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Revisiting the Epistemology of the Sociology of Religion according to Contemporary Indonesian Muslim Figures in NU, Muhammadiyah, and PERSIS

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Abstract: K.H. Ali Yafie and K.H. Sahal Mahfudh may be regarded as representatives of the NU traditionalist faction, particularly in their approaches to interpreting the Qur'an. The Majlis Tarjih of Persatuan Islam (PERSIS) may be seen as representing the puritan tendency, while Dawam Rahardjo, associated with Muhammadiyah intellectual circles, developed a modernist interpretation of the Qur'an in relation to social contexts. Traditionalist and puritan groups are often categorized as forms of orthodoxy, whereas modernist approaches are commonly associated with heterodoxy. This study examines whether such categorizations are consistent with their interpretations of social verses in the Qur'an and whether their interpretive approaches demonstrate methodological dynamism. The study aims to analyze the dynamics of contemporary Indonesian Islamic figures in understanding religious texts related to social themes. It employs content analysis of selected works grounded in Qur'anic doctrines, using an *Ulumul Qur'an* approach that integrates social-scientific perspectives into the contemporary paradigm of Qur'anic studies. The research objects were selected on the basis



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that the figures under study served as advisors or influential intellectuals within Indonesian Islamic mass organizations in their respective periods. The findings show that K.H. Ali Yafie and K.H. Sahal Mahfudh emphasized the importance of a comprehensive and integrated approach to thematic interpretation of Qur'anic verses. Dawam Rahardjo's *Encyclopedia of the Qur'an* represents a combination of comparative interpretation (*al-tafsīr al-muqāran*) and thematic vocabulary-based interpretation. In the social sphere, the puritan approach appears to be guided by the principle that matters related to worldly and social affairs are permissible unless explicitly prohibited by the Qur'an or authentic Hadith. Persatuan Islam (PERSIS), through its official institution known as the Hisbah Council, conducts collective *ijtihad* (*ijtihad jamā'ī*) when addressing issues not directly covered by the explicit texts of the Qur'an and Hadith.

Keywords: Collective *ijtihad*; Integrated interpretation; Thematic interpretation; Comparative interpretation; Qur'anic studies; Indonesian Islam.

基于 NU、Muhammadiyah 与 PERSIS 当代印度尼西亚穆斯林思想人物的宗教社会学认识论再审视

摘要: K.H. Ali Yafie 和 K.H. Sahal Mahfudh 可被视为印尼伊斯兰教士联合会 (NU) 传统主义派别的代表人物, 尤其体现在他们对《古兰经》的解释方法上。Persatuan Islam (PERSIS) 组织的 Majlis Tarjih 可被视为清教主义倾向的代表, 而与 Muhammadiyah 知识分子圈子相关的 Dawam Rahardjo 则发展出一种面向社会语境的现代主义《古兰经》解释路径。传统主义与清教主义群体通常被归类为正统派, 而现代主义方法则常被认为与非正统思想相关。本文考察这种分类是否与他们对《古兰经》中社会性经文的解释方式相一致, 并分析其解释方法是否体现出方法论上的动态性。本研究旨在分析当代印度尼西亚伊斯兰思想人物在理解与社会主题相关的宗教文本方面所呈现出的动态变化。研究采用内容分析法, 对若干基于《古兰经》教义的代表性著作进行分析, 并运用 *Ulumul Qur'an* 方法, 将社会科学视角融入当代《古兰经》研究范式之中。

研究对象的选择依据是: 相关人物在其所处时代曾担任印度尼西亚伊斯兰群众组织的顾问或具有重要影响力的知识分子。研究结果表明, K.H. Ali Yafie 和 K.H. Sahal Mahfudh 强调对《古兰经》经文进行主题解释时, 应采取综合性和整合性的方法。Dawam Rahardjo 的《古兰经百科全书》体现了比较解释 (*al-tafsīr al-muqāran*) 与基于主题词汇的解释方法的结合。在社会领域, 清教主义方法似乎遵循这样一项原则: 凡涉及世俗和社会事务的问题, 只要《古兰经》或权威圣训未明确禁止, 原则上皆为允许。Persatuan Islam (PERSIS) 通过其官方机构 Hisbah Council, 在处理《古兰经》和圣训明文未直接涉及的问题时, 开展集体创制解释, 即 *ijtihad jamā'ī*。

