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A Contextual Paradigm in Contemporary Tafsir: A Comparative Study of Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin

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Abstract

Purpose– The increasing complexity of contemporary social, ethical, and intellectual challenges has intensified the need for contextual approaches to Qur'anic interpretation. This study analyses and compares the contextual interpretive paradigms developed by Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin, with particular emphasis on their epistemological foundations, methodological characteristics, and contributions to the evolution of contemporary Qur'anic hermeneutics. **Design/methodology/approach** – This study employs a qualitative library-based research design using descriptive-analytical and comparative methods. Primary data are drawn from the principal works of Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin, complemented by recent peer-reviewed scholarship on contextual Qur'anic interpretation. Comparative analysis is undertaken to identify convergences, divergences, and the intellectual continuity among their interpretive models. **Findings** – The findings demonstrate that although the three scholars employ distinct interpretive procedures, they share a common epistemological commitment to integrating historical context, ethical reasoning, and contemporary relevance while preserving the normative authority of the Qur'an. The comparative analysis further reveals that their approaches represent successive stages in the evolution of contextual hermeneutics rather than isolated methodologies. Rahman's Double Movement theory establishes the philosophical foundation through historical reconstruction and universal moral principles; Saeed operationalizes this foundation through the Hierarchy of Values framework; and Syamsuddin further refines it by integrating historical semantics with contemporary significance through the Ma'nā-cum-Maghzā approach. **Research implications/limitations** – The study is limited to a conceptual comparison of three influential scholars and does not examine the practical application of their interpretive models across diverse contemporary issues. Future research may test the proposed framework through empirical case studies involving specific Qur'anic themes or socio-legal contexts. **Originality/value**– This study contributes to contemporary Qur'anic studies by reconstructing the intellectual continuity among three major contextual paradigms and proposing an integrated comparative framework that advances the epistemological understanding of contextual interpretation as an evolving hermeneutical tradition rather than a collection of independent interpretive methods.

Keywords: Contextual Interpretation; Contemporary Qur'anic Hermeneutics; Comparative Tafsir; Fazlur Rahman; Abdullah Saeed; Sahiron Syamsuddin.

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Introduction

Muslims theologically regard the Qur'an as a universal and transhistorical revelation (*ṣāliḥ li-kulli zamān wa makān*), whose guidance remains relevant across all times and places. At the same time, historical scholarship recognises that the Qur'anic revelation was articulated within the specific linguistic, cultural, social, and political milieu of seventh-century Arabia. This dual character has generated one of the most enduring epistemological questions in contemporary Qur'anic studies: how can a text revealed within a historically bounded context continue to provide meaningful guidance for societies experiencing profound and continuous transformation? Rather than representing a contradiction, the relationship between the universality of revelation and the historicity of its initial context has become a productive field of scholarly inquiry, stimulating the development of diverse interpretive methodologies capable of mediating between textual authority and changing historical realities [1], [2].

In recent years, this epistemological question has acquired renewed urgency. Rapid developments in global society, including the expansion of human rights discourse, advances in biotechnology and artificial intelligence, digital transformation, environmental crises, religious pluralism, and changing patterns of social interaction, have generated new ethical questions that were unimaginable within the socio-historical context of Qur'anic revelation. Consequently, contemporary Qur'anic scholarship increasingly recognises that the continuing relevance of the Qur'an depends not merely upon preserving its textual authenticity but also upon developing interpretive frameworks capable of translating its universal moral vision into responses that remain faithful to revelation while addressing contemporary realities. Within this broader intellectual landscape, contextual approaches to Qur'anic interpretation have emerged as one of the most influential paradigms for negotiating the dynamic relationship between revelation, history, and modern human experience [3], [4].

Many contemporary scholars argue that while textual-literal approaches remain indispensable for preserving the linguistic integrity of the Qur'an, literalism alone is insufficient to address the ethical complexity of contemporary Muslim societies. An exclusive focus on literal meanings may detach Qur'anic verses from the socio-historical circumstances of their revelation, thereby limiting the ability of the Qur'an to function as a dynamic source of moral guidance. In response to this challenge, contextual interpretation has developed as a methodological and epistemological framework that seeks to uncover the universal ethical principles underlying the Qur'anic text while considering the historical conditions in which it was revealed. Such an approach integrates

textual analysis with historical context, linguistic interpretation, *maqāṣid al-sharī'ah*, and contemporary social realities in order to maintain both the authority and relevance of the Qur'an across changing contexts [5], [6].

The growing prominence of contextual interpretation has been accompanied by an expanding body of scholarship seeking to reconstruct the relationship between revelation and contemporary social realities. Rather than viewing contextualism as a single hermeneutical method, recent studies demonstrate that it has developed into a diverse intellectual tradition encompassing legal reform, Qur'anic ethics, *maqāṣid*-oriented interpretation, philosophical hermeneutics, and socio-political approaches to Islam. This diversity reflects a broader shift in contemporary Qur'anic studies from an exclusive concern with textual meaning toward a greater emphasis on the ethical objectives and practical relevance of the Qur'an in modern societies [7], [2], [3].

Within this broader development, three scholars have played particularly influential roles in shaping contemporary contextual hermeneutics. Fazlur Rahman laid the intellectual foundation through his Double Movement theory, which seeks to derive universal moral principles from the Qur'an before reapplying them to contemporary contexts. Building upon Rahman's contribution, Abdullah Saeed developed the hierarchy of values as a more operational framework for distinguishing between universal ethical norms and context-dependent legal rulings. More recently, Sahiron Syamsuddin introduced the *Ma'nā-cum-Maghzā* approach, integrating historical-linguistic analysis with the search for contemporary significance. His approach has become one of the most influential models of contextual interpretation within Indonesian Qur'anic scholarship while gradually attracting broader international attention [6], [5], [8], [9].

Despite the rapid expansion of this literature, several important gaps remain. Existing studies predominantly examine these scholars independently, focusing on explaining their respective methodologies rather than analysing the intellectual continuity and epistemological development that connect them. Comparative studies that include two or more of these scholars also tend to remain descriptive, emphasising methodological similarities and differences without exploring the shared epistemological commitments that underlie their approaches. Consequently, contextual interpretation is often understood as a collection of separate methodologies rather than as an evolving tradition of contemporary Qur'anic hermeneutics [2], [3].

Addressing these limitations, this article undertakes a comparative analysis of the contextual paradigms developed by Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin. Rather than treating their approaches as competing interpretive models, this study argues that they represent interconnected developments within contemporary contextual Qur'anic interpretation. Rahman provides the philosophical foundation through the Double Movement theory, Saeed develops its ethical-operational dimension through the hierarchy of values, and Syamsuddin enriches the discussion by integrating historical semantics with contemporary significance through the Ma'nā-cum-Maghzā approach. By reconstructing these approaches within a single comparative framework, this study seeks to provide a more comprehensive understanding of the epistemological development of contextual Qur'anic interpretation.

