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Tahlili cum Maudhū'i Paradigm in Tafsir Tanwir Muhammadiyah: Methodological Integration in Contemporary Qur'anic Interpretation

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Abstract

Purpose – This study examines the emergence of Tafsir Tanwir Muhammadiyah within the development of contemporary Qur'anic exegesis in Indonesia, particularly as a response to the need for an interpretive methodology that reconciles textual fidelity with contextual relevance. It aims to analyze the integrative tahlili-cum-mawḍū'i paradigm employed in Tafsir Tanwir, focusing on its conceptual foundations, methodological structure, and contributions to contemporary Qur'anic studies. **Design/methodology/approach** – This study adopts a qualitative library-based research design using descriptive-analytical methods. Primary data are drawn from Tafsir Tanwir Muhammadiyah, while secondary sources include classical and modern tafsir literature and recent scholarly works on Qur'anic interpretation. The analysis examines the interpretive framework, methodological integration, and epistemological foundations underlying the tahlili-cum-mawḍū'i approach. **Findings** – The findings reveal that Tafsir Tanwir successfully synthesizes the sequential textual analysis of the tahlili method with the thematic and problem-oriented orientation of the mawḍū'i method, producing an interpretive model that is systematic, comprehensive, and contextually responsive. This methodological integration is reinforced by the combined application of bayānī, burhānī, and 'irfānī epistemologies, enabling the interpretation to preserve textual authority while engaging contemporary scientific knowledge and social realities. As a result, the paradigm offers a balanced approach that bridges classical exegetical traditions with modern intellectual and societal concerns. **Research implications/limitations** – The study is limited to the methodological analysis of Tafsir Tanwir and does not evaluate its practical implementation across specific thematic issues. Future studies may compare this paradigm with other contemporary Indonesian or global Qur'anic interpretive models and assess its application in addressing contemporary socio-religious challenges. **Originality/value** – This study contributes to contemporary Qur'anic hermeneutics by conceptualizing the tahlili-cum-mawḍū'i paradigm as an innovative integrative methodology rather than a simple combination of two interpretive methods. It demonstrates how Tafsir Tanwir advances a holistic, epistemologically grounded model that enhances the practical relevance of the Qur'an in responding to modern social, ethical, and intellectual challenges.

Keywords: Tafsir Tanwir; Tahlili Method; Maudhū'i (Thematic) Method; Integrative Interpretation; Contemporary Qur'an Interpretation.

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Introduction

Tafsir is one of the most important disciplines in the Islamic tradition. This knowledge aims to understand and explain the meaning of the Qur'an, a holy book that is believed to be the revelation of Allah Ta'ala to the Prophet Muhammad (*PBUH*). The process of interpreting the Qur'an is not only to explain the text, but also to understand the context, *asbabun nuzul*, and the application of the teachings of the Qur'an in daily life (Amin, 2025).

Efforts to interpret the Qur'an continue to this day. In its development, the methodological reconstruction of interpretation from time to time is greatly influenced by the situation and conditions around *mufasir*, so that the method will also continue to develop and move as long as the science itself is still alive because human culture is still rolling. In addition, there is modernization that has an impact on the Islamic world by producing more productive Islamic thinkers, to respond to the sensitivities of modern Muslim society. It also gives rise to the articulation of religious teachings that are sensitive to current issues and makes the Qur'an the main reference and discourse on Islamic religious reform ideas (Muallifah & Khodijah Samosir, 2022).

Contemporary interpretations come by positioning the Qur'an as a preface with contextual nuances and oriented towards the spirit of the Qur'an as well as scientific, critical, and more. The urgency of this contemporary interpretation is that the Qur'an *is the shalih li kulli era wa makan* which aims to ensure that the Qur'an is not abandoned, through dialogue with every generation throughout the ages because the Qur'an is a moral guide in dealing with any developments in the modern-contemporary era. This happens because each era has different levels of problems and needs, while the Qur'an has the nature *of salih li kulli zaman wa makan* (Muallifah & Khodijah Samosir, 2022).

A literature review shows that the study of contemporary interpretation moves from textual reading to historical, contextual, and methodological approaches that integrate texts, contexts, and people's problems. Fazlur Rahman emphasized the connection of the historical context of verse with the moral needs of modern society through the *theory of double movement* (Rahman, 1982), Abdullah Saeed developed a contextual interpretation based on social, cultural, and historical reality (Saeed, 2006).

Tafsir Tanwir Muhammadiyah can be understood as an institutional interpretation born from the tradition of Muhammadiyah *tajdid* through the *tahlili cum maudhū'ī paradigm*, which is the integration between detailed verse analysis and thematic discussion of actual issues. Although *Tanwir's Tafsir* is modern and contextual, he still maintains a certain distance from an overly liberal or deconstructive approach to interpretation. In other words, the reforms carried

out remain within the corridor of Islamic epistemology which is considered authoritative by Muhammadiyah. *Tanwir Tafsir* as part of the development of contemporary interpretation that is systematic, contextual, and responsive to the needs of modern people.