关键词: 集体创制解释; 整合性解释; 主题解释; 比较解释; 《古兰经》研究; 印度尼西亚伊斯兰。

1. Introduction

The study of epistemology in the social field in Indonesia in the current era has developed a lot in the world of Islamic Boarding Schools, and Islamic Religious Universities (PTKI). However, the development of sociological studies of religion in contemporary Indonesia is, in some aspects methodologically, it turns out to be more prominent in PTKI (Islamic Religious College) than in informal educational institutions in Islamic mass organizations,

such as NU, Muhammadiyah, and PERSIS. In fact, politically, these Islamic organizations are more influential in Indonesian society than PTKI academics. Although mass organization figures focus more on studying the substance of interpretation rather than developing methodology. However, to make it easier to understand mass organization figures, it is necessary to understand their methodology in interpreting religious texts. So, here the author is interested in studying contemporary Muslim epistemology regarding

religious sources in Islamic texts (namely the Al-Qur'an and al-Hadith) carried out by NU leaders or figures. Muhammadiyah and PERSIS, which have worked in the social sector. This research will use a content analysis method based on theories of Al-Qur'an science on selected research objects.

Below we will present several articles related to this research problem and the development of Islamic boarding schools as informal institutions, which are often carried out by Islamic mass organizations in Indonesia. In the article entitled "Transformative Islamic Boarding Schools: Islamic boarding school responses to social change," it is stated that Islamic boarding schools should carry out activities to Islamize knowledge using various integrative approaches, but it does not discuss how the integrative approach process is intended to work (Mudzhar, 2008, p. 13).

The article entitled "The existence of Islamic boarding schools in the midst of modern Islamic boarding schools" states that it is important to construct Islamic boarding school thinking in the curriculum (Khairurrijal, 2020). Likewise, the article entitled "Pesantren and Renewal" concludes that renewal in the world of Islamic boarding schools is in two aspects, namely, purifying the faith (tawhid) and expanding access to the science and technology curriculum (Ruswanto, 2017). The article entitled "Islamic boarding schools and the challenges of globalization," in its renewal, focuses on redefining modernity in an Islamic model and depicts Western culture as a passive and reactionary culture (Sidqon, 2013). Thus, the development of social studies in the world of Islamic boarding schools in Islamic mass organizations, especially in their informal activities, is still focused on the curriculum development aspect in the substantive aspect, not yet carried out in the methodological aspect. Even if there is a study of *bahsu al-masâ'il*, they still follow the results of ijtihad as stated in the classic book (kitab kuning; *al-kutûb al-qadîmah*) written by classical and medieval scholars. This article aims at the methodological search carried out by ulama figures in each of the three mass organizations, namely, KH. Ali Yafie and KH. Sahal Mahfudh representing NU as traditionalism, Prof. Dawam Rahardjo from Muhammadiyah as modernism, and the PERSIS (Persatuan Islam; Unity of Islam) with the Hisbah Council as puritanism. The traditionalist group is often referred to as orthodox, as is the puritan group. Conversely, the modernist group is frequently labeled as heterodox. However, do these labels accurately reflect their respective methodologies in interpreting social verses in the Qur'an? Or do we instead observe a more dynamic interplay of hermeneutical approaches?

2. Research Methods

The following techniques will be applied in order to obtain responses to the study questions:

The first step in using content analysis provisions, which are based on style, method, and interpretative orientation (*al-lawn wa al-ittijâh*), is to grasp the substance of the interpretive work that has to be examined.

Second, the technique of comparison: According to Quraish Shihab, the muqâran, or comparative method, of interpretation is, in essence, "comparing verses of the Qur'an that have similar or similar editorials, which speak about different problems or cases, and which have different editorials for the problem or the same or alleged to be the same case." The comparative method's topic of debate includes "comparing Qur'anic passages with hadiths of the prophet Muhammad that occur" (Shihab, 1995). Nasruddin Baidan asserts that in order to properly analyze these discrepancies, commentators need to take into account a number of factors, including the context of each verse, the circumstances surrounding its revelation, the word choice and placement within it, and the state of the populace. The moment the verse became clear and each interpreter's interpretation of the relationship between many verses was disclosed (Baidan, 2005).

Experts in Qur'anic interpretation have employed the comparison technique (*al-manhaj al-muwâzan; al-muqâran*), which aims to: First, reveal reality by presenting different thoughts or propositions. This is according to Ali Iyazi. Secondly, it discloses mufassir who are impacted by diverse schools of thinking as well as mufassir who disclose a range of distinct concepts or specific schools of thought (Iyâzi, 1373). Comparative tafsir, also known as al-tafsîr al-muqâran, is the process of interpreting verses from the Qur'an by contrasting various works of interpretation on particular verses or themes, regardless of whether distinct components of the verses' meaning content or other aspects lead to alternative interpretations. For instance, comparing works of interpretation based on style (*al-lawn*), approach (*al-ittijâh*), and method of interpretation (*al-manhaj*) used, or similarities and differences between verses, schools of jurisprudence, or other scientific fields and religious concepts—such as Sufism, theology, religious movements, and civilization doctrines (*al-tsaqâfat*)—including contrasting literary interpretations according to their approach (*al-ittijâh*), style (*al-lawn*), and mode of interpretation (*al-manhaj*).

