al., "Epistemological Distinctions between the Living Qur'an Methodology and Hermeneutics: A Theoretical Study in Contemporary Tafsir Studies."
[62] Creswell and Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*.
[63] Suryadilaga, *Metodologi Ilmu Tafsir, 129*.
[64] MH Adz-Dzahabi, *Ensiklopedia Tafsir* (Jakarta: Kalam Mulia, 2009).
[65] Ellys Lestari Pambayun, *Qualitative Research Methodologi in Communication* (Jakarta: Lentera Ilmu Cendikia, 2013).
[66] Adz-Dzahabi, *Ensiklopedia Tafsir*.
[67] Suryadilaga, *Metodologi Ilmu Tafsir, 135*.

7	Data Validity Techniques: A way to validate research data, can be done in several ways: source, time, method, and theory by triangulation or confirmation.[68]	Classical mufassir as subjects who already view the object (tafsir) as something more validation technical will have the parameters of correct tafsir on technical matters as well. Namely: 1) A tafsir is considered correct if it refers to a narration that is valid or authentic sanad, 2) Whether or not the tafsir is correct is determined by whether the results of the tafsir are based on linguistic rules and authentic hadith history. 3) The purpose of interpreting it is for the benefit of the group, to support power, sects, or knowledge that is occupied by the mufassir.[69] In addition, the paradigmatic assumptions of contemporary commentators in determining the parameters of the correctness of tafsir are: 1) Tasir must be transformative and responsive to the problems and interests of people's transformation, 2) Must refer to the spirit of the Al-Qur'an and the principles of universal values in the Al-Qur'an 3) Tafsir as a tentative and relative human thought, there must be a match between tafsir and empirical facts. 4) Tafsir as a scientific product, there must be a match between the results of the tafsir and the propositions that were built previously.[70]
8	Location and time Research is limited to the field or location and time is also limited, for the sake of the depth and authenticity of the data.	The emphasis in ancient and modern interpretations is on the limitations of the text's (book's) scope and the socio-historical setting in which the interpretation was made.

Table 4. Types of Naturalistic Inquiry Methods and Tafsir Research

No	**Qualitative/Inquiry Research Methods**	**Tafsir Research Methods**
	Field Researchs	Research Area (bil Ma'tsur)
1	Phenomenology: Research that seeks to explore the experience, awareness, learning, and meaning of the subject (first source) in the reality he experiences. Variant: Classical Phenomenology, Religious Phenomenology.[71]	These areas reflect the interpreters' acceptance, consciousness, and response to the Qur'anic text in the context of their period. It might become field research if the book's text is changed that *ma'tsur* to the social phenomena of those who put its contents into practice in the field.[72] *The bil ma'tsur* tafsir method is the tafsir of the verse by referring to a valid source or argument. His commentary, namely: *Tafsir ath-Tabari, Tafsir Bahrul Ulum* *- Tafsir al-Baghawi, Tafsir Al-Muharrar*

[68] Nur Hadi Ihsan et al., "Hubungan Agama Dan Sains: Telaah Kritis Sejarah Filsafat Sains Islam Dan Modern,"105
[69] Suryadilaga, *Metodologi Ilmu Tafsir, 137*.
[70] Shihab, *Kaidah – Kaidah Tafsir*.
[71] Denzin and Lincoln, *Handbook of Qualitative Research, 33*.
[72] Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: Idea Press, 2014).

		- Tafsir Al-Qur'ana al Azhim, Tafsir ats-Sa'labi, Tafsir Dur al-Mansur, Tafsir Fathul Qadir, Tafsir Adhwa Bayan.[73]
		Bi ar-Ra'ri
2	Ethnography: Research that seeks to describe the culture, community, values, traditions, and norms of a community or cultural group. variants: communication ethnography, critical ethnography, autoethnography, performance ethnography, feminist ethnography, organizational ethnography,[74] organizational ethnography.[75]	Field research (ethnography) could result from changing the book's text *ar-ra'yi* to the social phenomena of those who put its contents into practice in the field. The *bi ar-Ra'yi* tafsir method is the tafsir of verses based on the results of one's thoughts, understanding, or *istinbat* by only relying on ra'yu or reason alone. His commentary, namely:*Tafsir al-Baidhawi, Tafsir ar-Razi, Tafsir an-Nasafi, Tafsir al-Khazin, Tafsir Gharaib Al-Qur'an, Tafsir Bahrul Muhith*.[76]
		Fiqh/Ahkam Pattern
3	Case Study: Research that seeks to observe problems or events experienced by individuals that are unique, problematic, critical, and interesting to be raised in depth.[77]	When researchers investigate legal interpretations in the field, their subject of study is not the *fiqh* debate within texts, but rather how a particular community internalizes, obeys, or negotiates these laws in daily life (e.g., inheritance practices, marriage, or local economic transactions).[78] The book of commentary on the *ahkam* of the Al-Qur'an, in it (verse *ahkam*) there are a lot of them. Ten of them, namely: 1. The book of *Ahkam Al-Quran by al-Jasha* 2. The book of *Ahkam Al-Quran by al-Harra* 3. The book of *Ahkam Al-Quran by Ibnul 'Ar* 4. *Kitab Al-Jami' li Ahkam Al-Quran* by In al-Qurtubi 5. *Kitab Al-Iklil fi Istinbath at-Tanzil* by Imam as-Suyuti 6. The book of *Tafsir Ayat al-Ahkam by as-Sayus* 7. Book of *Tafsir Ayat al-Ahkam* by Sha Manna 'al-Qathan 8. Book of *Tafsir Adhwa 'al-Bayan* by Sha Muhammad ash-Syinqithi 9. The Book of *Rawa'i 'al-Bayan Tafsir Ayat al-Ahkam* by Muhammad Ali ash-Shabuni.[79]
		Sufi Pattern

[73] Afrizal Nur, *Muatan Aplikatif Tafsir Bi Al-Ma'Tsur Dan Bi Al-Ra'yi: Telaah Kitab Tafsir Thahir Ibnu 'Asyur Dan M. Quraish Shihab* (Riau: Kalimedia, 2020).

[74] Denzin and Lincoln, *Handbook of Qualitative Research, 37*.

[75] Nurhayani Saragih et al., "Organizational Ethnography Analysis: Participation of Islamic Religious Leaders in Handling Covid-19 through Integrative Communication," *Journal of Intercultural Communication* 23, no. 4 (2023): 27–40, https://doi.org/10.36923/jicc.v23i4.163.

[76] Nur, *Muatan Aplikatif Tafsir Bi Al-Ma'Tsur Dan Bi Al-Ra'yi: Telaah Kitab Tafsir Thahir Ibnu 'Asyur Dan M. Quraish Shihab*.

[77] Denzin and Lincoln, *Handbook of Qualitative Research, 43*.

[78] Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir*.

[79] Abdul Aziz bin Marzuq Ath-Tharifi, *At-Tafsir Wa Al-Bayan* (Riyadh: Maktabah Darul Minhaj, 2015).