Accordingly, this study contributes to contemporary Qur'anic studies in two respects. First, it offers a systematic comparative analysis that identifies the epistemological convergences and methodological distinctions among the contextual approaches of Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin. Second, it demonstrates how these approaches collectively contribute to the continuing development of contextual Qur'anic interpretation as a dynamic methodology capable of preserving the normative authority of the Qur'an while responding to contemporary social challenges. Based on these considerations, this study aims (1) to analyse the contextual paradigms of the three scholars, (2) to identify their epistemological convergences and methodological differences, and (3) to evaluate their contribution to the development of contemporary Qur'anic interpretation.

Method

This study employs a qualitative library-based research design with a comparative approach to examine the contextual interpretive paradigms developed by Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin. Qualitative library research is particularly appropriate for investigating concepts, ideas, and epistemological frameworks through the systematic analysis of written documents rather than empirical field data. This approach enables researchers to explore the philosophical foundations, interpretive methodologies, and intellectual orientations underlying each scholar's approach to Qur'anic interpretation while maintaining a contextual understanding of their ideas within contemporary Islamic thought [10], [11], [12]. The comparative design was selected because the study seeks not only to describe individual interpretive models but also to identify their epistemological convergences,

methodological differences, and potential contributions to the development of contemporary Qur'anic hermeneutics [13].

The study relies on both primary and secondary data sources. Primary sources consist of the principal works of the three scholars that explicitly formulate their interpretive methodologies, including Fazlur Rahman's *Islam and Modernity* and *Major Themes of the Qur'an*; Abdullah Saeed's *Interpreting the Qur'an: Towards a Contemporary Approach* and *Reading the Qur'an in the Twenty-First Century*; and Sahiron Syamsuddin's publications concerning the *Ma'nā-cum-Maghzā* approach to Qur'anic interpretation. Secondary sources comprise peer-reviewed journal articles, conference proceedings, academic books, and dissertations discussing contextual Qur'anic interpretation, Islamic hermeneutics, and contemporary tafsir studies. The use of multiple documentary sources allows for data triangulation and strengthens the credibility of the analysis by comparing primary theoretical formulations with contemporary scholarly discussions [10], [14], [15].

Data collection was conducted through a systematic literature search across several academic databases, including Scopus, Web of Science, Dimensions, Google Scholar, and Garuda. The search employed combinations of keywords such as "*contextual Qur'anic interpretation*", "*Qur'anic hermeneutics*", "*Double Movement*", "*Hierarchy of Values*", "*Ma'nā-cum-Maghzā*", "*contextualist approach in Islam*", and "*contemporary tafsir*" using Boolean operators (AND/OR) to refine search results. Priority was given to publications published between 2020 and 2026 in order to capture recent scholarly developments, while seminal earlier works were retained because of their theoretical significance. The retrieved literature was subsequently screened according to predefined inclusion criteria, namely: (1) direct relevance to contextual approaches in Qur'anic interpretation; (2) discussion of Fazlur Rahman, Abdullah Saeed, or Sahiron Syamsuddin; (3) publication in reputable academic journals or scholarly books; and (4) substantive contribution to contemporary Qur'anic hermeneutics. Duplicate records and publications lacking academic relevance were excluded from further analysis [12], [14], [16].

The collected documents were analysed using qualitative content analysis combined with comparative analysis. Content analysis was employed to identify recurring concepts, interpretive principles, epistemological assumptions, and methodological characteristics within the writings of each scholar. The coding process involved repeated reading of the selected literature, identification of key themes, categorisation of interpretive concepts, and synthesis of emerging patterns. Comparative analysis was subsequently applied to examine similarities

and differences among the three contextual paradigms, focusing on four principal dimensions: (1) the relationship between text and context; (2) conceptions of the historical nature of Qur'anic revelation; (3) methods for deriving universal ethical principles; and (4) strategies for contextualising Qur'anic values within contemporary society. Through this analytical process, the study reconstructs the distinctive characteristics of each approach while identifying their shared epistemological foundations [17], [16], [18].

To ensure the trustworthiness of the findings, the study applies source triangulation by integrating primary works with contemporary scholarly literature and employs iterative reading throughout the analytical process to maintain consistency of interpretation. The analysis is guided by the perspective of contextual hermeneutics, which understands Qur'anic interpretation as a dynamic interaction between the text, the socio-historical circumstances of revelation, and the context of contemporary readers. Accordingly, the study does not merely compare three interpretive methodologies but seeks to explain how their epistemological orientations collectively contribute to the continuing development of contextual Qur'anic interpretation as a relevant, moderate, and adaptive approach to addressing contemporary social challenges [13], [16], [18].

Result

1. Epistemological Foundations of Contextual Interpretation

The findings of this study indicate that the contextual interpretive paradigms developed by Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin share a common epistemological premise: the Qur'an should be understood not only as a sacred text possessing enduring normative authority but also as a revelation whose meaning is continuously interpreted through the interaction between the historical circumstances of revelation and the changing realities of human society. This shared premise reflects a significant shift in contemporary Qur'anic studies from predominantly text-centred interpretation toward approaches that integrate historical consciousness, ethical reasoning, and contextual application. Recent scholarship similarly identifies contextual interpretation as one of the most influential developments in contemporary Qur'anic hermeneutics, particularly in responding to increasingly complex social, cultural, and ethical challenges faced by Muslim societies [2], [3], [19].

The comparative analysis further demonstrates that the three scholars are united by a fundamental epistemological commitment to

distinguishing between the universal objectives of the Qur'an and their historically conditioned expressions. Their approaches reject the assumption that every Qur'anic legal formulation should be implemented literally across all historical contexts without considering the circumstances of its revelation. Instead, they argue that the principal task of Qur'anic interpretation is to identify the ethical principles and normative objectives embedded within the text before translating them into contemporary realities. In this respect, contextual interpretation represents a transition from legal-formal interpretation toward value-oriented hermeneutics, where contextual understanding serves not to diminish the authority of revelation but rather to preserve its normative relevance amidst continuous social transformation. Contemporary scholarship likewise suggests that contextual interpretation should be understood as an epistemological reconstruction that integrates textual fidelity, historical awareness, and ethical responsiveness into a coherent interpretive framework [19], [20], [21].