3. Result and Discussion

In practice, the social life of Indonesian Muslims is strongly influenced by various schools and schools of Islamic community organizations (ormas). If contemporary Indonesian Muslim social life is mapped, it can be based on the ijtihad of each mass organization towards the sources of their religious texts. In this case the researchers divided it into three categories, namely:

a. traditionalist group; b. modernist group; c. puritanist group. *The Puritanist* group can be represented by the PERSIS (Persatuan Islam, Unity of Islam) mass organization, the *Modernist group* can be represented by the Muhammadiyah (MU) mass organization, and the *Traditionalist group* can be represented by the Nahdatul Ulama (NU) mass organization.

3.1. Methodology for the Tafsir of Social Verses from Traditionalist Muslims

Traditional Muslim communities in Indonesia usually come from several Islamic organizations, including NU, Jam'iyyah al-Khairiyah, Mathlaul Anwar, Islamic Community Association (PUI; Persatuan Umat Islam), and so on. Each of these mass organizations, socio-politically, has a different line of thought, but in terms of religious rituals, they have relatively the same madhhab, namely adhering to one of the four madhhabs (Maliki, Hanafi, Syafi'i, and Hanbali), even though in reality on a daily basis they adhere more strongly to the Shafi'i school of thought.

According to Sahal Mahfudh, a complete shift from one madhhab to another is permissible, especially in cases deemed as necessities (*hājjāt*). In the pesantren tradition, legal fatwas are predominantly based on the Shafi'i school of thought. However, in certain circumstances—particularly to avoid direct confrontation with entrenched cultural practices—there is occasional recourse to alternative madhhabs. (Sahal Mahfudh; 2007, p. 23). As well as by studying the sources and thoughts of jurisprudence from Islamic classical books as a way of their ritual worship. The efforts of traditionalists to continue to use classical sources (*al-kutub al-qadīmat*) in their *ijtihad*, including in the social field, is one reason for categorizing them into the traditionalist group. Although some researchers categorize it by naming it a *Muslim group* compromise, for one reason, for example, that traditionalists usually adhere to the adage "*al-muḥāfazatu bi al-qadīm al-ṣāliḥ wa al-akhzu bi jadīd al-aṣlah*,"...even in the practice of *ijtihad*, NU often engages in a process of compromise, integrating various legal sources and contemporary realities based on a balanced consideration of individual, social, and global benefits (*maslahah*).

The NU mass organization, which is considered the largest traditional Muslim organization in Indonesia, usually has a social thinking pattern, as stated by its figures, who are modern intellectuals and have a strong influence in contemporary NU society, including KH. Sahal Mahfudh and KH Ali Yafie, both of whom have served as PBNU's chief advisor (*Rois al-Syuriyah*) and have written *fiqh* in the social field. In the Nahdatul Ulama (NU) environment, social thinking cannot be separated from *fiqh* thinking.

In a series of *halaqah* of NU ulama during the 1988-1990 period, there were five prominent characteristics of the *fiqh* paradigm of NU ulama as a

group of traditionalist Muslims, namely: *First: Reinterpretation* is always attempted in studying *fiqh* texts to look for new contexts; *Second:* The meaning of madzhab changes from textual madzhab (*qauli mazhab*) to methodological madzhab (*manhaji mazhab*); *Third:* Basic verification of which are the main teachings (*al-uṣūl*) and which are the branch teachings (*al-furū'*); *Fourth,* *fiqh* is presented as social ethics; *Fifth:* Introduction to the methodology of philosophical thinking, especially in cultural and social issues; see Hairus Salim's notes in the book's introduction of *Nuansa Fiqh Sosial* (Mahfudh, 2007, pp. vii–viii). The position of social relations in religion among the NU community as a social ethic was also strengthened by the 1984 NU congress which stated, among other things, that NU returned to the 1926 *khittah*, which paved the way for the acceptance of Pancasila as the state ideology, including for all mass organizations.

These characteristics can show the importance of developing social jurisprudence, which is an effort to make jurisprudence a paradigm of social meaning (Mahfudh, 2003). Jurisprudence is not only seen as a tool to measure the truth of orthodoxy, but it must also be interpreted as a tool to read social reality in order to then take certain attitudes and actions regarding that social reality. So this jurisprudence can have two legal functions, namely the legal function as social control and the legal function as social engineering (*social engineering*), see Sahal Mahfudh (2007, p. ii).