4	Symbolic Interactionism: Research that seeks to interpret individual interactions through the meaning of the symbols they use, through thought processes, language, and meaning.	When researchers began to study how the tariqa or community practice the spiritual/mystical teachings (Sufism) from Sufi interpretations.[80] This style of Sufi tafsir according to Zahabi directs its tafsir with the science of Sufism, which is classified into two parts: Nażar Sufi tafsir (based on theory and philosophy) and Ishāri Sufi tafsir (interpreting the verses of the Al-Qur'an).[81] Sufi tafsirs include: 1. *Tafsr al-Qur'an al-Azīm* by Saḥl al-Tusturī 2. *Haqaiq al-Tafsir*, by Abu Abd Rahman Musa al-Azdi al-Sulami 3. *Laṭā'if al-Isyārāt* by 'Abd al-Karim al-Qusyairī 4. *Tafsir al-Jilani*, by 'Abd al-Kadir al-Jilani 5. *Fusus al-Hikam*, by 'Ibn Arabi.[82]
		Patterns of Philosophy Tafsir
5	Ethnomethodology: Research that seeks to interpret individual "conversations" in organizational settings.[83]	Efforts to interpret the Al-Qur'an related to philosophical problems or dialetical in social setting. For example, the Book of *Tafsir Mafātīḥ al-Gaib* by Fakhr al-Dīn al-Rāzī.[84]
		Patterns of Tafsir 'Ilmi (Science)
6	Grounded Theory: Research that seeks to find a theory inductively.[85]	How to interpret and to ground the Al-Qur'an by using the auxiliary sciences, deductively and inductively. This Tafsir book, including: 1. *al-Jawāhir fī tafsr al-Qur'ān al-Karīm* by anṭawī Jawhari 2. *Mafātih al-Ghaib*, by Fakhruddin al-Rāzi 3. *Tafsir fī ilāl al-Qur'ān* by Sayyid Quṭb 4. *Ihyā' 'Ulūm al-Din* by Abu amid al-Ghazāli.
		The Most Known Classical Tafsir
7	Biography: Research that attempts to describe an individual's life experiences in a narrative way.[86]	A mufasir's background can be mapped through biographical research in order to comprehend the socioeconomic and cultural effects of their Quran interpretation.[87] Referensi: - Tafsir Ibnu Katsir - Tafsir ath-Thabari

[80] A. Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, 50.
[81] Ah. Fawaid, "Maqâshid Al-Qur'ân Dalam Ayat Kebebasan Beragama Menurut Thahâ Jâbir Al-'Alwânî," *MADANIA: Jurnal Kajian Kesilaman* 21, no. 2 (December 2017): 113, https://doi.org/10.29300/madania.v21i2.571.
[82] Syaikh Manna' Khalil Al-Qaththan, *Studi Ilmu-Ilmu Al Qur'an* (Jakarta: Lentera Ilmu, 1987).
[83] Denzin and Lincoln, *Handbook of Qualitative Research*.
[84] Nur, *Muatsan Aplikatif Tafsir Bi Al-Ma'Tsur Dan Bi Al-Ra'yi: Telaah Kitab Tafsir Thahir Ibnu 'Asyur Dan M. Quraish Shihab*.
[85] Denzin and Lincoln, *Handbook of Qualitative Research*.
[86] Pambayun, *Qualitative Research Methodologi in Communication*.
[87] A. Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, 33

		- Tafsir al-Qurthubi - Tafsir Jalalain, and so on
		Tafsir of the Works of Indonesian Ulama
8	Participative Action Research: Research that is looking for data from the experience of the subject in empowerment or social events, where this research is self-research, meaning that the researcher directs the research subject to examine the conditions and situations of his own environment.[88]	Participatory research in Indonesia can be applied to tasir studies if it examines how people put the contents of these books into practice (action research).[89] For examples: - Syaikh Abdur Rauf al-Fanshuri aa-Singkili (*Turjuman al-Mustafid*) - Syaikh Nawawi al-Bantani al-Jawi (*At-Tafsir al-Munir li Ma'alim at-Tanzil*) - Syaikh Muhammad Salih Darat as-Samarani (*Faidhu ar-Rahman*). - M.Quraisy Shihab (*Tafsir al-Misbah*) - Syaikh Ahmad Hasan (*Tafsir al-Quran al-Karim*) - Mahmud Yunus (*Tafsir al-Quran)* - Hasbi ash-Shidqi (*Tafsir an-Nuur* dan *Tafsir al-bayan)*. - Hamka (*Tafsir al-Zhar*) [90]
		Discourses in Tafsir
9	Conversation and Text: Research that tries to explore forms of conversation or discourse from the research subject.[91]	Discourse analysis reveals the theologic power relations, ideology, and dominan that influence the writing institutional/scholar interpretive books.[92] For examples: 1. Tafsir Al-Muyassar, by Raja Fahd, 2. Al-Mukhtashar fi At-Tafsir, by Mark Tafsir Liddirasat al-Qur'aniyah (Taf Center for Quranic Studies) 3. Tafsir As-Sa'di (Tafsir al-Karim a Rahman fi Tafsiri Kalami al-Mannar disusun Syaikh Abdurrahman bin Nash As-Sa'di.
		Contemporary Tafsir Method

[88] N Nelson and S Wright, *Power and Participatory Development: Theory and Practice* (London: ITDG Publishing, 1995).
[89] Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir*.
[90] Mustaqim.
[91] Denzin and Lincoln, *Handbook of Qualitative Research*.
[92] Nasirin Nasirin et al., "A Critical Discourse Analysis of Qur'anic Exegesis: Bhinneka Tunggal Ika (Unity in Diversity)," *Tanzil: Jurnal Studi Al-Quran* 8, no. 1 (October 2025): 1–24, https://doi.org/10.20871/tjsq.v8i1.457.

10	Social Intervention: Research in community empowerment where the researcher here examines to encourage social transformation.[93]	Social intervention research can apply these contemporary tafsir' ideas of legal/social reform to intervene and solve real-world problems. Contemporary commentators include: 1. Muhammas Abduh dan Rasyid Ridha, *Kitab Tafsir Al-Manar* 2. Mustafa Al-Maraghi, *Kitab Tafsir al-Maraghi* 3. Farid Wajdi, *Kitab Tafsir Al-Mushaf Al-Mufasar* 4. Wahbah al Zuhaili, *Kitab Tafsir al-Munir* 5. Mahmud Syaltut, *Tafsīr al-Qur"an al-Karīm.* 6. Abdul Aziz Jawais, *Tafsir Fath al-Aziz*.[94]
	Text Research	Text Analysis (Critical Discourse Analysis)
11	Semiotics and Hermeneutics: Research aimed at interpreting signs to get ideological meaning.[95]	Hermeneutics "Double Movement" Fazzlurrahman. This methodology is used as a thematic method through the explanation that in responding to or interpreting reality there is a "double movement" from the present situation to the situation where the Qur'an was revealed, and then back to the present.[96]
12	Discourse Analysis: Research aimed at interpreting discourses in a text (news, speeches, essays, etc.) or visuals (films, advertisements, videos, photography, etc.), even nonverbal communication.[97]	In Farid Essack's Liberation Hermeneutics, the goal of this method is to deconstruct theological-ideological discourses of power relations, oppression, and domination. Among the keys to hermeneutics are *Tawhid, Taqwa, al-Mustad'afun, Qist* and *Adl* and *Jihad*.[98]
13	Framing Analysis: Textual research, where researchers try to interpret news content in the media (TV, print)). [99]	In Nasr Hamid Abu Zayd's Inclusive Hermeneutics, can be used for framing analysis may reveal how his constructs and frames the Qur'an as a cultural product. Moreover, offering deconstructive methods, contextualization, and criticism of tafsir, or understanding the relativism of truth in tafsir as a product of social, cultural, educational, and mufassir tendencies.[100]