Despite these shared epistemological commitments, the comparative analysis reveals important methodological differences in the way each scholar conceptualises the relationship between revelation, history, and contemporary interpretation. Fazlur Rahman establishes the philosophical foundation of contextual hermeneutics through the Double Movement theory, which reconstructs universal moral principles by moving from the historical context of revelation to present-day application. Abdullah Saeed further develops this foundation by proposing the hierarchy of values, offering a more systematic framework for differentiating permanent ethical values from historically contingent legal formulations. Meanwhile, Sahiron Syamsuddin refines contextual interpretation through the *Ma'nā-cum-Maghzā* approach, integrating historical-semantic analysis with the search for contemporary significance. Rather than representing competing paradigms, these approaches illustrate successive developments in contextual Qur'anic interpretation, in which each scholar expands the interpretive possibilities introduced by his predecessors. Recent studies likewise recognise that contemporary contextual hermeneutics has evolved from broad philosophical reflection toward increasingly operational, interdisciplinary, and linguistically grounded interpretive models [5], [22], [23].

Building upon these findings, this study argues that the epistemological relationship among Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin is best understood as an evolutionary continuum

rather than as three isolated contextual paradigms. Rahman provides the philosophical foundation by emphasising the necessity of connecting the historical context of revelation with the universal moral objectives of the Qur'an. Saeed advances this foundation by developing an operational framework that systematically classifies Qur'anic values according to their normative significance, thereby enhancing the practical application of contextual interpretation in addressing contemporary legal and ethical issues. Sahiron Syamsuddin subsequently enriches this trajectory through the *Ma'nā-cum-Maghzā* approach, which integrates historical semantics with contemporary significance while maintaining close attention to linguistic analysis. Viewed collectively, these approaches demonstrate the progressive maturation of contextual Qur'anic interpretation from a philosophical paradigm into a comprehensive interpretive methodology that incorporates ethical reasoning, historical consciousness, and semantic analysis. Consequently, the contribution of these three scholars should be understood not as competing alternatives but as complementary stages in the ongoing development of contextual Qur'anic hermeneutics. This synthesis provides a broader epistemological framework for understanding how the authority of revelation can be maintained while ensuring its continuing relevance in addressing the social, ethical, and intellectual challenges of contemporary Muslim societies [20], [24].

Table 1. *Comparative Epistemological Foundations of Contextual Qur'anic Interpretation*

Epistemological Aspect	Fazlur Rahman	Abdullah Saeed	Sahiron Syamsuddin	Comparative Findings (This Study)
Primary epistemological orientation	Reconstruction of universal moral principles through historical understanding	Contextual application of Qur'anic values based on normative hierarchy	Integration of historical meaning (<i>ma'nā</i>) and contemporary significance (<i>maghzā</i>)	All three emphasise contextual interpretation while employing different epistemological entry points.
Relationship between text and context	Context serves as the basis for extracting universal ethical principles	Context determines the application of Qur'anic values according to their level of normativity	Context is interpreted through historical semantics before being related to contemporary realities	Context is regarded as an indispensable component of interpretation rather than an external supplement to the text.

View of Qur'anic universality	Universality lies in moral ideals rather than historical legal forms	Universality is reflected in enduring ethical values organised hierarchically	Universality emerges through the dynamic interaction between original meaning and contemporary significance	The three scholars relocate universality from literal formulations to enduring ethical objectives.
Methodological framework	Double Movement Theory	Hierarchy of Values	<i>Ma'nā-cum-Maghzā</i>	Each methodology represents a complementary stage in the evolution of contextual interpretation.
Main analytical emphasis	Moral reconstruction	Ethical classification and contextual application	Historical-semantic interpretation and contextual significance	The methodological focus gradually develops from philosophical reflection to operational and semantic analysis.
Contribution to contemporary Qur'anic studies	Establishes the philosophical foundation of contextual hermeneutics	Systematises contextual interpretation through ethical categorisation	Refines contextual interpretation through semantic and historical analysis	Collectively, the three approaches demonstrate the progressive maturation of contemporary contextual Qur'anic hermeneutics.
Epistemological synthesis	—	—	—	This study argues that the three paradigms should be understood as an evolutionary continuum , where Rahman provides the philosophical

				foundation, Saeed develops the operational framework, and Syamsuddin enriches it through historical-semantic analysis.
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Table 1 demonstrates that although Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin employ different methodological frameworks, they share a common epistemological commitment to preserving the universality of the Qur'an through contextual interpretation. The comparison further indicates that their approaches should be understood as complementary developments within contemporary Qur'anic hermeneutics rather than mutually exclusive interpretive paradigms. This finding provides the basis for examining more specifically how each scholar conceptualises the relationship between text and context, which is discussed in the following section.

2. The Relationship between Text and Context in Contemporary Qur'anic Interpretation

The comparative findings indicate that the relationship between text and context constitutes the central axis of contemporary contextual Qur'anic interpretation. Rather than treating the Qur'an as a self-contained legal text whose meaning is exhausted by its literal formulation, the three scholars regard revelation as a dynamic discourse whose normative significance can only be understood through the interaction between textual meaning, the socio-historical circumstances of revelation, and the realities of contemporary readers. This perspective represents a significant departure from approaches that prioritise textual literalism while simultaneously avoiding unrestricted interpretive relativism. Instead, contextual interpretation seeks to preserve the authority of the Qur'an by distinguishing between historically conditioned expressions and the universal ethical objectives that underlie them. Recent studies similarly conclude that the integration of text and context has become one of the defining characteristics of contemporary Qur'anic hermeneutics and an essential framework for addressing modern social and ethical issues [25], [6].

The comparative analysis demonstrates that although Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin agree that contextual understanding is indispensable for interpreting the Qur'an, they conceptualise the relationship between text and context at different analytical levels. Rahman approaches context primarily as the historical environment in which revelation was first articulated, arguing that interpreters must reconstruct this original setting to derive the universal moral principles embedded within the text. Saeed broadens this perspective by distinguishing between various levels of Qur'anic values, thereby allowing contextual considerations to guide not only the interpretation of historical meaning but also the application of normative teachings within diverse contemporary settings. Sahiron Syamsuddin further extends contextual interpretation by emphasising that understanding the historical meaning (*ma'nā*) should be accompanied by an exploration of its present significance (*maghzā*), enabling the Qur'an to remain responsive to continuously evolving social realities. These differences indicate that contextual interpretation has gradually developed from historical reconstruction toward a more comprehensive framework integrating ethical reasoning, semantic analysis, and contemporary application [24], [5].