Other scholars who were contemporaries of Sahal Mahfudh and shared his view that *fiqh* serves two legal functions—namely, as a means of social control and social engineering—include Harun Nasution (1975) and Jasser Auda (2008). Harun Nasution asserted that Islamic law (*fiqh*) functions to maintain societal stability through norms derived from divine revelation and scholarly *ijtihad*. He regarded *fiqh* as a concrete articulation of the *sharī'ah*, designed to regulate the social life of Muslim communities (Nasution, 1975). Similarly, Jasser Auda, within the framework of *Maqāṣid al-Sharī'ah*, explained that *fiqh* is not limited to matters of ritual worship but also encompasses socio-political life, thereby highlighting its role as a mechanism of social regulation (Auda, 2008).

In contrast, other contemporary scholars who align with Sahal Mahfudh's view of *fiqh* as social engineering include Azyumardi Azra (2000) and Mohammad Hashim Kamali (2003). This second function underscores that *fiqh* is not merely reactive to existing social realities but can be proactive and transformative—capable of reshaping social structures in the interest of the public good. Kamali argues that Islamic law possesses the inherent capacity to adapt to social change and to contribute meaningfully to the development of modern society. This adaptability is facilitated through juristic tools such as *ijtihad*,

istihsān, and *maṣlahah mursalah* (Kamali, 2003). Azyumardi Azra, focusing on the Indonesian context, emphasizes that Islamic law has often been employed as a tool for social reform and community empowerment, particularly in addressing issues of social justice and human rights (Azra, 2000).

The development of jurisprudence with these two social functions can be carried out at two levels, either through developing the substance of the text's meaning or methodologically. According to Sahal Mahfudh, the development of textual jurisprudence (*qawli*) can be realized by contextualizing the "yellow book" or through developing examples of application of the rules of *ushul fiqh* and *qawâ'id fihiyyât*. Meanwhile, methodologically (*manhajî*), the development of jurisprudence can be done by developing *masâlik theory al-'illât* so that the resulting *fiqh* is in accordance with *the interests of society al-âmmah* (Mahfudh, 2007, p. xxvi). Even the concept of general benefit referred to in operational language can be understood as social justice, and the dictum "*al-'ibratu bi 'umûm al-lafz lâ bi khuṣûṣ al-sabab*" is interpreted by Sahal Mahfudh as meaning "a pronunciation; editorial formulation": the general (*'âm; mujmal*) must be understood from the point of view of its generality, not only from the background of the derivation of a proposition (provision). Here Sahal Mahfudh translates '*lâ*,' in the principles of *ushul fiqh* earlier, as '*lâ*' *lil 'athaf* (which means 'not only') and not '*lâ*' *lil istidrâk*' (which means 'not'). This meaning produces an understanding that it is not only the text factors that are considered in carrying out legal *istinbath* but also the socio-historical factors and contextuality of the text; see M. Mukhsin Jamil et al., (2007, pp. 413–414). So that a paradigm shift in *fiqh* will be created, namely from formalistic *fiqh* to ethical *fiqh*, by integrating legal wisdom into legal *illat*, or by integrating pure *qiyasi* understanding patterns with understanding patterns oriented towards *maqâshid al-syarîah* (Mahfudh, 2007, p. xix).

Like KH Sahal Mahfudh, another figure who can represent contemporary Indonesian traditionalist Muslims is KH Ali Yafie. His thoughts (1995, p. 109) on *ijtihad* in the field of social jurisprudence include:

"...there is no textual jurisprudence law, or apart from context, *asbâb*, *syurûth* and *mawâni*'. Therefore, complete standard knowledge about *fiqh* is required, both from the aspect of the substance or main material of *fiqh*, as well as from the aspect of "the basics of knowledge about the main elements of *fiqh*, its targets, basic framework, general patterns, and a brief history of the development of *fiqh*."

"Ali Yafie then stated the importance of mastering and reading classical books (*al-kutub al-qadîmatî*); even in this century, we need to integrate the results of scientific discoveries into the body of jurisprudence," said Ali Yafie (Yafie, 1995, p. 110). Then, when he

discussed the interpretation of the Al-Qur'an, he stated the importance of a comprehensive or integral approach in studying the verses of the Al-Qur'an in the form of thematic interpretation (Yafie, 1990, p. 4). Like other traditional scholars, in discussing social jurisprudence themes, Ali Yafie tries to use the opinions of classical era scholars or put forward several modern scientific findings related to the theme area being discussed.