[93] Tim Peneliti Fakultas Psikologi UI, *Intervensi Sosial Dalam Penelitian Psikologi Sosial* (Jakarta: Universitas Indonesia, 2015).
[94] SSA Syaikh, *Manhaj Mufasirin* (Maktabah Syamilah, n.d.).
[95] W North, *Handbook of Semiotics* (New York: Routledge, 1997).
[96] F. Rahman, *Islam and Modernity: Transformation of an Intelectual Tradition*.
[97] Norman Fairclough, *Critical Discourse Analysis* (Washington DC: Sage Publication, 1996).
[98] Esack, *Qur'an, Liberation and Pluralism: An Islamic Perspective of Interreligious. Solidarity against Oppression*.
[99] E Eriyanto, *Analisis Framing: Konstruksi, Ideologi, Dan Politik Media* (Yogyakarta: LkiS, 2002).
[100] NHA Zayd, *Mafhum Al-Nas: Dirasah Fi 'Ulum Al-Qur'An* (Beirut: Al-Markaz al-Saqafi al-'Arabi, 1990).

14	Online Research. Communication Mediated Computer (CMC): Research to describe and analyze events on social media that are personal, impersonal, and hyperpersonal.	Research in cyberspace can explore the discourse on gender equality here Amina Wadud was spread and answered by netizens.[101] In Amina Wadud's Gender Hermeneutics, she tries to do the reading contextual in religious texts that are meaningful for the lives of women by the Al-Qur'an.[102]

The explanations presented in the tables above become a crucial task in combining the two methods, which have the potential to cause 'epistemological reduction.' Nashr et al. explain that when using a fully naturalistic lens to delve into interpretation, problems also arise from neglecting the transcendental dimension of revelation.[103] Based on al-Qaththan's thinking, the combination of these two methods can actually be analogized with the maqasid interpretation perspective, which focuses on sociological reality, which in turn can broaden and strengthen the relationship between the sacred text and the changes occurring in the global era.[104]

C. Discussion

1. Philosophical Foundation: Beyond Textual Positivism

When researchers view the Qur'an as a holy text positioned far "above the sky" while the tumultuous reality of human life remains "beneath the earth". This study introduces the Integrative-Naturalistic Tafsir Paradigm, a method that seeks to combine conventional Tafsir methods with naturalistic research. Through this, the author intends to blend traditional Islamic knowledge with modern, empirical perspective. There are three philosophical dimensions in elaborating the rethinking of these two methods (tafsir and naturalistic), namely ontological, epistemological, and axiological, as follows:

- ***Ontology: How Revelation Meets Reality***

  Ontologically, in this study, the Integrative-Naturalistic Tafsir Paradigm, melding Naturalistic Inquiry with Tafsir Al-Qur'an, views the core of "reality" and "text" not as fixed, inert entities, but as vibrant, dynamic, and multidimensional. The study bridges the gap between the theological absolutism of the source of revelation and the worldly plurality of humanity. The Qur'an has two dimensions. On one hand, it is the absolute and sacred word

[101] Hartati Yuningsih and Abdul Ghany, "Transformasi Tafsir Al-Qur'an Di Era Media Digital: Analisis Metodologi Tafsir Dalam Channel Youtube Kajian Tafsir Al-Ma'rifah," *Al-Qudwah* 2, no. 2 (August 2024): 187–204, https://doi.org/10.24014/alqudwah.v2i2.29123.
[102] A Waddud, *Inside The Gender Jihad Women's Reform in Islam* (Oxford: Oneworld Oxford, 2006).
[103] Waddud.
[104] Al-Qaththan, *Studi Ilmu-Ilmu Al Qur'an*.

of Allah (Tafsir as a source that comes from Allah Swt as stated in Surah Al-Qiyamah [75]: 19): *'The month of Ramadan [is that] in which the Qur'an was revealed as guidance for mankind and a clear explanation of guidance and differentiation between right and wrong.*' On the other hand, when the revelation descended to the world (Surah Al-Baqarah [2]: 185) as guidance (*hudan lin-nas*), the revelation interacts within a historical and human context. Zayd aptly describes it as a "cultural product." The text does not exist in a vacuum; it engages in a dialogue with individuals who have emotions, historical backgrounds, and happiness.[105]

Saeed's view on 'Singular Truth'[106] in the study of classical exegesis needs to be clarified and a counter-narrative constructed. This is because, ontologically, classical tafsir traditions such as Tafsir al-Tabari and Fakhr al-Din al-Razi were never singular; history shows a wide diversity of meanings among various schools of thought. Nevertheless, there remain normative boundaries. When researchers apply the Naturalistic Inquiry approach advocated by Lincoln and Guba,[107] the ontology adopted is not unlimited radical constructivism, but epistemological pluralism within a theological absolutist perspective. In the framework proposed here, the divine status of revelation is treated as a theological commitment, while human interpretations and religious practices are examined as contextual objects of inquiry.

With this ontological integration, text is no longer seen as a lifeless object whose meaning is complete once taken. The reality of 'living' writing changes the formula of academic questioning: it is no longer about seeking the essence of the transcendent through *'What exactly does Allah Swt mean?'*, but rather about describing its functional existence: 'This approach emphasizes the transformative impact of Quranic verses on actual human experiences within the complexities of the global era'.