The findings also reveal that the principal distinction among the three paradigms lies in the mechanism through which contextualisation is achieved. Rahman's Double Movement theory places primary emphasis on identifying the moral trajectory of Qur'anic revelation by moving from specific historical cases toward universal ethical principles before reapplying them to contemporary circumstances. Saeed addresses this philosophical foundation by introducing the hierarchy of values, which classifies Qur'anic teachings according to their normative authority and provides a more systematic framework for distinguishing immutable ethical values from historically contingent legal formulations. Meanwhile, Sahiron Syamsuddin complements both approaches by demonstrating that contextualisation should begin with a rigorous analysis of the historical meaning (*ma'nā*) before formulating its contemporary significance (*maghzā*), thereby strengthening the interpretive process through semantic analysis while maintaining the dynamic relevance of the Qur'an. Collectively, these findings indicate that contextual interpretation has evolved from a predominantly philosophical model toward increasingly structured, operational, and linguistically grounded interpretive methodologies [20], [2], [22].

The comparative findings ultimately suggest that the relationship between text and context should not be understood merely as a methodological technique for interpreting the Qur'an but rather as the fundamental epistemological principle underpinning contemporary contextual hermeneutics. Across the three paradigms, contextualisation functions as a means of preserving continuity between revelation and changing historical realities without compromising the normative authority of the Qur'an. Their differences therefore lie not in whether context should be considered, but in how contextual engagement is methodologically constructed and epistemologically justified. This finding indicates that contemporary contextual interpretation has progressed beyond the dichotomy between textual literalism and interpretive relativism by proposing integrative models that combine historical reconstruction, ethical reasoning, and semantic analysis within a coherent interpretive framework. Consequently, the relationship between text and context emerges not as a source of tension but as the principal mechanism through which the universal values of the Qur'an remain meaningful across diverse social, cultural, and historical settings. This comparative understanding provides the conceptual foundation for examining more specifically how each scholar operationalises contextual interpretation through distinct interpretive methodologies, which is discussed in the following section [23], [3].

Table 2. *Comparative Analysis of the Relationship between Text and Context*

Analytical Dimension	Fazlur Rahman	Abdullah Saeed	Sahiron Syamsuddin	Comparative Findings (This Study)
Function of the historical context	Reconstructs the socio-historical background to derive universal moral principles.	Determines the contextual applicability of Qur'anic values based on their normative hierarchy.	Explores the historical meaning (<i>ma' nā</i>) as the basis for identifying contemporary significance (<i>maghzā</i>).	Historical context is not an auxiliary element but an integral component of interpretation, although each scholar assigns it a distinct methodological function.
Position of the Qur'anic text	Primary source of universal ethical guidance.	Source of normative values organised according to	Source of historical meaning that continuously generates	The authority of the Qur'an remains unchanged, while

		different levels of authority.	contemporary significance.	contextual analysis functions to actualise rather than replace textual meaning.
Role of context	Means of reconstructing the original moral vision of revelation.	Instrument for determining the contemporary application of Qur'anic teachings.	Medium for linking historical meaning with present social realities.	Context develops from a historical background into an analytical component of the interpretive process.
Interpretive orientation	Historical-ethical reconstruction.	Ethical and value-based contextualisation.	Historical-semantic contextualisation.	Contemporary contextual interpretation demonstrates an increasing methodological sophistication from historical reconstruction to semantic contextualisation.
Methodological emphasis	Double Movement Theory.	Hierarchy of Values.	<i>Ma'nā-cum-Maghzā</i> .	Each approach represents a complementary methodological development rather than a competing interpretive model.
Interpretive outcome	Formulation of universal moral principles.	Context-sensitive application of ethical values.	Contemporary significance grounded in historical meaning.	The three approaches collectively preserve the continuity between revelation and changing historical realities.

Contribution to contextual hermeneutics	Establishes the philosophical basis of contextual interpretation.	Operationalises contextual interpretation through value classification.	Refines contextual interpretation through semantic and historical analysis.	This study concludes that contextual interpretation evolves cumulatively through philosophical, ethical, and semantic refinement, rather than through isolated methodological innovations.
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Table 2 demonstrates that the principal distinction among the three contextual paradigms lies not in their acceptance of historical context but in the methodological function assigned to it. While Rahman primarily employs context to reconstruct universal moral principles, Saeed uses it to operationalise the hierarchy of Qur'anic values, and Syamsuddin integrates historical semantics with contemporary significance. These findings reinforce the argument that contextual interpretation has developed cumulatively through successive methodological refinements rather than through mutually exclusive paradigms.

3. Comparative Analysis of Interpretive Methodologies

The comparative analysis reveals that the methodological distinction among Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin lies primarily in the interpretive procedures through which contextual understanding is constructed. While all three scholars share the objective of maintaining the relevance of the Qur'an across changing historical circumstances, they employ different methodological pathways for connecting the historical context of revelation with contemporary social realities. These findings indicate that contemporary contextual interpretation has developed through a process of methodological refinement rather than methodological replacement, in which each subsequent approach expands the analytical possibilities of earlier contextual paradigms. Consequently, the comparison of these methodologies demonstrates that contextual interpretation has evolved into an increasingly systematic and interdisciplinary framework within contemporary Qur'anic studies [2], [3], [19].

The findings show that Fazlur Rahman's Double Movement theory constitutes the philosophical foundation of contemporary contextual interpretation. The first movement requires interpreters to reconstruct the socio-historical circumstances in which Qur'anic revelation originally emerged in order to identify the universal moral principles underlying particular legal or social directives. The second movement subsequently applies these universal principles to contemporary contexts by considering present-day social realities and emerging ethical challenges. The comparative analysis indicates that this methodology establishes a coherent relationship between historical understanding and normative application, thereby providing an interpretive model that seeks to preserve both the authority and continuing relevance of the Qur'an. Within the findings of this study, Rahman's contribution primarily lies in establishing contextual interpretation as a systematic hermeneutical process rather than a purely literal reading of the text [26], [27].

The analysis further demonstrates that Abdullah Saeed develops contextual interpretation through a more operational methodological framework. Rather than focusing primarily on reconstructing the historical context of revelation, Saeed introduces the hierarchy of values as a mechanism for classifying Qur'anic teachings according to their normative significance. This methodological structure enables interpreters to distinguish between universal ethical principles and context-dependent legal provisions before determining their applicability within contemporary society. The findings suggest that Saeed's framework provides a more explicit procedure for contextual decision-making by integrating ethical prioritisation into the interpretive process. Compared with Rahman's model, the hierarchy of values offers a more systematic analytical structure for translating universal Qur'anic values into practical responses to contemporary social issues [5], [22].

The comparative findings also indicate that Sahiron Syamsuddin refines contextual interpretation by integrating historical semantics with contemporary significance through the *Ma'nā-cum-Maghzā* approach. This methodology begins with a comprehensive examination of the historical meaning (*ma'nā*) of the Qur'anic text using linguistic, historical, and socio-cultural analysis before proceeding to identify its present significance (*maghzā*). Unlike approaches that move directly from historical context to contemporary application, Syamsuddin emphasises semantic continuity as the principal bridge connecting revelation with changing historical realities. The findings therefore demonstrate that the *Ma'nā-cum-Maghzā* approach strengthens contextual interpretation by ensuring that

contemporary application remains firmly grounded in the historical meaning of the text while remaining responsive to current social developments [8], [23].