3.2. Methodology of Tafsir of Social Verses from Modernist Muslims

In contrast to traditionalist groups, who try to use classical sources in interpreting religious texts, modernist Muslim groups predominantly use modern scientific theories in interpreting religious texts, including the Al-Qur'an. Modernist Muslim society in Indonesia can be represented by the Muhammadiyah (MU) mass organization or campus communities that develop modern scientific values. Several thinkers from among them, who wrote interpretations of the Al-Qur'an in the social field, include Dawam Rahardjo (MU). Also the interpretation of the Al-Qur'an written by a team from the official autonomous institution Muhammadiyah, which is usually published in the journal "Tanwir Muhammadiyah."

The Tafsir Al-Qur'an by modernist groups such as Dawam Rahardjo, which is quite phenomenal, is "Encyclopedia of the Al-Qur'an." This Tafsir indeed consists of several themes, which are grouped into two major themes, namely about the "religious spiritual dimension" and "social religious dimension." If the book of interpretations "Encyclopedia of the Qur'an" were to be grouped in the form of thematic interpretations, it would tend to be closer to "thematic interpretations based on vocabulary and derivations." "However, his discussion is not based on independent or theoretical knowledge of Arabic (because he has consumed derivations of words from other books, which are quite credible, so it is more practical) and is also predominantly based on other interpretive works related to the vocabulary in question or field. other sciences related to the discussion, whether in the fields of social sciences or history. Indeed, Dawam is quite skilled in explaining the terms used in the Al-Qur'an based on the relationship between the terms referred to in their various uses in the verses of the Al-Qur'an, which are linked to the history of religion in the text of the Al-Qur'an as well as to the context. the use of the term referred to in various works of religious texts, when the term is interpreted. The interpretation of Dawam Rahardjo's Encyclopedia seems to use more opinions from commentators or religious experts; therefore, methodologically, this book—especially on religious spiritual themes—can be stated as a form of combining "thematic vocabulary interpretation" with "comparative interpretation" (*al-tafsîr al-muqâran*), although he did not criticize or comment on the

substance of the various opinions of the ulama quoted in his tafsir; see M. Dawam Rahardjo and Budhy Munawar Rachman (2002). Meanwhile, in another book, Dawam Rahardjo (1999, p. 87), when discussing the theme of "social ideals in the Al-Qur'an," stated that the main mission of the Al-Qur'an regarding society is the creation of human unity that is not limited by national boundaries and boundaries. Others but are based on the doctrine of faith in God (Allah) and good values (*al-khair*), and this pronunciation of *al-khair* can also be interpreted as "universal good values." In interpreting this theme, Dawam Rahardjo elaborates on it using sociological theory about society and psychoanalytic theory about tribal society, as well as his knowledge of the history of religion and citing various tafsir books, especially modern tafsir works that were born from the conditions of Western society, such as the tafsir "The *Holy Qur'an*" by Abdullah Yusuf Ali.

The interpretation of the Al-Qur'an issued by other Indonesian modernist Muslims is a thematic interpretation of the Al-Qur'an by the Majelis Tarjih team and the Development of Islamic Thought PP. Muhammadiyah. The steps for interpretation as stated by the team are as follows: (Majelis Tarjih dan Pengembangan Pemikiran Islam, 2000, pp. xiii–xvi): 1. Arrange the themes that will be raised in the interpretation; 2. Selecting verses related to the theme, using three methods, namely: *First*: Reading the entire text of the Qur'an from surah al-Fâtiḥah to surah an-Nâs, while quoting verses that are thought to be related to the theme. To make it easier, the reading is carried out by a number of people, each of whom is assigned to read five juz. All the verses collected from the reading are compiled. *Second*: Describe the theme into sub-themes, then collect related verses by looking at what verses are usually associated and discussed when studying the sub-theme in question. All relevant verses are collected and combined with the verses collected through the first method. *Third*: Verse selection is done using keywords. Then the verses collected through these three methods are collected and combined. Furthermore, final sub-themes were prepared by looking at the existing verses and sub-themes, and the collected verses were included in each of the selected themes. Then look closely so that one particular verse does not fall into two different sub-themes by looking at which theme a particular verse is closer to and more suitable to be included. 3. After clarifying the sub-theme of the discussion along with the verses, interpretation is carried out by paying attention to: a. Correlation of verses with other verses in their respective contexts; b. Collecting hadiths related to the theme and also the necessary historical data, especially the background to the revelation of the verse, as long as it is necessary and the history is acceptable. Here contextualization of interpretation is carried out, by

carrying out two hermeneutical back-and-forth movements to find a balance between the demands of praxis and the universality of the meaning of the text. Also carried out were various sources of interpretation, and various Arabic lexicography books, as well as sources of interpretation from contemporary Muslim scholarship and scholars. Some of the books used as reference sources are: *tafsir al-Ṭabarî*, *tafsir al-Mawardî*, *tafsir al-Kasysyâf*, *tafsir al-Qurṭubî*, *tafsir al-Muḥarrar al-Wajîz*, *tafsir al-Baḥr al-muḥîṭ*, *tafsir al-Bagawî*, *Tafsir Ibn Taymiyyah*, *tafsir al-Wâḥidî*, *tafsir al-Manâr*, *tafsir al-Mîzân*, *the holy al-Qur'ân*, *Lisân al-'Arab*, *Mu'jam Mufradât li al-fâz al-Qur'ân*, *tahzîb al-lughah*, *mu'jam maqâyis al-lughah*, *al-mu'jam al-wasîṭ* (Majelis Tarjih dan Pengembangan Pemikiran Islam, 2000, p. xvi).