- ***Epistemology: The Interaction between Text and Field***

As a methodological framework, in "the Integrative-Naturalistic Tafsir Paradigm" provides an effort to rethink a pluralistic epistemology by combining naturalistic investigation and interpretation of the Qur'an. Carter explains that plural epistemology is a philosophical perspective that acknowledges the existence of various approaches, methods, and validity in obtaining the truth of knowledge, and rejects claims of a single truth that is absolute and universal.[108] Revelation (verses Al-Qur'an) is recognized as absolute

[105] Zayd, *Mafhum Al-Nas: Dirasah Fi 'Ulum Al-Qur'An*.
[106] Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (London: Routledge, 2006).
[107] Lincoln and Guba, *Naturalistic Inquiry*.
[108] J. Adam Carter, "Metaepistemology and Relativism," in *Metaepistemology and Relativism* (London: Palgrave Macmillan UK, 2016), 212–32, https://doi.org/10.1057/9781137336644_9.

ontological truth,[109] yet epistemologically, its perception is plural and context-bound (situated knowledge). Reflecting the classical tradition of al-Tabari and al-Razi, which is rich in disagreement, this position rejects claims of singular truth without falling into radical relativism. According to Essack that normative boundaries remain maintained, where the epistemic validity of interpretation is tested pragmatically through its commitment to social justice and human emancipation in the global era.[110]

This integration details three areas of epistemological study: text analysis that reveals meaning, cyber analysis that follows digital narratives, and field research that confirms its empirical practices, follow it:

a. In *the textual analysis*, this study aims to combine naturalistic investigation with Qur'anic interpretation, Pambayun stated that where naturalistic investigation has methods such as discourse analysis, framing, and semiotics that can be used to address the rigidity of texts,[111] thereby reducing or even eliminating literal readings that ignore socio-cultural dimensions. By utilizing discourse analysis and framing, inclusive hermeneutical texts (such as cultural deconstruction by Nasr Hamid Abu Zayd or gender justice as presented by Amina Wadud) can be analyzed to reveal underlying ideological biases and power relations.[112] A semiotic approach is then applied to analyze contextual signs and meanings, both in classical works (such as al-Tabari and al-Razi) which are rich with normative differences, as well as in more modern interpretations.
b. Cyber and virtual analysis can examine how Qur'anic interpretation is presented and discussed through digital platforms. Yuningsih and Ghany study the presentation of tafsir on the YouTube channel Kajian Tafsir Al-Ma'rifah. Building on this research context, the proposed framework treats videos and audience responses as digital materials whose selection, context, and interpretation must be explained.[113]

   The classical and intermediate exegesis treasures that are highly dynamic and negotiated in cyberspace include Tafsir Al-Kasysyaf by Al-Zamakhsyari and Anwar al-Tanzil by Al-Baidawi. Bunt explained that in the digital realm, the rational-theological Mu'tazilah character in Tafsir Al-Kasysyaf is often edited and altered by internet users to support arguments about free will or metaphorical interpretations of anthropomorphic verses.

[109] Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*.
[110] Esack, *Qur'an, Liberation and Pluralism: An Islamic Perspective of Interreligious. Solidarity against Oppression*.
[111] Pambayun, *Qualitative Research Methodologi in Communication*.
[112] A. Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir, 62*
[113] Yuningsih and Ghany, "Transformasi Tafsir Al-Qur'an Di Era Media Digital: Analisis Metodologi Tafsir Dalam Channel Youtube Kajian Tafsir Al-Ma'rifah."

On the other hand, the text of Tafsir al-Baidawi, which is already established in the Sunni tradition, is often used as a basis of orthodoxy by traditional accounts to counter liberal narratives on social platforms.[114]

Meanwhile, Sahin stated that in the context of modern interpretation models, Al-Manar Tafsir written by Muhammad Abduh and Rashid Rida and *Fi Zilalil Qur'an* written by Sayyid Qutb become two very different poles in cyberspace. Al-Manar is often reutilized by online activists who support modernism to provide legitimacy for pluralism, whereas the text *of Fi Zilalil Qur'an* is often applied in digital political discussions to build a narrative about God's sovereignty (hakimiyah) in this global era.[115]

c. *Field research*, in the empirical field, Rafiq explained that researchers can combine naturalistic investigation with Qur'anic interpretation to delve into the phenomenon of the Living Qur'an.[116] By using an ethnographic approach, researchers interact directly with the local culture to record how ideas of social reform from modern interpretations such as Tafsir Al-Manar or liberation hermeneutics by Farid Essack are experienced as spiritual practice (tasawuf) and as a struggle for marginalized groups (al-mustad'afin).

   A phenomenological approach is applied to understand the pure consciousness of individuals in interpreting[117] social justice (*'adl)*, while the biographical method serves to depict the heroism of local figures in realizing the verses of *al-ahkam*. Through participatory research, the writer takes an active role in the social activities of the community.

   Through this synthesis process, naturalistic investigation serves to offer deep natural data (rich descriptions), while Qur'anic exegesis provides legitimacy from theological and ethical perspectives. The end result is a solid epistemological structure of pluralism: a theoretical model that demonstrates that the flexibility of the Qur'anic text, when linked to real-world and virtual realities, is a practical solution to breaking down the boundaries of exclusivism in religion.

[114] Thon Thowi Hamdi, Suqiyah Musafa'ah, and Rizkiyah Hasanah, "Mu'tazilah and the Digital Era: Reinterpreting Islamic Tafsir in the Era of Artificial Intelligence (AI)," *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir* 5, no. 1 (April 2025): 1–16, https://doi.org/10.19109/jsq.v5i1.25256.
[115] Hartati Yuningsih and Abdul Ghany, "Transformasi Tafsir Al-Qur'an di Era Media Digital, 193
[116] Thon Thowi Hamdi, Suqiyah Musafa'ah, and Rizkiyah Hasanah, "Mu'tazilah and the Digital Era, 7
[117] Creswell and Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*.

- ***Axiology: From Authority to Authenticity***

Arkoun states that conventional interpretation often gets trapped in the "shackles of grammar" (*nahwu-sharaf*) which are very technical, thus failing to highlight its human essence. In fact, interpretation is not only a linguistic product, but a natural phenomenon that is interactive and dynamic for its readers.[118] Therefore, through the existence of Naturalistic Inquiry, the value and benefits of interpretation become significantly more dynamic and livelier. The measurement of the truth of an interpretation is no longer solely seen from the extent to which the researcher accurately cites language rules, but rather how much the researcher functions in providing solutions to human problems. This thought strengthens the researcher's understanding that the reality of interpretation is multi-constructed.