Tafsir at-Tanwir is a tafsir compiled collectively from various Muhammadiyah experts, so it can be called at-Tanwi is the official tafsir of Muhammadiyah. The objectives of writing at-Tanwir are: 1. To provide the reading of the interpretation of the Qur'an within the framework of the mission of Muhammad's da'wah as a da'wah movement of amar ma'ruf nahi mungkar, 2. To fulfill the aspirations of Muhammadiyah residents who want readings that are compiled collectively by scholars, scholars and Muhammadiyah figures, 3. To utilize the symbiotic capital of the ummah that can be explored from the guidelines of the holy book of the Qur'an in order to awaken the ethos of the ummah and build a progressive Islamic civilization (Rhain et al., 2022).

At-Tanwir has several differences when compared to several other interpretations, both contemporary and classical interpretations. Tafsir at-Tanwir uses the method of classifying several verses that are still related and then discussed. This makes it easier for readers to understand the interpretation of verses that are still interrelated and arranged systematically in a theme according to the content of the verse (Rhain et al., 2022).

This study contributed originally in formulating the *tahlili cum maudhū'ī* paradigm as a methodological integration model in the *Tafsir At-Tanwir* Muhammadiyah. If previously *Tafsir At-Tanwir* was more often understood as an institutional interpretation that combines *tahlili* and *maudhū'ī* methods as well as bayani, burhani, and irfani approaches (Rhain, A., AN, A. N., & Setiawan, B. A., 2022), this study confirms that the integration is not just technical interpretation. *Tahlili cum maudhū'ī* is understood as a paradigm of tafsir work that connects the reading of the sequence based on the order of the mushaf with the grouping of themes relevant to social, scientific, and contemporary civilization issues. Thus, the integration of methods in *Tafsir At-Tanwir* forms an epistemological framework that is responsive, systematic, and oriented towards the enlightenment of the ummah (Basri, M. R., Nahar, M. H., & Bariqi, S., 2024).

This paradigm differs from other integrative approaches because it maintains the continuity of verse analysis according to the structure of the mushaf, while grouping verses that have meanings related to certain themes (Rhain et al., 2022). This pattern makes the interpretation still based on the structure of the Qur'anic text, but is able to answer the needs of modern society. His scientific contribution lies in the reading of *tahlili cum maudhū'ī* as a paradigm of interpretation, strengthening the institutional interpretation model that

integrates scientific authority, social context, and the mission of Progressive Islam (Compilation Team of the Tarjih and Tajdid Council of Muhammadiyah Central Government, 2016).

In this study, the author tries to explain the discussion related to the tahlili tafsir method combined with the maudhu'i method in a review of the background of appearance, interpretation patterns, characteristics, and implications of the tahlili cum maudhu'i paradigm and its contribution to the development of tafsir in Indonesia.

Method

This study uses a descriptive qualitative approach with a type of literature research. This approach was chosen because the study focuses on the analysis of concepts, characteristics, and possible integration between tahlili tafsir and maudhū'i tafsir through written sources. Literature research is carried out by examining books, books of interpretation, journal articles, and scientific works relevant to the research theme (Lim, W. M., Kumar, S., & Ali, F, 2022). A qualitative approach is used to understand the meanings, thought patterns, and conceptual relationships found in these sources in depth (Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S, 2023).

The research data was selected purposively based on its suitability with the focus of the study. The sources used include the main literature on tahlili tafsir methods, maudhū'i tafsir, Qur'anic interpretation methodologies, as well as previous research that discusses analytical and thematic approaches in tafsir. The criteria for selecting sources include relevance to the theme, the author's authority in the field of interpretation or research methodology, the academic quality of the publisher or journal, and the completeness of the conceptual description.

Data analysis was carried out using document analysis techniques and content analysis. Document analysis is used to identify important information from written sources, while content analysis is used to interpret meanings, categories, and patterns of ideas that appear in the literature (Krippendorff, K., 2018). The analysis procedure is carried out through critical reading, recording of key concepts, grouping data based on themes, comparison of views between sources, and compiling conceptual synthesis. The themes analyzed include the meaning of tahlili tafsir, the meaning of maudhū'i interpretation, the work steps of each method, advantages, limitations, and opportunities for integration of both.

The criteria for integrating the tahlili and maudhū'i approaches are determined based on the combination of detailed explanations of verses and

systematic discussion of themes. The tahlili approach is identified through interpretation that follows the order of the verses, explaining the meaning of the words, the relationship between the verses, the cause of the descent of the verse, linguistic aspects, laws, and the content of the meaning. The maudhū'i approach is identified through the collection of verses that have a common theme, the grouping of meanings, the arrangement of relationships between verses, and the drawing of thematic conclusions (Ash-Shiddiq, H. A., Rahmi, Y., & Zulaiha, E., 2025). Findings and conclusions are obtained through data reduction, data presentation, and drawing conclusions based on a consistent pattern of analyzed scientific sources.