Viewed comparatively, the three methodological paradigms illustrate a progressive development of contextual Qur'anic interpretation. Rahman establishes the philosophical foundation through historical reconstruction and moral universalisation, Saeed develops a more operational framework through the hierarchy of values, and Syamsuddin enriches contextual interpretation by integrating historical semantics with contemporary significance. The comparison indicates that these methodological differences should not be interpreted as competing alternatives but rather as complementary developments that collectively expand the analytical capacity of contextual Qur'anic interpretation. This cumulative pattern demonstrates that contemporary contextual hermeneutics has become increasingly interdisciplinary by incorporating historical analysis, ethical reasoning, linguistic interpretation, and contextual application within a coherent methodological framework [19], [24].

The overall findings suggest that the evolution of contextual interpretive methodologies reflects a broader transformation in contemporary Qur'anic studies. Rather than limiting interpretation to either textual literalism or unrestricted contextual adaptation, the three paradigms collectively provide methodological procedures for maintaining the continuity between the normative authority of revelation and the changing realities of Muslim societies. This comparative understanding establishes the methodological basis for evaluating the broader theoretical and practical contributions of contextual interpretation to contemporary Qur'anic studies, which are examined in the subsequent discussion.

Table 3. *Comparative Analysis of Interpretive Methodologies*

Analytical Dimension	Fazlur Rahman	Abdullah Saeed	Sahiron Syamsuddin	Comparative Findings (This Study)
Primary methodological framework	Double Movement	Hierarchy of Values	<i>Ma'nā-cum-Maghzā</i>	Three complementary contextual methodologies

Starting point of interpretation	Historical reconstruction	Classification of Qur'anic values	Historical meaning (<i>ma'nā</i>)	Different methodological entry points
Analytical focus	Universal moral principles	Normative hierarchy	Historical semantics	Progressive methodological refinement
Mechanism of contextualisation	Universalisation and reapplication	Ethical prioritisation	Historical meaning → contemporary significance	Increasing methodological complexity
Contemporary application	Reconstruction of moral principles	Context-sensitive application	Contextual significance (<i>maghzā</i>)	Diverse strategies with a shared objective
Principal contribution	Philosophical foundation	Operational framework	Semantic refinement	Cumulative methodological development

Table 3 summarises the principal methodological characteristics identified through the comparative analysis. Although the three scholars employ different interpretive procedures, the comparison demonstrates a common commitment to preserving the relevance of the Qur'an through contextual interpretation. The findings further indicate that the methodological differences concern the operationalisation of contextualisation rather than its underlying epistemological foundation. Accordingly, the three approaches should be understood as complementary methodological developments that collectively strengthen the analytical capacity of contemporary Qur'anic interpretation.

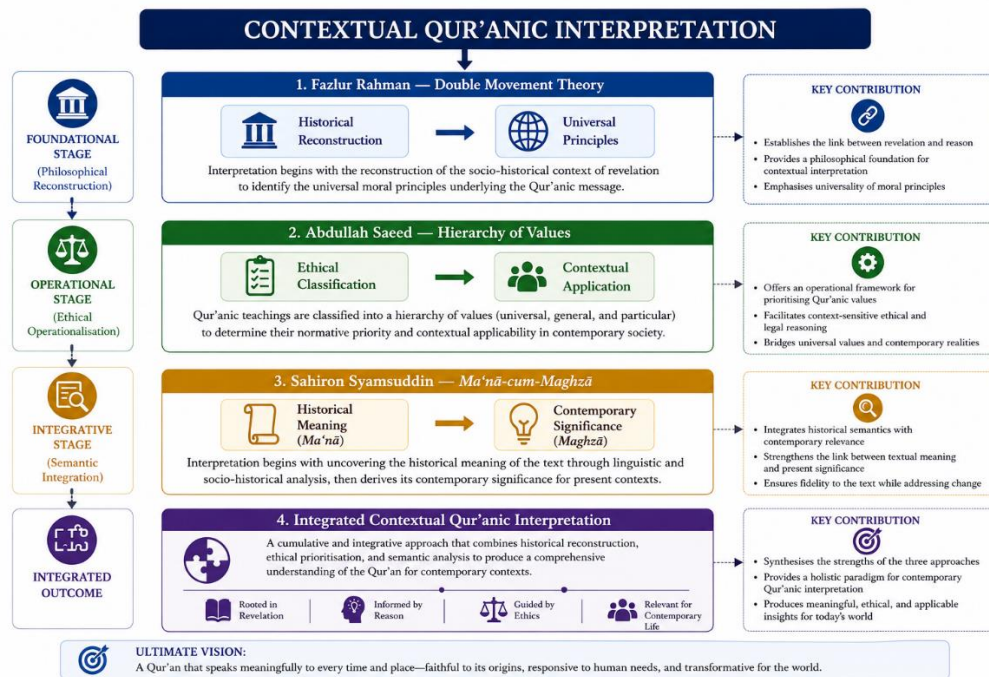


Figure 1. *Evolutionary Development of Contemporary Contextual Qur'anic Interpretation*

Figure 1 illustrates the evolutionary development of contemporary contextual Qur'anic interpretation identified through the comparative analysis undertaken in this study. The figure shows that the contextual paradigms developed by Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin represent successive methodological developments rather than isolated interpretive approaches. Rahman's Double Movement theory establishes the philosophical foundation through historical reconstruction and the identification of universal moral principles. Saeed subsequently develops this framework by introducing the hierarchy of values as a more operational mechanism for determining the contextual applicability of Qur'anic teachings. Syamsuddin further extends contextual interpretation through the *Ma'nā-cum-Maghzā* approach, which connects historical meaning with contemporary significance. As illustrated in Figure 1, the comparative analysis identifies a cumulative progression from philosophical reconstruction, to ethical operationalisation, and finally to historical-semantic integration in the development of contemporary contextual Qur'anic interpretation.

Discussion

1. Contextual Interpretation as an Epistemological Transformation

The findings of this study indicate that contextual interpretation represents an epistemological transformation within contemporary Qur'anic studies rather than merely an alternative method of exegesis. The comparative analysis demonstrates that although Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin employ different interpretive procedures, they share a common epistemological commitment: the universality of the Qur'an can only be maintained through a dynamic interaction between the revealed text, its historical context, and the changing realities of human society. This shared commitment signifies a paradigmatic shift from approaches that primarily emphasise literal textual meaning toward an interpretive framework integrating historical awareness, ethical reasoning, semantic analysis, and contextual application while preserving the normative authority of revelation. Such findings reaffirm that contextual interpretation is not intended to relativise the Qur'an but to ensure its continuing relevance in responding to contemporary social transformation [8], [6], [7].