It seems that in the practice of interpretation, the interpreters from the Muhammadiyah Tarjih Team, when interpreting verses from the Qur'an related to the theme "*Maintaining Good Relations and Cooperation between Religious Communities*," simply create two sub-theme categories, namely, first, "*Maintaining good relations between fellow religious communities*," which consists of the sub-themes "*Problems in saying greetings*" and "*Fostering mutual understanding*"; second, the sub-theme "*Cooperation between Religious Communities*." Then, in the interpretation process, they first wrote down a number of related verses, without framing each sub-theme, and then interpreted the verses using the theory of "contextualization of interpretation." Of course, this method of writing tafsir will make readers doubt the conclusions made by the interpreter, especially if there are many verses that appear to be editorially contradictory to what they have concluded. Although the conclusions are in accordance with several other verses and the results of interpretations of modern scholars such as Muhammad Abduh. The Ulumul Qur'an theory was also not put forward related to the conclusions they made. Therefore, in its interpretation, other stronger arguments are still needed, such as the need for micro-elaboration of the history of the Prophet and several examples set by the Prophet in his social interactions. Apart from that, there is still a need to enrich the substance of the sub-themes created so that interpretive conclusions from various aspects or fields of classical and modern science are more visible. Moreover, there is not a single social theory used in their interpretation process, as a science that is often used in Dawam Rahardjo's interpretive works. Thus, the modernist characteristic obtained from the theme of tafsir, which is the work of the Muhammadiyah Tarjih Team, is the use of the theory of interpretive contextualization and quoting several opinions of contemporary interpreters.

3.3. Methodology of Interpretation of Social Verses from Puritan Muslims

The puritan Muslim group referred to here is a group of Indonesian Muslims who are trying to restore the practice and thinking of pure Islamic teachings in accordance with the text of the Qur'an ~as the main text~ and the acceptable al-Sunnah (in terms of *matan* and *sanad*) or does not conflict textually with the Al-Qur'an. The position of the Qur'an in the first and main position means that they can drop the Hadith of the Prophet (saw) (al-sunnah) even though the Hadith in question is a Hadith that is authentic based on its *sanad* but is considered to be contradictory in terms of its *meaning*, as in the case of the Hadith of the Prophet SAW, which textually allows "vicarious pilgrimage." According to A. Hassan, ~as the "main teacher" of the Islamic Unity group (PERSIS),~ the hadith in question contradicts the text of the Al-Qur'an (Hassan, 1972, p. 22; Khaeruman, 2010, p. 110). This group in Indonesia can be represented by the religious organization "Islamic Association" (PERSIS). Because of their textual understanding of the text of the Al-Qur'an, this group can also be called the "Textualist Group." Proof that they are more textual, compared to other modernist groups, is their stance on the position of *Qiyas* ~as a method of establishing law~. For them, carrying out *Qiyas* in the field of ritual worship (*mahdlah*) is forbidden and falls into the category of "Bid'ah," as stated by the Prophet. In fact, they apparently also argued based on the opinions of Imam Syafe'i and Rasyid Ridla, see Badri Khaeruman (2010, p. 112) and A. Hassan (1972, p. 24), but in the social field they seem to be more open to accepting various sources of thought. They adhere to the well-known adage, which means "everything related to worldly and social problems is permissible, as long as there is no evidence from the text of the Al-Qur'an and authentic hadith that prohibits it."

In determining social problems, this group apparently has an *ijtihad* method that is almost the same as the contextual group, namely being open to using various *ijtihad* methodologies, including the methods of *ijmâ' ṣaḥābah*, *qiyās*, *istikhsān* and *maṣāliḥ*, *nāsikh-mansūkh*, *tarjīḥ*, *ittibā'*, and *tafḥīq* (Khaeruman, 2010, pp. 110–119). However, this methodology is not independent, and the main guideline is the textual meaning of the Al-Qur'an and Hadith, which is authentic and does not contradict the text of the Al-Qur'an.