Results and Discussion

The emergence of *Tafsir Tanwir* Muhammadiyah cannot be understood in part as a project of writing tafsir alone, but must be placed within the grand framework of the intellectual dynamics of modern Islam in Indonesia, especially in the tradition of *tajdid* (renewal) of Muhammadiyah. Since its establishment in 1912, Muhammadiyah has developed a religious style that is oriented towards the purification of the faith and the rationalization of religious understanding. In this context, the Qur'an is not only positioned as a sacred normative text, but also as a source of inspiration that must continue to be actualized in answering social problems that continue to develop.

A number of studies show that one of the main characteristics of the Muhammadiyah movement is its efforts to bridge the normativity of the text and the historicity of the context. In other words, Muhammadiyah does not stop at the literal reading of the Qur'an, but strives to present contextual and applicative meanings. This is where the need for systematic, authoritative, and relevant interpretive works becomes even more urgent, especially in the midst of the complexity of modern Muslim societies faced with issues such as modernity, globalization, and socio-religious crises.

In this perspective, the preparation of *Tafsir Tanwir* can be seen as a form of institutionalization of Muhammadiyah's collective ijtihad which emphasizes that this tafsir is designed with three main orientations. First, as an official reference that represents the vision of Muhammad's da'wah as an amar ma'ruf nahi munkar movement. That is, this interpretation is not ideologically neutral, but consciously directed to strengthen the mission of social transformation based on the values of the Qur'an. Second, as an answer to the internal needs of Muhammadiyah citizens for interpretations compiled collectively by scholars and intellectuals, so that they have a stronger epistemic legitimacy than individual works. Third, as an instrument to build the ethos of "Progressive

Islam", which is an Islamic paradigm that emphasizes the integration between spirituality, rationality, and the progress of civilization.

In addition, some studies place *Tafsir Tanwir* as part of a new wave of contemporary Indonesian interpretations that emphasize an integrative approach between text and context. This is inseparable from the realization that the dominant classical interpretation model using the tahlili method, despite having an in-depth linguistic and historical analysis, is often incapable of answering the practical needs of modern society. Classical interpretations tend to focus on micro-analysis of verses, such as grammar, qira'at, and asbab al-nuzul, but are relatively minimal in connecting the message of the verse with contemporary issues. On the other hand, the development of modern interpretations that adopt the maudhū'i (thematic) method has indeed succeeded in presenting a stronger relevance to contemporary problems. However, thematic approaches also have limitations, especially in terms of text fragmentation. By grouping verses based on a specific theme, maudhū'i tafsir often detaches the verse from its structural context in the mushaf, potentially ignoring the intra-textual relationships that are important in understanding the meaning of the Qur'an as a whole.

It was at this point that *Tafsir Tanwir* took a distinctive methodological position, namely by developing the *tahlili cum maudhū'i approach*. This approach is essentially an attempt at synthesis between two main traditions in interpretation methodology: the depth of the textual analysis of the tahlili method and the breadth of the contextual perspective of the maudhū'i method. While maintaining the order of the mushaf as a basic framework, *Tafsir Tanwir* elaborates verses on certain themes that are relevant to the needs of contemporary readers. This model shows a methodological awareness that the Qur'an has two dimensions at once: as a structured text and as a thematic message. Therefore, adequate interpretation is not enough to simply follow the sequence of verses in a linear manner, but must also be able to capture the network of meanings scattered throughout the various parts of the Qur'an. In other words, the *tahlili cum maudhū'i approach* seeks to avoid methodological reductionism, either too textual or too thematic.

The paradigm of tahlili cum maudhū'i in *Tafsir Tanwir Muhammadiyah* is not sufficiently understood as a combination of two methods of interpretation, but needs to be seen as a methodological strategy to maintain a balance between the accuracy of the analysis of the text and the social relevance of the message of the Qur'an. The strength of this paradigm lies in its ability to read the verses in detail through the *tahlili approach*, and then relate them to actual themes through the *maudhū'i approach*. In this way, interpretation does not stop at linguistic and

historical descriptions, but moves towards a more contextual and applicable meaning for the lives of the ummah (Fakhrurrozi, A., Rofiqi, R., & Gazali, A., 2024).