This interpretation is consistent with recent developments in contemporary Qur'anic hermeneutics. Safa, Ichwan, and Salisu argue that contextual interpretation enables the Qur'an to engage constructively with issues such as religious freedom, plural societies, and contemporary human rights discourse without compromising its theological authority [24]. Similarly, Faritzi and Ramadhan contend that the increasing dialogue between classical *tafsir* and modern hermeneutics reflects an epistemological evolution rather than a methodological rupture, in which historical, linguistic, and ethical analyses complement rather than replace the classical exegetical tradition [28]. Saputra and Kurniawan further observe that recent developments in contextual interpretation have shifted Qur'anic studies toward a more socially responsive paradigm capable of addressing increasingly complex societal issues [29]. Collectively, these studies reinforce the present finding that contextual interpretation should be understood as a process of methodological expansion rather than a departure from the classical tradition.

The comparative findings further demonstrate that this epistemological transformation develops progressively through the intellectual contributions of the three scholars examined in this study. Rahman's Double Movement theory establishes the philosophical foundation by emphasising historical reconstruction as the basis for

identifying the universal moral objectives of revelation [26]. Building upon this foundation, Saeed develops a more systematic methodological framework through the hierarchy of values, enabling interpreters to distinguish between universal ethical teachings and historically contingent legal rulings [30]. Syamsuddin subsequently refines contextual interpretation through the *Ma'nā-cum-Maghzā* approach by integrating semantic analysis with historical investigation in order to connect the original meaning of the Qur'anic discourse with its contemporary significance [8]. Rather than representing competing methodologies, these paradigms illustrate successive stages in the evolution of contextual interpretation, a tendency likewise identified in recent studies on contemporary Qur'anic hermeneutics [27].

Compared with previous studies, the present research offers a broader epistemological reconstruction of contemporary contextual interpretation. Existing literature has predominantly examined Rahman, Saeed, and Syamsuddin independently or has limited comparison to methodological descriptions without exploring the intellectual continuity among their approaches. By reconstructing these paradigms within a single comparative framework, this study demonstrates that contextual interpretation has evolved through cumulative methodological refinement—from philosophical reconstruction, ethical operationalisation, and historical-semantic integration toward a comprehensive contextual hermeneutics. This synthesis contributes to contemporary Qur'anic studies by providing a more integrated understanding of contextual interpretation as an interconnected epistemological tradition capable of maintaining the universality of the Qur'an while responding effectively to contemporary intellectual and social challenges [5], [24], [28].

2. Evolution of Contemporary Contextual Hermeneutics

The comparative analysis undertaken in this study further reveals that contemporary contextual hermeneutics has developed through a gradual process of methodological evolution rather than through isolated theoretical innovations. Although Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin formulate distinct interpretive procedures, their approaches collectively represent an intellectual trajectory characterised by continuity, refinement, and methodological expansion. This evolutionary perspective suggests that contextual interpretation has matured through continuous dialogue among contemporary Muslim scholars seeking to reconcile the historical particularity of Qur'anic revelation with its universal ethical objectives [27], [29].

The first stage of this development is represented by Fazlur Rahman's Double Movement theory. Rahman's principal contribution lies in redefining the relationship between history and revelation by proposing that interpreters should first reconstruct the socio-historical circumstances surrounding Qur'anic revelation before deriving its universal moral principles and subsequently applying these principles to contemporary realities [26]. Rather than treating legal formulations as immutable in every circumstance, Rahman argues that the ethical objectives underlying revelation constitute the enduring normative core of the Qur'an. Recent scholarship recognises this contribution as one of the most influential foundations of modern contextual interpretation because it provides a coherent philosophical framework linking historical understanding with ethical application [27].

Abdullah Saeed extends this intellectual trajectory by transforming Rahman's philosophical framework into a more operational methodology. Through the hierarchy of values, Saeed develops a systematic procedure for classifying Qur'anic teachings according to their normative significance, thereby enabling interpreters to differentiate between universal ethical values and context-dependent legal regulations. This methodological refinement makes contextual interpretation more practical when addressing contemporary issues that require careful ethical evaluation. As Barir demonstrates, Saeed's contribution is particularly significant because it provides clearer analytical criteria for determining the continuing relevance of Qur'anic guidance in diverse historical and cultural settings [5].

The third stage is represented by Sahiron Syamsuddin's *Ma'nā-cum-Maghzā* approach, which further strengthens contextual interpretation through historical-semantic analysis. Unlike earlier contextual models that primarily emphasise historical reconstruction or ethical classification, Syamsuddin argues that interpreters must first establish the historical meaning (*ma'nā*) of the Qur'anic discourse before formulating its contemporary significance (*maghzā*). This approach integrates linguistic development, semantic analysis, and socio-historical investigation into a coherent interpretive framework, ensuring that contextual application remains firmly connected to the communicative intent of the Qur'anic text while remaining responsive to contemporary social realities [8].

Taken together, these findings demonstrate that the evolution of contextual hermeneutics reflects methodological continuity rather than theoretical discontinuity. Rahman provides the philosophical foundation

through historical reconstruction, Saeed develops its ethical-operational dimension through the hierarchy of values, and Syamsuddin refines contextual interpretation through historical semantics and contemporary significance. Instead of functioning as competing interpretive schools, these approaches collectively illustrate the progressive maturation of contextual Qur'anic interpretation into an integrated methodological tradition. This reconstruction extends previous comparative studies by demonstrating that contemporary contextual hermeneutics has evolved cumulatively through the interaction of philosophical reflection, ethical reasoning, semantic inquiry, and contextual application [5], [24].

The evolutionary perspective proposed in this study also indicates that contemporary Qur'anic hermeneutics has become increasingly interdisciplinary. Historical inquiry, ethics, linguistics, semantics, and social analysis are no longer treated as separate methodological alternatives but as complementary dimensions within a comprehensive interpretive framework [27], [28], [29]. Consequently, the future development of contextual interpretation depends not upon abandoning the classical exegetical tradition but upon strengthening interdisciplinary dialogue capable of preserving the normative authority of the Qur'an while responding effectively to the increasingly complex realities of contemporary Muslim societies.

3. Theoretical Contributions of This Study

The present study offers several theoretical contributions to the advancement of contemporary Qur'anic studies, particularly in the field of contextual interpretation. Previous scholarship has made significant progress in explaining the interpretive methodologies of Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin individually. Studies by Safa, Ichwan, and Salisu emphasize the role of contextual hermeneutics in responding to religious freedom and plural societies [24], while Faritzi and Ramadhan demonstrate the growing convergence between classical *tafsīr* and contemporary hermeneutics [28]. Likewise, Saputra and Kurniawan argue that contextual interpretation has become one of the dominant paradigms in modern Qur'anic studies because of its ability to bridge scriptural authority and contemporary realities [29]. Nevertheless, most previous studies remain descriptive, concentrating on individual methodological characteristics rather than reconstructing the epistemological continuity linking these three influential scholars.