Their method of searching for evidence (*istidlāl*) from the text of the Qur'an is as researched by Uyun Kamiluddin (2006, pp. 81–82) and Badri Khaeruman (2010, pp. 119–120), as follows:

"...in making *istidlāl* to the text of the Qur'an, take the following steps: a. prioritizing *zhāhir* verses of the Qur'an over *ta'wīl* and choosing *tafwīd* methods in matters involving *I'tiqādiyyat*; b. Accepting and believing in the contents of the Qur'an even though it seems to be contrary to ' *aqlī* (reason; ratio) and ' *ādī* (human logical habits), such as *Isrā'-Mī'raj*: c.

prioritizes the true meaning over *majāzī* (second meaning; connotative), unless there is a *qarīnat* (linguistic and logical argument), such as the expression in the Qur'an: ...*aw lāmastum an-Nisā..* understood to mean sexual intercourse; d. If a verse of the Qur'an contradicts the Hadith of the Prophet, the verse of the Qur'an takes precedence, even if the Hadith of the Prophet in question is authentic, such as in the phenomenon of "making a pilgrimage to another person or representing someone in the obligation of the Hajj." This is prohibited because of the text of the Al-Qur'an; e. Accepting the existence of *nāsikh* in the Qur'an and not accepting the existence of verses that are *mansūkh* (*nāsikh kullī*); f. Accepting interpretations from the companions of the Prophet SAW in understanding the verses of the Qur'an (not only interpretations from among *the ahl al-bayt*) and taking the interpretations of more expert/senior friends, if there are differences in interpretation among the friends; g. Prioritizing *tafsir bi al-matsūr* over *tafsir bi al-ra'yi*; h. Accepting the Hadith of the Prophet SAW only as an explanation (*bayān*) of the Al-Qur'an, except for the verses of the Al-Qur'an that are expressed with *sighat hasr*; such as the verse about food that is forbidden, then the food restrictions in question remain as expressed in the verses of the Al-Qur'an. an".

Based on research by Uyun Kamiluddin (2006, pp. 83–84) and Badri Khaeruman (Khaeruman, 2010, pp. 121–122), that EXACTLY if they face problems that are not found in the authentic texts of the Qur'an and Hadith, this Puritan group carries out *ijtihad jama'i* in an official institution, the "Hisbah Council," with the following *ijtihad* provisions:

a. Not accepting absolute *ijmâ' (ulema consensus)* in matters of ritual worship except for *ijmâ'* from the companions of the Prophet PBUH; b. Do not accept *qiyās* in *mahdlah* (ritual) worship, whereas in matters of *ghayr mahdlah* (non-ritual) worship, *qiyās* is accepted as long as it fulfills the terms and conditions of *qiyās*; c. In resolving conflicting religious propositions (*ta'arudl al-adillah*) efforts are made by: *First*: it is done by *al-jam'u* or combining the propositions if possible. *Second*: carry out *al-tarjīḥ*, or select the proposition that is considered stronger; *Third*: it is carried out using *al-naskhī*, and in this case the rules of *ushûl al-fiqh*, which come from various schools of jurisprudence, are also used as long as they are in accordance with the text of the Al-Qur'an and the Hadith of the Prophet.

This is the *ijtihad* method of the Puritan Muslim group, whose formulation has a strong influence on interpreting the text of the Al-Qur'an. The following is an example of the interpretation of social verses that they carried out, namely as carried out by H. Ahmad Hassan (the main teacher of this group) and Moenawar Chalil, as the teacher's follow-up interpretation figure.

Moenawar Chalil believes that the Al-Qur'an is a book that is a source of knowledge. For example, he stated that the Qur'an can be a guide in the fields of sociology, economics, education, politics, military, and other sciences, including the natural sciences (Chalil, 1952, pp. 70–71). However, Moenawar Chalil's attitude towards Sufism-style tafsir is quite allergic (dislikes); he even states that the following books are fake tafsir books, namely, "*ḥaqāiq al-tafsīr*" by Abu Abdurrahman al-Sulami, "*al-'ajāib wa al-Garāib*" by Mahmud bin Hamzah al-Kirmani, and a commentary on the work of Sheikh Akbar Muhyiddin Ibn al-'Arabi. He is also allergic to tafsir books containing Israiliyat; see Moenawar Chalil (1952, pp. 171–173). In fact, he put forward a fairly detailed concept of "bid'ah" based on the Sahih hadiths that he researched so that he could put forward a different argument from the traditionalist group regarding the concept of heresy in ritual worship (Chalil, 1989, pp. 269–281). Thus, the puritan Muslim group is more open in the aspect of interpreting social verses and more strict in interpreting verses of ritual worship, especially those related to the field of theology.