However, this paradigm also has limitations. The *tahlili approach* has the potential to make the interpretation too long, partial, and tied to the order of the mushaf. In contrast, the *maudhū'i approach* risks simplifying the complexity of the verse because certain themes can direct the selection and emphasis of meaning (Ash-Shiddiq, H. A., Rahmi, Y., & Zulaiha, E., 2025). This methodological tension arises when the analysis of the sentence must be combined with thematic discussions that are selective and conceptual. In *Tafsir Tanwir*, this tension is overcome through an integrative pattern. The description of the verses is maintained analytically, but the results of the reading are directed to the major themes that are in line with the agenda of Muhammadiyah's *tajdid*, such as enlightenment, social justice, education, science, and the progress of the ummah (Majelis Tarjih dan Tajdid, 2016).

The main opportunity of this paradigm lies in its ability to present a more systematic, contextual, and responsive institutional interpretation to the problems of modern society. This paradigm can be a model for the development of contemporary interpretation in Indonesia because it does not only rely on the individual authority of mufasir, but also involves collective authority, scientific traditions, and the social orientation of institutions. The challenge is to keep interpretation less determined by the ideological interests of the organization, so that academic objectivity and methodological openness are maintained. Thus, the *tahlili cum maudhū'i* paradigm in *Tafsir Tanwir Muhammadiyah* can be understood as a methodological effort to bridge the text, context, and agenda of Islamic reform in a more critical and directed manner (Rochmah, N., & Munir, A., 2023).

In addition, the background of the preparation of *Tafsir Tanwir* is also influenced by the development of contemporary interpretive epistemology that is increasingly multidisciplinary. As various studies have shown, modern interpretations no longer rely solely on traditional sciences such as *nahwu*, *balaghah*, and *ushul fiqh*, but have also begun to utilize social sciences, humanities, and even scientific approaches. This can be seen in *Tafsir Tanwir* who does not hesitate to relate the verses of the Qur'an to issues such as social justice, human rights, the environment, and the development of civilization. Thus, it can be affirmed that the emergence of *Tafsir Tanwir* is the result of the fulfillment of three main factors: (1) the internal need of Muhammadiyah to have an authoritative interpretation that represents the ideology of the movement, (2) the development of a contemporary interpretation methodology that demands integration between text and context, and (3) external demands in the form of the complexity of modern social problems that demand relevant religious and applicative responses.

In the end, *Tafsir Tanwir* not only serves as a work of interpretation in an academic sense, but also as a *civilization project*. He seeks to make the Qur'an an epistemological and ethical basis for building a progressive Muslim society, while showing that interpretation is not only an intellectual activity, but also a praxis of social transformation.

Integration of the Bayani, Burhani, and Irfani Approaches as Methodological Characteristics

One of the methodological characteristics that stands out in *Tafsir Tanwir* is the use of an integrative epistemological approach, which combines three patterns of reason in the tradition of Islamic thought: *bayani*, *burhani*, and *irfani*. These three approaches are not new in the Muhammadiyah tradition, but have long been the basic framework in the *ijtihad* process, as affirmed in the Muhammadiyah Tarjih Decision of 2000. Thus, the use of these three approaches in *Tafsir Tanwir* can be understood as a form of methodological consistency as well as the actualization of *manhaj tarjih* in the realm of *tafsir*.

The *bayani* approach refers to a mindset based on textual authority (*nash*), namely the Qur'an and Hadith. Within this framework, the text has a central position as the primary source of truth, while the ratio serves as an instrument for understanding, explaining, and maintaining the authority of the meaning of the text. Therefore, in *Tafsir Tanwir*, the interpretation of poetry always departs from textual analysis which includes linguistic aspects, the context of the descent of the poem, and the relationship between verses. This approach ensures that interpretation remains based on a strong normative foundation and is inseparable from the authority of revelation. However, *Tafsir Tanwir* does not stop at the textual approach only. He also integrated *the burhani approach*, which is a method of thinking based on rationality and scientific logic. In this approach, truth is not only tested through text, but also through logical consistency and relevance to evolving empirical knowledge. The role of science is very important, especially in explaining verses related to natural, social, and civilizational phenomena. For example, in certain issues such as the determination of the time of worship, scientific approaches such as *hisab* are used as part of the *ijtihad* process. This shows that *Tafsir Tanwir* opens up a space for dialogue between revelation and science, resulting in a more contextual and adaptive understanding of the times.

In addition, *the irfani approach* is also an integral part of *Tafsir Tanwir's* methodology. In contrast to *the exoteric bayani* and *the rational-empirical burhani*, *Irfani* emphasizes the inner dimension and spiritual experience in understanding the text. This approach seeks to capture the deepest (*esoteric*) meaning of the verses of the Qur'an, which cannot always be achieved through linguistic

analysis or logic alone. In this context, clarity of heart, spiritual depth, and sensitivity of conscience of mufasir are important elements in the interpretive process. Although Muhammadiyah is known as a rational movement, the existence of the *irfani* approach in *Tafsir Tanwir* shows the awareness that the spiritual dimension still has a role in understanding the divine message as a whole. Historically, these three approaches have made distinct contributions to the development of Islamic science. The *bayani tradition* gave birth to disciplines such as fiqh and kalam which focused on the interpretation of normative texts. The *burhani tradition* developed in the realm of philosophy and rational science. Meanwhile, the *irfani tradition* gave birth to the treasures of Sufism that emphasized spiritual experience. *Tanwir's commentary* seeks to integrate the three in a balanced way, assuming that there is no single approach that is entirely adequate to understand the complexity of the Qur'an.