The findings of this study provide a broader theoretical perspective by demonstrating that the contextual paradigms proposed by Rahman,

Saeed, and Syamsuddin represent successive stages within a single intellectual trajectory. Rahman's Double Movement theory establishes the philosophical foundation through historical reconstruction and the formulation of universal ethical principles [26]. Saeed subsequently operationalises this philosophical framework through the hierarchy of values, providing methodological criteria for distinguishing universal Qur'anic values from historically contingent legal rulings [5]. Syamsuddin further strengthens contextual interpretation by integrating semantic analysis with historical inquiry through the *Ma'nā-cum-Maghzā* approach, thereby linking the original meaning of the Qur'anic discourse with its contemporary significance [8]. Rather than functioning as competing approaches, these paradigms collectively demonstrate the cumulative evolution of contextual hermeneutics through philosophical, ethical, and semantic refinement.

A second theoretical contribution concerns the integration of three analytical dimensions that have frequently been discussed separately within contemporary Qur'anic scholarship. Existing studies often emphasise historical reconstruction, ethical reasoning, or semantic analysis independently according to the methodological orientation of particular scholars. The comparative synthesis developed in this article demonstrates that these dimensions should instead be understood as complementary components of a comprehensive interpretive framework. Historical reconstruction explains the original circumstances of revelation, ethical reasoning identifies the universal objectives of the Qur'an, and semantic analysis ensures that contextual interpretation remains firmly connected to the linguistic structure of the Qur'anic text [31]. Such integration contributes to the continuing development of contextual hermeneutics as an interdisciplinary field of inquiry.

Finally, this study contributes to ongoing debates regarding the epistemological status of contextual interpretation within Islamic scholarship. Critics frequently associate contextual interpretation with excessive interpretive flexibility that may weaken the authority of revelation. The comparative findings presented here challenge this assumption by demonstrating that contextual interpretation seeks not to relativise the Qur'an but to preserve its universality through historically informed, ethically grounded, and linguistically responsible interpretation [8], [6], [30]. Accordingly, the comparative framework proposed in this study provides an epistemological model that may serve as a foundation for future theoretical developments in contextual Qur'anic interpretation and comparative hermeneutics.

4. Practical Implications for Contemporary Qur'anic Studies

Beyond its theoretical contribution, the findings of this study also provide several practical implications for the future development of contemporary Qur'anic studies. The comparative reconstruction of the contextual paradigms developed by Rahman, Saeed, and Syamsuddin demonstrates that contextual interpretation offers a comprehensive methodological framework capable of responding to social transformation while preserving the normative authority of the Qur'an. Recent scholarship increasingly recognises that contemporary Muslim societies require interpretive approaches capable of integrating fidelity to revelation with responsiveness to rapidly changing historical realities, including technological development, environmental challenges, and global social change [9], [32], [33]. The integrated framework developed in this study supports this objective by combining historical analysis, ethical reasoning, and semantic interpretation into a coherent methodological process.

The findings also have important implications for teaching and curriculum development within Islamic higher education. Contemporary courses on *tafsīr*, Qur'anic hermeneutics, and Islamic thought frequently introduce Rahman, Saeed, and Syamsuddin as independent scholars without sufficiently explaining the intellectual continuity connecting their methodologies. The comparative model proposed in this study provides an alternative pedagogical framework by presenting these scholars as successive stages in the evolution of contextual hermeneutics [31]. Such an approach enables students and researchers to understand contextual interpretation not merely as a collection of separate methods but as an integrated intellectual tradition that has developed progressively in response to contemporary interpretive challenges.

Furthermore, the integrated contextual framework reconstructed in this study offers practical guidance for interpreting Qur'anic teachings in relation to emerging contemporary issues. Recent literature has increasingly applied contextual approaches to discussions of religious pluralism, human rights, environmental sustainability, gender justice, bioethics, digital communication, financial technology, and artificial intelligence [34]. These issues require interpretive methodologies capable of balancing historical understanding with contemporary ethical evaluation. The comparative findings indicate that combining Rahman's historical reconstruction, Saeed's hierarchy of values, and Syamsuddin's historical-semantic approach provides a balanced methodological foundation for developing contextually relevant interpretations while

remaining faithful to the normative principles of revelation [35], [36], [37], [38].

Another practical implication relates to the promotion of Islamic moderation (*wasatiyyah*) through academically rigorous Qur'anic interpretation. Rather than encouraging rigid literalism or unrestricted interpretive relativism, the contextual paradigms examined in this study promote an interpretive model that balances textual fidelity, historical consciousness, ethical reflection, and social responsibility [39], [40], [41]. Such a balanced approach is particularly important within increasingly pluralistic societies, where Qur'anic interpretation is expected to contribute constructively to peaceful coexistence, social justice, intercultural dialogue, and responsible public engagement. In this respect, contextual interpretation functions not merely as an exegetical method but also as an intellectual strategy for strengthening the continuing relevance of the Qur'an in addressing contemporary civilisational challenges.

5. Limitations and Future Research

Despite the contributions of this study, several limitations should be acknowledged. First, the comparative analysis focuses exclusively on the contextual paradigms developed by Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin. Although these scholars represent major figures in contemporary contextual hermeneutics, they do not encompass the full diversity of interpretive approaches that have emerged in modern Qur'anic studies, including maqāṣid-oriented interpretation, feminist exegesis, liberation hermeneutics, and interdisciplinary Qur'anic studies [27], [33], [37]. Consequently, the epistemological reconstruction proposed in this article should be regarded as one important trajectory within the broader development of contemporary Qur'anic interpretation.

Second, this study adopts a qualitative library-based approach emphasising epistemological comparison rather than empirical application. While this methodology enables an in-depth reconstruction of theoretical developments, it does not examine how the proposed comparative framework performs when applied to specific Qur'anic passages or contemporary legal and ethical issues. Future research should therefore investigate the practical implementation of this integrated framework through thematic studies addressing environmental ethics, artificial intelligence, gender relations, religious pluralism, financial technology, biomedical ethics, or sustainable development [5], [23], [32]. Such studies would provide stronger empirical evidence regarding the

applicability of contextual interpretation within contemporary Muslim societies.