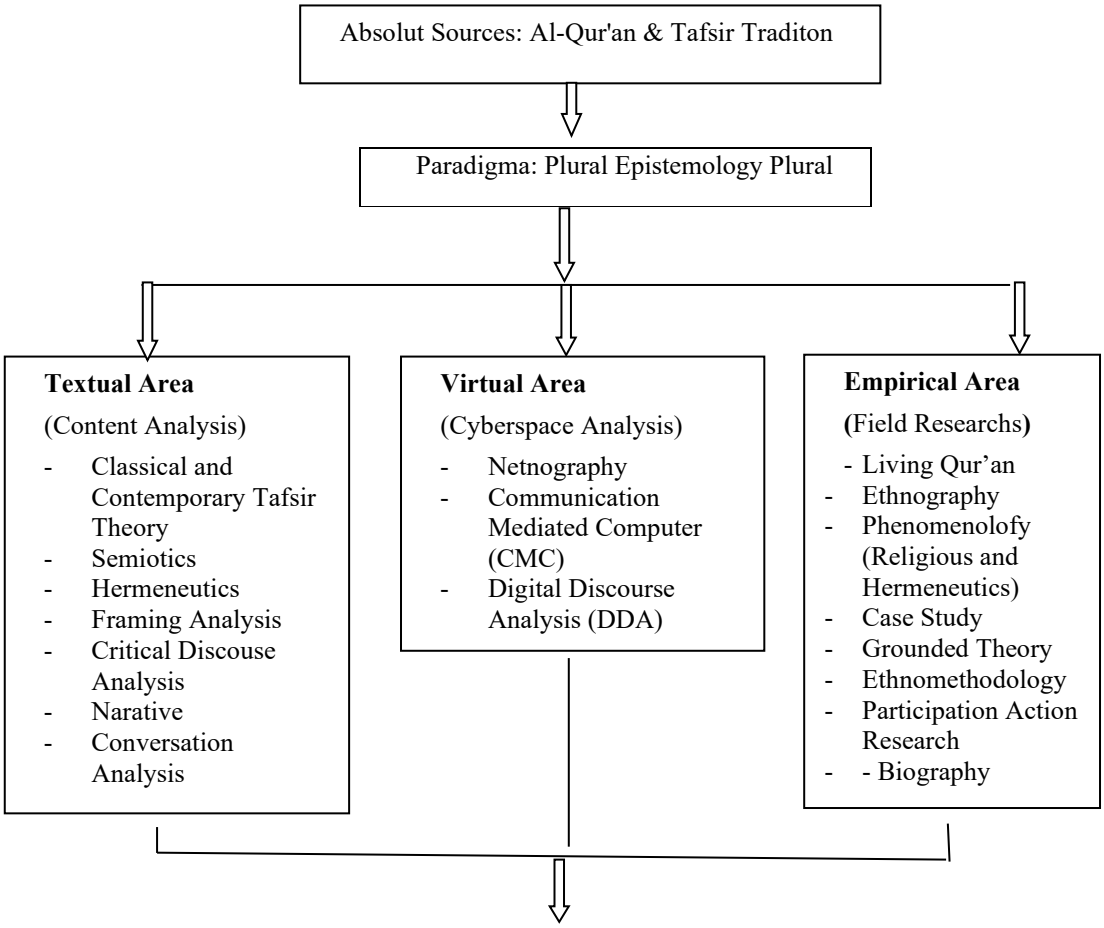
As Hanafi has emphasized, interpretation must have become an empirical social science that embraces various perspectives with its development. Therefore, the authenticity of a religious understanding is tested through its capacity to become an instrument of liberation within the society, not merely a decoration on a bookshelf or a library cabinet.[119] Essentially, according to Saeed, the researcher acts as a "human instrument" who tries to grasp meaning in the interaction between sacred texts and social reality.[120]

The synthesis between interpretative approaches and naturalistic research results in the 'Live-Tafsir' model that the researcher terms the Integrative-Naturalistic Tafsir Paradigm, which is inspired by and at the same time seeks to be connected with the thinking in the works of the Double Movement theory proposed by Fazlur Rahman.[121] Researchers are directed to explore history in order to understand the essence of the verses in Al-Qur'an, then apply it in the present era to address humanitarian issues based on authentic field data. Through this method, the interpreter not only acts as a reader of texts, but also as an observer of social reality for the real benefit in human life. This integration refers to the task of Prophet Muhammad saw in Surah al-Nahl [16]: 44, where he serves to explain the universal messages of the Al-Qur'an in detail. In methodological aspects, tafsir is considered a continuous circular process. Abdullah emphasizes the importance of having a flexible negotiation of meaning between the "world of the text" and the "world of the reader," so that the unlimited revelation can adapt to the dynamics of limited human reality.[122]

[118] M Arkoun, *Rethinking Islam: Common Questions, Uncommon Answers* (Boulder: Westview Press, 1994).
[119] H Hanafi, *Metode Tafsir Dan Kemaslahatan Umat*, ed. Yudian Wahyudi (Yogyakarta: Nawesea, 2007).
[120] Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*.
[121] Rahman, *Islam and Modernity: Transformation of an Intelectual Tradition*.
[122] Abdullah, *Studi Agama Normativitas Atau Historisitas*.

This line of thought is reinforced by Sayyid Qutb's idea of *Tashawwur Islamiy*, which is a comprehensive interpretation of existence that connects humans with the essence of divinity.[123] In line with this view, Al-Attas introduced *Ru'yat al-Islam lil Wujud*, a perspective on reality and truth that reflects the entire outlook of the Islamic world.[124] In the area of the philosophy of science, this synthesis reflects Thomas Kuhn's theory of "Paradigm Shift", which affirms that scientific activities will always experience shifts in thought groups to follow the times.[125]

The framework comprises components organized into a “The Integrative-Naturalistic Tafsir Paradigm” based on plural epistemology. This approach is not merely the Living Qur'an that reflects reality, or the Double Movement that shifts from text to historical context. This analysis is an innovative concept that combines texts (both classical and modern), digital spaces, and field facts at the same time to assess social justice, as shown in the figure below:



[123] S Quthb, *Khashaish Al-Tashawwur Al-Islamiy Wa Muqawwimatuhu* (Beirut: Daar al-Masyriq, 1983).
[124] SMN Al-Attas, *Prolegomena to the Petaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview* (Kuala Lumpur: International of Islamic Thought and Civilization, 2001).
[125] TS Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 2012).

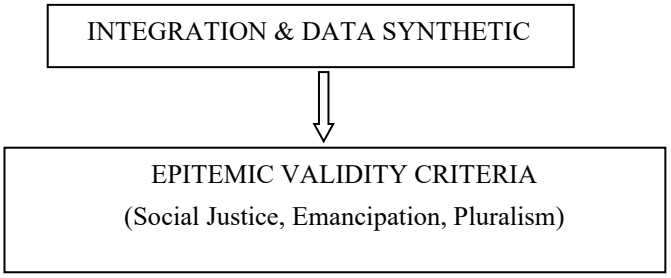


Figure 1. Rethinking Flow "The Integrative-Naturalistic Tafsir Paradigm"[126]

Table 5. The Methodological Framework in "The Integrative-Naturalistic Tafsir Paradigm"

Stages	The Study Domain	Methods / Analysis Tools	Output Epistemic Validity	Differences from Other Models
Stage 1	**Textual** *(Textual Realm)*	Discourse Analysis, Framing, Semiotics in Classical Exegesis (Al-Tabari/Al-Razi) & Contemporary (Amina Wadud).	Opening the flexibility of the text and unpacking ideological biases/power relations.	Not just Double Movement: Not only jumping to the past, but also dissecting the language structure of the text synchronically.
Stage 2	**Virtual** *(Cyber Realm)*	Cyber Analysis (Communication Mediated Computer/CMC, Netnography, Digital Discourse Analysis) on social media, online forums, and websites.	Photographing the dynamics of life (living reality) how netizens negotiate the authority of sacred texts/Al-Qur'an.	Not your ordinary digital humanities: Focused on how sacred texts are commodified and debated dialectically and fluidly.
Stage 3	**Empiric** *(Field Realm)*	Ethnography, Phenomenology, Biography, Participatory Action Research, Case Study, & Grounded Research.	Finding spiritual practice (Sufism) and the action of emancipation and transformation of the oppressed people (*al-mustad'afun*).	Not the Conventional Living Qur'an: The field is tested using a mature liberation hermeneutic analysis tool (the Qur'anic text is positioned as the driver of field action).
Stage 4	**Synthesis** *(Integration)*	Triangulation Qualitative-Cyber-Interpretation Methods.	New Theory: The truth of interpretation is measured by its impact (social transformation) in bringing about social justice in the global era.	Simultaneous Synthesis: Combining text Al-Qur'an, digital space, and sociological reality as a whole.