This integration is important to avoid epistemological reductionism. The dominance of the *bayani* approach alone has the potential to result in a rigid and less responsive interpretation of social reality. Conversely, *burhani* dominance can encourage excessive rationalization that moves away from textual authority. Meanwhile, *irfani's* unbridled approach risks producing subjectivity that is difficult to verify. Therefore, the balance of the three is a basic principle in the methodology of *Tafsir Tanwir*. In addition to this epistemological approach, *Tafsir Tanwir* is also supported by the use of extensive and diverse reference sources. This tafsir refers to various classical and modern works of tafsir, such as the works of al-Ṭabari, Ibn Kathir, al-Zamakhshari, al-Alusi, to modern mufasir such as Hamka, Sayyid Qutb, and M. Quraish Shihab. In addition, references are also taken from hadith books, jurisprudence, theology, Sufism, and Arabic dictionaries. This diversity of sources shows that *Tafsir Tanwir* does not stand in a vacuum, but is the result of a dialogue with the broad Islamic scientific tradition.

Nevertheless, it should be noted that the references in *Tafsir Tanwir* tend not to involve contemporary commentary thinkers known for their critical hermeneutic approaches, such as Fazlur Rahman, Nasr Hamid Abu Zayd, or Amina Wadud. This shows that although *Tanwir's Tafsir* is modern and contextual, it still maintains a certain distance from an overly liberal or deconstructive approach to interpretation. In other words, the reforms carried out remain within the corridor of Islamic epistemology which is considered authoritative by Muhammadiyah.

Thus, it can be concluded that the integration of *bayani*, *burhani*, and *irfani* approaches in *Tafsir Tanwir* is one of the most significant methodological features. This approach not only reflects the richness of the Islamic intellectual tradition, but also demonstrates a serious effort to build a model of interpretation

that is comprehensive, balanced, and relevant to the challenges of contemporary times.

1. Example of Method Application

When discussing characteristics in an interpretation, what is meant is the characteristics inherent in the resulting interpretation product. This characteristic is different from the pattern of interpretation. In the study of the Qur'an, the term "pattern" refers more to the dominant ideological tendencies or colors of thought in an interpretive work. Etymologically, the word "pattern" can be understood as a certain shape or color that adorns something. In the context of interpretation, this term is used to describe the dominant direction that influences the interpretation of Qur'anic verses. Therefore, the pattern of interpretation is not only related to the method, but also to the intellectual and ideological orientation of the mufasir. In other words, if the method is related to the way the interpretation works, then the pattern is related to the tendency of the interpretation results themselves. In this case, the characteristics of Tafsir Tanwir can be understood through its distinctive methodological way of working, while the pattern can be seen from the ideological tendencies that color its interpretation (Baidan, 2011; Islah, 2020).

In the context of Tafsir Tanwir Muhammadiyah, its main feature lies in the integration of tahlili and maudhū'i methods which are carried out simultaneously. Practically, the tahlili method can be seen from the interpretation of verse by verse according to the order of the mushaf, by paying attention to linguistic aspects, reasonableness (correlation between verses), and the context of the descent of the verse. However, interpretation does not stop at microanalysis, but is developed into certain themes that are relevant to the needs of contemporary society (Mufidah, 2021). This is where the maudhū'i method works, which is by connecting verses that have the same theme to produce a more comprehensive understanding. Thus, Tafsir Tanwir not only explains the meaning of the verse in part, but also establishes a complete thematic framework. This approach shows that tafsir does not only function as an explanation of the text, but also as a tool to formulate solutions to socio-religious problems (Saifuddin, 2019).

As an example of application, in the interpretation of verses related to social justice, Tafsir Tanwir not only elaborates on the lexical and historical meaning of the verses, but also relates them to the reality of social inequality in modern society. Verses that speak of justice are not understood normatively only, but are used as a basis to encourage a more just social transformation. In this case, the tahlili method ensures that the interpretation remains rooted in the text, while the maudhū'i method allows thematic elaboration that is relevant to the current

context. This integration results in interpretations that are not only descriptive, but also normative and applicative. Thus, the Qur'an is positioned as a living source of value and able to provide direction for social change (Rahman, 2018; Hidayat, 2022).