But it seems that even traditionalists have their own arguments that are different from those based on other hadiths that support their opinion. Differences in the field of worship (*furū'iyat*) can be understood as long as there is no conflict in the aspect of faith (theology). The problem is that this doctrine is considered to be in conflict with the authentic Hadith, which is firmly held by Puritan groups. Therefore, ~according to the researcher~ in the context of interpretation, conflicts in law, including the law of ritual worship, should be returned to the meaning of *muhkam*, because *muhkam* verses are verses that can become the main meaning as the main reference for other verses which are meaning can allow for conflicting meanings (see QS Alu Imrân: 7), see Andi Rosa (Rosadisastra, 2011). However, here, the researcher will only present interpretations related to social themes, not in the field of theology or ritual worship.

Ahmad Hassan, whose full name is Abdul Qadir Hassan, ~as stated above, is a representation of an interpreter from the textual puritan group. A teacher of the mass organization "Persatuan Islam" (PERSIS) from Indonesia of Indian descent~ has written the book "Al-Furqân, a commentary on the Al-Qur'an," which is a tarjamah of the Al-Qur'an into Indonesian. Examples of translations related to social verses, for example, in the translation of the following piece of Q.S. al-Baqarah/2:282:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا... (البقرة/2:282)

Meaning: "O you who believe! If you enter into an obligation (*) to be fulfilled at a certain time, you must write about it; and let a writer from among you write fairly, and let not a writer be reluctant to write as Allah has taught him; in fact, let him write, and let the person who is obliged to fulfill it plan; (**)and let him fear Allah, his Lord, and let him not diminish one iota of that (capacity); see A. Hassan (n.d., pp. 93–94). (***)

* The word "dain" means debts, receivables, buying and selling, and capabilities; from that I mean "engagement"; and because "tadayantum" comes from "dain," it is better interpreted as "you make an agreement," and according to the structure, it is appropriate to be given the meaning "to make."

** Namely, planning his abilities with his own tongue so that his heart is more satisfied, and of course this plan needs to have approval from the second party.

*** This means that the person who is obliged to fulfill it should not be injured in his engagement or agreement, or in objects, scales, or time."

4. Conclusion

There has been a paradigm shift in the religious studies of Indonesian traditionalists, namely from formalistic jurisprudence to ethical jurisprudence, by integrating legal wisdom into legal illat, or by integrating pure qiyasi understanding patterns with understanding patterns oriented towards *maqāshid al-syarīat*. They even integrate the results of scientific discoveries (*scientific theories*) into the body of jurisprudence. Meanwhile, modernists study religious values based on a combination of "thematic interpretation (vocabulary)" with "comparative interpretation" (*al-tafsīr al-muqāran*) of the Qur'an, dominated by modern scientific theories rather than scholarship or sources. -classic source. As for Puritans, if they face a problem that is not found in the authentic text of the Qur'an and Hadith of the Prophet saw., they carry out *ijtihad jama'i* in an official institution, the "Hisbah Council," with the provisions of *ijtihad* as mentioned in the discussion. Thus, contemporary Indonesian Muslim groups (Traditionalism, Modernism, and Puritanism), in dealing with social phenomena, use a contextual paradigm or heterodoxy in their religious understanding methodology.

The new findings in this article from the *ijtihad* of K.H. Sahal Mahfudh, as a structural advisor to NU (PBNU) in the study of the interpretation of the Al-Qur'an, are that the person concerned has interpreted the Al-Qur'an with a contemporary modern social science approach, although still from a legal and ethical perspective. Meanwhile, studies of Islamic puritanism in Indonesia, when linked to the interpretation of the Qur'an in the social field, are based more on the *ijtihad* of the Hisbah institution, the essence of which is that as long as it does not conflict with universal values or is

beneficial for Muslims and all Indonesian citizens (Muslims and non-Muslims), PERSIS scholars will prioritize it. The use of various scientific theories in Western civilization has made Dawam Rahardjo's interpretation, as a prominent interpreter of the Qur'an from the Muhammadiyah or modernist circles, capable of creating creative solutions in the development of Islamic social teachings. Likewise, what the Muhammadiyah Tarjih Council as an official institution does in their *ijtihad*.

Thus, the innovative finding of this research, compared to other similar works, is that epistemologically, other works related to the object of this article's study more fully reveal the epistemological statements of Islamic studies linked to Islamic jurisprudence or formal legal approaches. While this article more fully reveals Islamic social studies with the approach of the sciences of Qur'anic interpretation in the social field. The recommendation that needs to be researched in the future regarding the interpretation of the Qur'an in the social field is how progressive the development of the current experts from the three mass organizations is in developing the proposals from the experts studied in this article.

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Author Contributions

Andi Rosa: Writing—original draft, conceptualization, validation. **Hatta Raharja:** review & editing, software. **Zainal Arif:** Project administration, writing.

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