2. The Meaning of Rethinking in the Integrative-Naturalistic Tafsir Paradigm

This interconnection integrates with the text Al-Qur'an as a sacred divine revelation and the socio-natural reality in the field through a deductive-inductive working method, termed the Integrative-Naturalistic Tafsir Paradigm. Rafiq said that starting by seeing the Al-Qur'an no longer as a dead and static writing but as a "living text," the researcher moves from merely

[126] The processed source results from researchers on the thought process rethinking "The Integrative-Naturalistic Tafsir Paradigm", 2026

exploring the text or language towards transformative action to provide solutions for humanitarian problems.[127] Munawar et al. stated that this step is called the authenticity of Live-Tafsir, which brings forth textual truth and social reality illuminating each other within the dynamics of the universe of meaning,[128] with the elaboration as follows: a) Text deconstruction, which assumes that the text is a living entity, a soul that continually animates human journey; b) Transferability, meaning that the findings of tafsir research become multidimensional truths, not singular universal truths, as an enrichment of paradigms that can be implemented in similar situations; c) The researcher is a "human instrument," where a researcher acts as a capturer of meaning through active dialogue between sacred texts and social reality; d) Paradigm Shift, which involves making changes by synthesizing paradigms (Thomas Kuhn). The Al-Qur'an can always remain relevant despite the limitations of the dynamics of the times in this global era. This effort aims to ensure the creation of a bridge in the gap of the text as "celestial knowledge" with social reality "on earth," forming interpretation from what was initially merely decorative text into empirical social science that liberates.

The philosophical basis for the integration between the Tafsir Method and Naturalistic Inquiry can be illustrated in Table 6, as follows:

Tabel 6. Philosophical Foundation in the Integrative-Naturalistic Tafsir Paradigm

Philosophical Dimension	Main Focus	Paradigm Shift (Synthesis)	Key References / Figures
Ontology (The Nature of Reality)	Text as Life Reality	From the search for a static 'Singular Truth' to the understanding that truth in the mortal world is plural, contextual, and dynamic. Texts are seen as a 'living cultural product.' It means that the plurality of meanings is limited by the revealed text so that the truth is maintained. For example: the verse on social justice is studied qualitatively through the moral transformation of society, not numerical statistics.	Saeed, Lincoln & Guba, Zayd, QS. Al-Baqarah: 185
Epistemology (Ways of Knowing)	Interaction of Text & Field	Combining Deductive thinking (text to reality) with Inductive (field to theory). Validity lies not only in language rules but in the credibility and authenticity of real practice (Fusion of Horizons).	Al-Farmawi (Deduktif), Creswell (Induktif), Gadamer, QS. Sad: 29
Axiology (Values & Benefits)	Authority to Authenticity	The usefulness of interpretation is no longer merely in grammatical accuracy (*nahwu-sharaf*), but in the extent to which interpretation becomes an instrument for solutions and liberation for human problems (Live-Tafsir). Tafsir needs to explicitly direct towards the oppressed groups and become its goal. Example: Understanding zakat verses as a means to	Arkoun, Hanafi, Fazlur Rahman (*Double Movement*), QS. An-Nahl: 44

[127] A. Rafiq, The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community." *Dissertation,* 27

[128] Munawar, A.M. et al., "Epistemological Distinctions between the Living Qur'an Methodology and Hermeneutics, 457.

	liberate the economy of the underprivileged community.

Rethinking the synthesis between Naturalistic Inquiry and interpretive methods, which is termed in this study as “the Integrative-Naturalistic Tafsir Paradigm” has very significant implications for the collapse of the strong boundary between the rigidity of sacred texts and the dynamics of human life. Theoretically, this synthesis formulates a new paradigm in which the Qur’an must already be viewed as a dynamic object highly open within the pillars of philology, and also capable of being a "dialogue partner" valid throughout time. This effort also stimulates an epistemological transformation from textual objectivism to inclusive hermeneutics, as a means to produce meaning through the encounter between the world of texts and sociocultural reality. Thus, the Al-Qur’an is understood as an entity that is "becoming" within history, not just "being" outside.

Practically, this synthesis shifts the researcher’s role from a passive reader of texts to a 'human instrument' actively engaged with societal struggles. Consequently, evolves into a dynamic epistemological framework across diverse contexts, transforming into a functional and emancipatory 'live interpretation.' The implication is that religious understanding is no longer detached from worldly contexts; rather, it becomes grounded and capable of addressing concrete human crises, ranging from social justice to global dynamics. This paradigm underscores the necessity of rooting religious understanding in contemporary reality. By employing the Integrative-Naturalistic Tafsir Paradigm which operates as an axiomatic-empirical interpretive mechanism, the principle of Quranic economic justice, for instance, is not merely understood theologically. Instead, it is translated into policy advocacy informed by field data to dismantle modern exploitative systems. Through this approach, divine values are manifested as concrete moral ethics that champion the welfare of marginalized groups in the global era. Ultimately, integrating these two methods ensures that the presence of Allah Swt is not merely conceptualized mechanically in the mind, but is experienced as a guiding force for authentic, credible moral ethics that actively enhance the well-being of human life.

D. Conclusion

The study proposes the Integrative-Naturalistic Tafsir Paradigm, a new interpretive model designed to overcome the shortcomings of traditional, strictly text-centric exegesis. Developed through iterative study, this paradigm aligns the epistemology of naturalistic inquiry with the inductive *(al-isti ‘rā ‘i*) method used in Quranic interpretation. Both approaches

abandon fixed preconceptions, prioritize comprehensive analysis, and consider the surrounding field reality as the arena for validating meaning. Nevertheless, a key ontological difference remains: naturalistic research operates solely within relative, human-constructed field realities, while the integrative Quranic framework upholds the text as an absolute, unchanging truth (*tsawabit*), allowing for change only in the social contexts (*mutaghayyira*t) that apply it.

The Integrative-Naturalistic Tafsir Paradigm rests on three fundamental principles: a) Practical Axiology, a method that gauges an interpretation's worth by its ability to promote social justice rather than by abstract theoretical merit; b) Simultaneous Text-Reality Integration, a liberating hermeneutic that fully melds divine revelation, digital realms, and empirical field realities; c) Empirical Transformation Mechanism, a process that transforms rigid doctrinal stances into actionable responses for modern humanitarian challenges, thereby expressing divine moral ethics through concrete human protection. Unlike conventional, passive-descriptive Islamic studies that merely record how the Qur'an operates in society, this proactive, prescriptive model harnesses empirical field data to enact measurable ethical and social change. While the study establishes a robust theoretical and epistemological base, its main drawback is the absence of large-scale practical applications. Future research should deploy this paradigm in varied empirical cases, such as advocacy for marginalized groups, faith-based conflict resolution, and digital ethics to fully validate its operational effectiveness.