In addition, the application of integrative methods can also be seen in the discussion of science and technology issues. Tafsir Tanwir tries to connect kauniyah poems with the development of modern science, without getting caught up in an excessive scientific approach. In this case, the burhani approach plays an important role, namely by using rationality and scientific findings as a tool to understand the verse. However, the bayani approach remains the main foundation so that interpretation does not go out of the corridor of the meaning of the text. On the other hand, the irfani dimension provides spiritual depth in understanding the message of the poem, so that the interpretation does not lose its ethical and transcendent aspect. The combination of these three approaches results in a balanced interpretation between text, ratio, and spirituality (Aziz, 2020; Nisa, 2021).

Furthermore, the characteristics of Tafsir Tanwir are also seen in his efforts to avoid methodological reductionism. This interpretation is not trapped in rigid textualism, but it is also not soluble in excessive contextualization. By maintaining the structure of the mushaf as the basis of interpretation, Tafsir Tanwir is able to maintain the continuity of meaning between verses. At the same time, the thematic approach allows for a broader and more relevant exploration of meaning. This shows that the tahlili cum maudhū'i method is not just a compromise between the two approaches, but is a methodological synthesis that produces an integrative, contextual, and still rooted model of interpretation in the Islamic scientific tradition (Fauzan, 2022; Karim, 2023).

2. Features

Tafsir At-Tanwir is Tafsir Responsivity As for what is meant by responsiveness, it is an interpretation that is able to respond to various actual problems today. So that this kind of interpretation product has sensitivity to the problems that surround it. Therefore, a responsive interpretation must be able to provide answers and solutions to the actual problems that are currently facing the community. The Chairman of the Tarjih and Tajdid Council of the Muhammadiyah Central Executive, Syamsul Anwar, emphasized that Tafsir At-Tanwir is expected to be more responsive to concrete situations so that Tafsir At-Tanwir is not just a collection and clipping of existing interpretations, but is sought as a reflection of dialogue and struggle with concrete problems that are developing.

Tafsir At-Tanwir's response to the problems against Indonesia seems to be seen when interpreting Surah al-Fatihah verse 5. In Tafsir At-Tanwir it has been explained that there are two ways to live a life which is hinted at in the 5th verse of surah al-Fatihah. The two paths are worship (devotion) and isti'anah (request for help). The two are one and the same. Worship is the embodiment of the monotheism of uluhiyyah, which is a strong conviction in the heart of every Muslim that Allah swt is the only God to be made a pious llah (God).⁷ Worship is not only practiced by humans, but also by all creatures of Allah swt, both in heaven and on earth. All the heavens and the earth with all their contents are praised to Allah. This is what Allah swt affirms in QS. al-Jumu'ah [62]: 1 and QS. ar-Ra'du [13]: 13. When interpreting the 5th verse of Surah al-Fatihah, Tafsir At-Tanwir makes sense even with QS. al-Jumu'ah [62]: 1 and QS. ar-Ra'du [13]:13 is about the rosary (worship) of the universe and its contents to Allah swt. Below the author quotes the information of Tafsir At-Tanwir regarding the interpretation of Surah Al-Fatihah verse 5 which is reasonable even with QS. al-Jumu'ah [62]: 1 and QS. ar-Ra'du [13]: 13 which is then associated with the social conditions of the Indonesian environment:

"Natural beads to Allah as a form of devotion to Allah can be observed in daily life. For example, when God sends rain, and the soil becomes fertile, plants thrive. Water is used by humans for consumption, used by livestock, some flows into rivers, which is then drained by humans into small river channels, becoming reservoirs for irrigating rice fields, fish farming, tourism, and others. On the other hand, when the plants and trees that function to store groundwater are cut down, mining objects are drained, the river flows are inhabited by humans, the river becomes shallow, dirty full of garbage, then when it rains, the water is blessed. God showed His power, destroying civilizations that had been built by man, but also destroyed by man himself."

The interpretation of surah al-Fatihah verse 5 which is then associated with environmental issues as quoted above is a form of Tafsir At-Tanwir's response to the environmental issues that Indonesia is facing. Indonesia itself is a tropical country with a large number of forests. In fact, Indonesia's forests are dubbed as the heart of the world's life. However, the reality is that currently forests in Indonesia have begun to be damaged, both due to political interests and due to illegal logging. These damaged forests then caused various disasters in Indonesia, such as floods and landslides. Likewise, the problem of rivers being polluted with garbage, to mining resources that are drained for the benefit of a few people.