A further limitation concerns the scope of the literature analysed. Although the present study incorporates recent national and international publications together with the primary works of the three scholars, future comparative studies may expand this framework by engaging additional contemporary Muslim thinkers such as Mohammed Arkoun, Nasr Hamid Abu Zayd, Amina Wadud, Khaled Abou El Fadl, or Jasser Auda. Such comparisons would enrich the intellectual landscape of contextual Qur'anic hermeneutics and provide a more comprehensive understanding of its methodological diversity [26], [28], [42], [43].

Finally, the findings of this study indicate that the future development of contextual Qur'anic interpretation will increasingly depend upon interdisciplinary collaboration involving Qur'anic studies, linguistics, ethics, legal theory, sociology, anthropology, digital humanities, and artificial intelligence. Rather than diminishing the authority of revelation, such interdisciplinary engagement has the potential to strengthen the capacity of Qur'anic interpretation to respond to increasingly complex intellectual, moral, and societal challenges. Accordingly, the comparative framework proposed in this article should be regarded not as the final formulation of contextual hermeneutics but as a conceptual foundation for future research aimed at advancing Qur'anic studies that remain historically informed, ethically grounded, methodologically rigorous, and socially responsive [20].

Conclusion

This study has demonstrated that contemporary contextual Qur'anic interpretation should be understood not merely as a collection of independent interpretive methodologies but as an evolving epistemological tradition that seeks to preserve the universality and continuing relevance of the Qur'an in changing historical contexts. Through a comparative analysis of the contextual paradigms developed by Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin, the study shows that these scholars share a common epistemological commitment to integrating textual fidelity, historical awareness, and contemporary social realities while differing in their respective methodological emphases.

The findings reveal that the three paradigms represent successive stages in the development of contemporary contextual hermeneutics rather than competing approaches to Qur'anic interpretation. Rahman's Double Movement theory establishes the philosophical foundation through historical reconstruction

and the formulation of universal moral principles. Building upon this foundation, Saeed develops a more systematic methodological framework through the hierarchy of values, enabling interpreters to distinguish between universal ethical teachings and historically contingent legal applications. Syamsuddin further refines this trajectory through the *Ma'nā-cum-Maghzā* approach, which integrates historical semantics with the search for contemporary significance. Collectively, these approaches demonstrate that contextual interpretation has evolved through philosophical, ethical, and semantic refinement, thereby strengthening rather than diminishing the normative authority of the Qur'an.

This study also identifies a significant epistemological convergence among the three scholars. Although they employ different interpretive procedures, all regard the relationship between text and context as dynamic and complementary. The comparative analysis indicates that effective contextual interpretation depends upon balancing three interrelated dimensions: historical reconstruction to understand the original circumstances of revelation, ethical reasoning to identify the universal objectives of the Qur'an, and semantic analysis to preserve the linguistic integrity of the Qur'anic discourse. This integrated framework enables contextual interpretation to respond to contemporary issues without sacrificing the authority of revelation or the continuity of the classical exegetical tradition.

The principal contribution of this article lies in reconstructing the intellectual continuity that connects the contextual paradigms of Rahman, Saeed, and Syamsuddin. Whereas previous studies have generally examined these scholars independently or focused primarily on methodological description, this study demonstrates that their approaches collectively constitute an interconnected tradition of contemporary contextual Qur'anic hermeneutics. By proposing an integrated comparative framework, this research contributes to ongoing discussions concerning the epistemological development of contextual interpretation and provides a more comprehensive understanding of its methodological evolution within contemporary Qur'anic studies.

Beyond its theoretical contribution, the comparative framework developed in this study also offers practical implications for Qur'anic scholarship, Islamic higher education, and contemporary Islamic thought. The integration of historical reconstruction, ethical reasoning, and semantic analysis provides a balanced methodological reference for addressing emerging issues such as religious pluralism, environmental ethics, bioethics, digital transformation, artificial intelligence, and other contemporary social challenges. Accordingly, contextual interpretation should be regarded not as an alternative to the classical exegetical tradition but as one of its contemporary methodological

developments that enables the Qur'an to remain a living, authoritative, and socially relevant source of guidance.

Finally, the findings of this study suggest that the future development of contextual Qur'anic studies will increasingly depend upon interdisciplinary collaboration involving Qur'anic hermeneutics, linguistics, ethics, legal theory, and the social sciences. Future research is therefore encouraged to extend the comparative framework proposed in this article by examining additional contemporary Muslim thinkers and by applying contextual paradigms to specific thematic issues and practical case studies. Such efforts will further strengthen the theoretical foundations and practical relevance of contextual Qur'anic interpretation in responding constructively to the complex realities of the contemporary world.

Recommendations

Based on the findings of this study, several recommendations may be proposed for the future development of contemporary Qur'anic studies. First, future research should further develop the integrated comparative framework reconstructed in this article by examining how the contextual paradigms of Fazlur Rahman, Abdullah Saeed, and Sahiron Syamsuddin may be applied collectively to specific contemporary issues. Comparative applications to themes such as environmental ethics, artificial intelligence, digital communication, bioethics, gender, financial technology, religious pluralism, and human rights would provide stronger empirical evidence regarding the practical effectiveness of contextual interpretation in addressing emerging social challenges.

Second, future comparative studies should broaden the scope of contemporary contextual hermeneutics by incorporating additional influential Muslim scholars from diverse intellectual traditions, including Mohammed Arkoun, Nasr Hamid Abu Zayd, Amina Wadud, Khaled Abou El Fadl, Jasser Auda, and other contemporary thinkers. Expanding the comparative framework beyond the three scholars examined in this article would contribute to a more comprehensive understanding of the epistemological diversity and methodological development of contemporary Qur'anic interpretation.

Third, interdisciplinary collaboration should become an important direction for future Qur'anic studies. Integrating contextual interpretation with disciplines such as linguistics, philosophy, sociology, anthropology, legal theory, digital humanities, and computational text analysis would enrich both the theoretical foundation and practical application of contemporary Qur'anic hermeneutics. Such interdisciplinary engagement is increasingly necessary for addressing complex global issues while maintaining the normative authority and ethical vision of the Qur'an.

Finally, the integrated contextual framework proposed in this study may serve as a valuable reference for curriculum development and research within Islamic higher education. Rather than presenting contextual approaches as separate methodological models, educational institutions are encouraged to introduce them as successive stages in the evolution of contemporary contextual hermeneutics. Such an approach is expected to strengthen students' critical thinking, historical awareness, ethical reasoning, and interpretive competence, thereby contributing to the development of Qur'anic scholarship that remains academically rigorous, socially responsive, and relevant to the needs of contemporary Muslim societies.

Author Contributions

Umar Alwatasi: Conceptualization, Methodology, Writing, original draft, Writing, review & editing, Supervision, Project administration.
Nurdin Mahendra: Investigation, Data curation, Methodology, Writing, review & editing.

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Conflict of Interest

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