REFERENCES

Abdullah, A. *Studi Agama Normativitas Atau Historisitas*. Yogyakarta: Pustaka Pelajar, 1996.

Adz-Dzahabi, MH. *Ensiklopedia Tafsir*. Jakarta: Kalam Mulia, 2009.

Al-Attas, SMN. *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview*. Kuala Lumpur: International of Islamic Thought and Civilization, 2001.

Al-Farmawi, Abdul Hayy. *Al-Bidayah Fi Al-Tafsir Al-Mudhu'i*. Kairo: Al-Hadharat al-Gharbiyyah, 1977.

Al-Qaththan, Syaikh Manna' Khalil. *Studi Ilmu-Ilmu Al Qur'an*. Jakarta: Lentera Ilmu, 1987.

Al-Sadr, Allamah Sayyid Muhammad Baqir. "Thematic Approach to Qur'anic Exegesis," Trans. Mujahid Husayn." *Al-Tawhid* 6, no. 3 (1989).

Al-Syāṭhibī, Abu Ishaq. *Al-Muwafaqat Fi Ushul Al-Syari'ah*. Beirut: Dar al-Ma'rifat, 1989.

Alwis. "Kritik Ilmiah Dalam Perspektif Islam :Metode Dakwah Masyarakat Ilmiah." *Jurnal Dakwah Tabligh* 14, no. 2 (2013): 193–201. https://doi.org/10.24252/jdt.v14i2.327.

Arkoun, M. *Rethinking Islam: Common Questions, Uncommon Answers*. Boulder: Westview Press, 1994.

Ath-Tharifi, Abdul Aziz bin Marzuq. *At-Tafsir Wa Al-Bayan*. Riyadh: Maktabah Darul Minhaj, 2015.

Bano, Masooda. *The Revival of Islamic Rationalism: Logic, Metaphysics and Mysticism in Modern Muslim Societies*. Cambridge: Cambridge University Press, 2020. https://doi.org/10.1017/9781108756273.

Carter, J. Adam. "Metaepistemology and Relativism." In *Metaepistemology and Relativism*, 212–32. London: Palgrave Macmillan UK, 2016. https://doi.org/10.1057/9781137336644_9.

Creswell, John W, and CN Poth. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. Thousand Oaks, CA: Sage Publication, 2018.

Denzin, NK, and Y Lincoln. *Handbook of Qualitative Research*. Edisi 4. London: Sage Publication, 2011.

Eriyanto, E. *Analisis Framing: Konstruksi, Ideologi, Dan Politik Media*. Yogyakarta: LkiS, 2002.

Esack, Farid. *Qur'an, Liberation and Pluralism: An Islamic Perspective of Interreligious. Solidarity against Oppression*. England: Oneworld Publications, 1997.

Fairclough, Norman. *Critical Discourse Analysis*. Washington DC: Sage Publication, 1996.

Fatty, Melissa Maymouna, and Caitlin Ryan. "Unintended Participant Observation 'in the Mud.'" *International Feminist Journal of Politics* 27, no. 2 (March 2025): 497–507. https://doi.org/10.1080/14616742.2025.2470468.

Fauzi. "Penelitian Tafsir Dan Pendekatan Kualitatif." *TAFSE: Journal of Qur'anic Studies* 4, no. 2 (April 2022): 125. https://doi.org/10.22373/tafse.v4i2.12483.

Fawaid, Ah. "Maqâshid Al-Qur'ân Dalam Ayat Kebebasan Beragama Menurut Thahâ Jâbir Al-'Alwânî." *MADANIA: Jurnal Kajian Kesilaman* 21, no. 2 (December 2017): 113. https://doi.org/10.29300/madania.v21i2.571.

Hamdi, Thon Thowi, Suqiyah Musafa'ah, and Rizkiyah Hasanah. "Mu'tazilah and the Digital Era: Reinterpreting Islamic Tafsir in the Era of Artificial Intelligence (AI)." *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir* 5, no. 1 (April 2025): 1–16. https://doi.org/10.19109/jsq.v5i1.25256.

Hanafi, H. *Metode Tafsir Dan Kemaslahatan Umat*. Edited by Yudian Wahyudi. Yogyakarta: Nawesea, 2007.

Hanafi, Hassan. *Minal Aqidah Ilal Tsawrah: Al-Turath Wa-Al-Tajdid*. Maktabat Madbuli: Mawqifuna min al-turath al-qadim, 1988.

Ibrahim, Aji Muhammad, and Farah Aisya Bela. "Tafsir Maqashidi Prespektif Abdul Mustaqim." *JIQTA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2023): 127–37. https://doi.org/10.36769/jiqta.v2i2.438.

Ichwan, Moh. Nur, and Auwal Salisu. "Reevaluating Qur'anic Hermeneutics: A Comparative Analysis Between Classical Tafsir and Modern Hermeneutical Approaches." *KALAM* 18, no. 2 (2024): 107–26. https://doi.org/10.24042/kalam.v18i2.24213.

Ihsan, Nur Hadi, Khasib Amrullah, Usmanul Khakim, and Hadi Fatkhurrizka. "Hubungan Agama Dan Sains: Telaah Kritis Sejarah Filsafat Sains Islam Dan Modern." *Intizar* 27, no. 2 (November 2021): 97–111. https://doi.org/10.19109/intizar.v27i2.9527.

Kartanegara, M. *Menyibak Tirai Kejahilan, Pengantar Epistemologi Islam*. Bandung: Mizan, 2003.

Kartanegara, Mulyadhi. *Mengislamkan Nalar: Sebuah Respon Terhadap Modernitas*. Jakarta: Erlangga, 2007.

Kuhn, TS. *The Structure of Scientific Revolutions*. Chicago: University of Chicago Press, 2012.

Lincoln, Yvonna S., and Egon G. Guba. *Naturalistic Inquiry*. Beverly Hills, CA: Sage Publication, 2014.

Miles, Matthew B., and A. Michael Huberman. *Qualitative Data Analysis*. Thousand Oaks: Sage Publication, 2014.

Mu'ammar, M. Arfan, and Abdul Wahid Hasan. *Studi Islam Kontemporer: Perspektif Insider/Outsider*. Yogyakarta: IRCiSoD, 2017.

Munawar, Ali Mahfuz, Muhammad Diaz Supandi, Alfan Arif Rabbani, Abdillah

Isnainurrahman, and Muhammad Muzaini Asyauqillah. "Epistemological Distinctions between the Living Qur'an Methodology and Hermeneutics: A Theoretical Study in Contemporary Tafsir Studies." *Kalamizu: Jurnal Sains, Sosial, Dan Studi Agama* 1, no. 4 (2025): 461–76.