the second of Tafsir At-Tanwir is to evoke dynamics. What is meant by the dynamics of awakening is that Tafsir At-Tanwir is expected to not only present normative life instructions, but also contain ideas and thoughts that can

be an inspiration to follow up on the reader and a source of motivation to be carried out in building a better life for society.¹³ In producing this dynamic, according to Syamsul Anwar, the dimensions of spiritual depth, sensitivity of conscience, and consciousness of the heart are related to rationality. The mind becomes an important target point in interpretation analysis.¹⁴ If the dimensions of spiritual depth, sensitivity of conscience, and consciousness of the heart intertwined with the rationality of the mind become the target point

important in the interpretation of tafsir, the role of the irfani approach is needed in Tafsir At-Tanwir. This is also mentioned in the preface to Tafsir At-Tanwir which explains that the approaches used are the bayani, burhani, and irfani approaches.¹⁵ But unfortunately, the nuances of this irfani approach are still not so clear in Tafsir At-Tanwir. For example, when interpreting surah al-Fatihah, Tafsir At-Tanwir emphasizes more on the bayani and burhani approaches. In Tafsir At-Tanwir surah al-Fatihah is interpreted as quite long, which is 84 pages. However, if you look deeper, what is discussed in Surah al-Fatihah, the realm of alienation is not so visible. Sub-themes that arise in interpreting surah al-Fatihah include the issue of the position of surah al-Fatihah, the names of surah al-Fatihah, the debate on the number of verses and the ruling of reciting basmallah, the main content of surah al-Fatihah and others. The theme of the issue of virtue of surah al-Fatihah is not a deep concern in Tafsir At-Tanwir. In fact, the virtues of Surah al-Fatihah are often mentioned by mufasirs, especially the tafsir bi al-Ray'i, for example, Mafatih al-Ghaib by Fakhruddin al-Razi.¹⁶ Especially in the tafsir bi al-Matsur. In his commentary, Tafsir At-Tanwir divides the interpretation of surah al-Fatihah into two themes, namely the theme of Pandagan Hidup (interpretation of verses 1-4) and The Way of Life (tafsir verses 5-7).

When explaining the position of surah al-Fatihah, it is stated that surah al-Fatihah is an opening letter that has an important position. Since it is very important, it will not be valid for a prayer that does not recite surah al-Fatihah in its rakaat.¹⁷ When explaining the virtues of surah al-Fatihah, only two hadiths are cited, namely the hadith narrated by al-Bukhari with hadith number 4622 on the virtue of surah al-Fatihah and the hadith narrated by al-Bukhari with hadith number 714 about no prayer for those who do not recite al-Fatihah. In fact, there are many saheeh hadiths about the importance of surah al-Fatihah. The content of surah al-Fatihah is very broad, not just a matter of preference. There are many other dimensions of Surah al-Fatihah that can be interpreted by balancing the bayani, burhani and irfani approaches. So that spiritual nuances with the dimension of spiritual depth, sensitivity of conscience, and consciousness of the heart intertwined with the rationality of the mind will be more colorful. Even so, this irfani approach is slightly visible in the interpretation that carries the ethos

of worship which will be explored further in the characteristics that evoke the ethos below. The pattern of irfani in Tafsir at-Tanwir is recognized by a team of writers who are not so prominent. In Tafsir at-Tanwir what is more prominent is the approach of bayani and burhani, especially in Volume 1. However, for the next volume, the irfani approach will be more balanced with the burhani and bayani approaches.

Another characteristic of Tafsir At-Tanwir is that Tafsir At-Tanwir is an interpretation that evokes an ethos. The Chairman of the Tarjih and Tajdid Council of the Central Executive of Muhammadiyah, Syamsul Anwar, explained that ethos is indispensable in encouraging people's lives in building themselves and overcoming underdevelopment.¹⁹ In Tafsir At-Tanwir there are four ethos that are built, namely: the ethos of worship, the ethos of economics and work ethic, the social ethos, and the scientific ethos. First, in the ethos of worship, for example, in Surah al-Fatihah verse 5 in Tafsir At-Tanwir it has been explained that worship is the embodiment of uluhiyyah monotheism, which is a strong belief in the heart of every Muslim that Allah swt is the only God who must be made the true llah (God), who must be obeyed, obeyed, respected, glorified, become a source of devotion and be the goal in living life.²⁰ It is further elaborated as follows:

"Man lives his life by serving Allah (worship). Human devotion to Allah will have implications for the behavior of ihsan towards fellow humans and fellow living beings, both flora, fauna, and other natural environments. All human activity is basically devotion to God. The mission of Allah created man only for worship. Allah's commands to man are basically only for worship."

In order for a person's worship ethos to be built, every worship carried out must have a positive impact on oneself and the surrounding environment. In this understanding, the ethos of worship is not only ritualistic mechanistic that leads to individual truth, but is able to give birth to praxis actions within the framework of social truth. Furthermore, Syamsul Anwar explained that worship, apart from being a form of self-devotion to Allah swt, must also be able to have a real positive influence on society.