Mustaqim, Abdul. *Al-Tafsir Al-Maqoshidi: Al-Qadlaya Al-Mu'ashirah Fi Dlau' Al-Qur'an Wa Al-Sunnah*. Yogyakarta: Idea Press, 2020.

———. *Metode Penelitian Al-Qur'an Dan Tafsir*. Yogyakarta: Idea Press, 2014.

Nasirin, Nasirin, Teguh Arafah Julianto, Muhammad Hidayat, and Ulyan Nasri. "A Critical Discourse Analysis of Qur'anic Exegesis: Bhinneka Tunggal Ika (Unity in Diversity)." *Tanzil: Jurnal Studi Al-Quran* 8, no. 1 (October 2025): 1–24. https://doi.org/10.20871/tjsq.v8i1.457.

Nelson, N, and S Wright. *Power and Participatory Development: Theory and Practice*. London: ITDG Publishing, 1995.

North, W. *Handbook of Semiotics*. New York: Routledge, 1997.

Nur, Afrizal. *Muatan Aplikatif Tafsir Bi Al-Ma'Tsur Dan Bi Al-Ra'yi: Telaah Kitab Tafsir Thahir Ibnu 'Asyur Dan M. Quraish Shihab*. Riau: Kalimedia, 2020.

Pambayun, Ellys Lestari. *Qualitative Research Methodology in Communication*. Jakarta: Lentera Ilmu Cendikia, 2013.

Pink, Sarah. *Doing Sensory Ethnography*. London: SAGE Publications Ltd, 2015. https://doi.org/10.4135/9781473917057.

Priyatna, Surya Eka, M. Iqbal, and Irfan Noor. "Harmony of Islamic and Western Philosophy in Transdisciplinary Da'wah: Building a Narrative of Moderation in the Global Era." *Indonesian Journal of Islamic Communication* 7, no. 2 (December 2024): 41–62. https://doi.org/10.35719/ijic.v7i2.2233.

Quthb, S. *Khashaish Al-Tashawwur Al-Islamiy Wa Muqawwimatuhu*. Beirut: Daar al-Masyriq, 1983.

Rafiq, Ahmad. "The Living Qur'an: Its Text and Practice in the Function of the Scripture." *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (July 2021): 469–84. https://doi.org/10.14421/qh.2021.2202-10.

———. "The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community." Temple University, 2014.

Rahman, Fazlur. *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago: The University of Chicago Press, 1982.

Ridwan, MK. "Tradisi Kritik Tafsir: Diskursus Kritisisme Penafsiran Dalam Wacana Qur'anic Studies." *Jurnal Theologia* 28, no. 1 (2017): 55–74. https://doi.org/10.21580/teo.2017.28.1.1418.

Rum, Muhammad. "Hermeneutics in Contemporary Interpretation: A Critical Study of the Methods of Qur'anic Interpretation in the Modern Era." *Jurnal Ilmiah Religiosity Entity Humanity* 7, no. 2 (2025): 677–88. https://doi.org/10.37364/jireh.v7i2.628.

Saeed, Abdullah. *Interpreting the Qur'an: Towards a Contemporary Approach*. London: Routledge, 2006.

Saragih, Nurhayani, Suraya Mansur, Ellys Lestari Pambayun, and Topikurohman Topikurohman. "Organizational Ethnography Analysis: Participation of Islamic Religious Leaders in Handling Covid-19 through Integrative Communication." *Journal of Intercultural Communication* 23, no. 4 (2023): 27–40. https://doi.org/10.36923/jicc.v23i4.163.

Sardar, Ziauddin. *Islamic Futures: The Shape of Ideas to Come*. London: Mansell Publishing, 1985.

Shahrur, Muhammad. *Al-Kitab Wa Al-Qur'an: Qira'ah Mu'ashirah*. Damaskus: Al-Ahali li al-

Tiba'ah wa al-Nasyr wa al-Tawzi', 1990.
Shihab, MQ. *Kaidah – Kaidah Tafsir*. Tangerang: Lentera Hati, 2015.
Suryadilaga, MA. *Metodologi Ilmu Tafsir*. Yogyakarta: Teras, 2005.
Syaikh, SSA. *Manhaj Mufasirin*. Maktabah Syamilah, n.d.
Syamsuddin. *Pendekatan Hermeneutika Ma'ni-Cum-Maghza Dalam Tafsir Al-Qur'an*. Yogyakarta: Hikmah Press, 2020.
Tidjani, Ahmad Mohammad, Ahmad Mahfud, Zulfatul Wasilah, and Aufal Muhammad Safii. "Evaluating the Normative Boundaries of Religious Moderation in Tafsir Moderasi Beragama through Muhammad Shahrur's Theory of Limits." *QiST: Journal of Quran and Tafseer Studies* 5, no. 2 (June 2026): 575–96. https://doi.org/10.23917/qist.v5i2.15433.
Tim Peneliti Fakultas Psikologi UI. *Intervensi Sosial Dalam Penelitian Psikologi Sosial*. Jakarta: Universitas Indonesia, 2015.
Uyuni, Badrah. "Kritik Atas Metode Hermeneutika Dalam Tafsir Alqurán: Sebuah Problematika Dakwah." *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 11, no. 2 (2020): 20–37. https://doi.org/10.34005/alrisalah.v11i2.792.
Waddud, A. *Inside The Gender Jihad Women's Reform in Islam*. Oxford: Oneworld Oxford, 2006.
Wattimena, Reza AA. *Filsafat Dan Sains: Sebuah Pengantar*. Jakarta: Grasindo, 2008.
Wildah, Wildah Nurul Islami. "Maqāṣid Al-Qurʾān Perspektif Ṭāhā Jābir Al-ʿAlwānī Dan Implikasinya Bagi Kajian Tafsīr Maqāṣidī Di Indonesia." *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantarn* 9, no. 1 (2023): 73–96. https://doi.org/10.32495/nun.v9i1.376.
Yuningsih, Hartati, and Abdul Ghany. "Transformasi Tafsir Al-Qur'an Di Era Media Digital: Analisis Metodologi Tafsir Dalam Channel Youtube Kajian Tafsir Al-Ma'rifah." *Al-Qudwah* 2, no. 2 (August 2024): 187–204. https://doi.org/10.24014/alqudwah.v2i2.29123.
Yunus, Badruzzaman M., Abdul Rohman, and Ahmad Jalaludin Rumi Durachman. "Studi Komparatif Pemikiran Al-Farmawi, Baqir Shadr Dan Abdussatar Fathallah Tentang Tafsir Maudhui." *Jurnal Iman Dan Spiritualitas* 1, no. 3 (July 2021): 286–96. https://doi.org/10.15575/jis.v1i3.12836.
Zayd, NHA. *Mafhum Al-Nas: Dirasah Fi 'Ulum Al-Qur'An*. Beirut: Al-Markaz al-Saqafi al-'Arabi, 1990.
Zed, Mestika. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia, 2004.