This ethos of worship has been exemplified by the founder of Muhammadiyah, KHA Dahlan with the concept of charity theology with the spirit of al-Ma'un. Second. Tafsir At-Tanwir is also expected to be able to awaken economic ethos and work ethic. What is included in the economic ethos and work ethic are the concepts of work ethic, discipline, punctuality, result orientation, frugality even though not miserly, cooperation, always improving skills in carrying out work and responsibilities. These elements of economic ethos and work ethic are the pressure points in Tafsir At-Tanwir. According to Syamsul

Anwar, many terms in Islam are derived from derivatives of economic terms.²⁴ For example, in QS. ath-Tholaq: 6 words "ujura" which means wages. In verse 6 of Surah ath-Tholaq it is said that the payment of wages must be made immediately after the completion of the work. When used as a theological concept, ujura or ajrun means merit. Economic terminology can also be found in Q.S. al-Baqarah verse 16, which reads, *isytauradh dhalalata bi al-huda fama rabihat tijaratuhum*. This statement used the terms of trade that were developing in Medina at that time to be more communicative. The above description shows that economic and religious relations are so close. Therefore, it is better for religion to be able to provide a boost to economic growth and development. Syamsul Anwar said that Indonesia cannot progress if the people's economy is not developed. Here, the interpretation of the verses of the Qur'an in Tafsir at-Tanwir is expected to be able to encourage the economic progress of the ummah. The characteristics of economic ethos and work ethic are also seen in Tafsir at-Tanwir when for example interpreting surah al-Baqarah verses 6 and 7 about disbelief. The following is the author's description:

"If a pious person is able to convey the instructions of the Qur'an in his daily life, on the other hand, with the disbelievers, they are unable or even deny the instructions of the Qur'an. A person who does good and benefits others, he does it because he expects reward for reward or praise, can be said to be a person who is unable to present the guidance of the Qur'an in him. As for the one who does evil and hurts others, he does it because he feels that he is able to escape the threat of the punishment of the world, is a clear example of the disbeliever."

The description of kufr mentioned above is then integrated with the work ethic, for example as illustrated in the description below:

"... A person who is unable to manage his time, behaves carelessly, is not disciplined, disobedient to the leader, is reluctant to maximize himself to complete his activities and end his activities with something useful, is a form of a person's inability to bring a pious attitude in his life. Even if one commits a careless manner or in other words does not consider the greater benefit to the wider community, it can be said that one is committing an excessive act. For example, giving change to beggars or street children on the streets, because it will only make them feel more at home living on the streets, it could even be that the money they receive is actually used for useless things, such as gambling or buying liquor."

Third, the social ethos in the form of solidarity, brotherhood, tolerance, democracy, orientation of common interests, environmental awareness, respect for others, self-control, social concern, the spirit of sacrifice in the path of Allah and others. Some of the elements of social ethos that have been mentioned are

just a few examples. There are many other domains that are included in the social ethos in Tafsir at-Tanwir, one of which is the ethos of organizational management in the form of the ability to attract community participation, trust, transparency, justice, accountability, visionary and others. This social ethos is the attention and focus of the interpretation of the verses of the Qur'an, especially in juz 1.

1. Theological Implications

The *tahlili cum maudhū'ī paradigm* has significant consequences in the way of understanding Islamic theology, especially in the construction of the meaning of monotheism. Within the framework of classical theology, monotheism is often understood within doctrinal boundaries as a metaphysical and normative affirmation of God's oneness. This kind of approach tends to place monotheism in the realm of speculation (*kalamī*), which emphasizes more conceptual debate than its practical implications in social life.

However, through the integration of *tahlili* and *maudhū'ī methods*, *Tafsir Tanwir* shifts the orientation towards a more contextual and applicative direction. The *tahlili approach* ensures that the understanding of monotheism remains rooted in the structure of the Qur'anic text, while the *maudhū'ī approach* allows for the elaboration of the theme of monotheism across verses, resulting in a more comprehensive understanding. Within this framework, monotheism is no longer understood as a static theological concept, but rather as a normative principle that has ethical and social consequences. The implication of this shift was the birth of what might be called *praxian theology*. Tawheed is understood as the basis for the formation of a just and civilized order of life. For example, the recognition of God's oneness implicitly rejects any form of human domination over other humans, because only God has absolute authority. Thus, monotheism has direct implications for values such as justice, equality, and liberation from oppression.

Furthermore, in this perspective, humans are positioned as *caliphs* who have a moral responsibility to regulate life on earth. This concept extends the dimension of monotheism from mere vertical (*ḥabl min allāh*) relationships to horizontal (*ḥabl min al-nās*) and ecological (*ḥabl min al-'ālam*) relationships. Thus, theology is no longer exclusive in the realm of faith, but becomes the cornerstone of an active and transformative social ethics.

2. Social Implications and Preaxial of the Muhammadiyah Movement

In the context of Muhammadiyah, the *tahlili cum maudhū'ī paradigm* has very real implications for the orientation of the movement. From the beginning, Muhammadiyah was known as an Islamic movement that emphasized a balance between the purification of the faith and social action. The presence of *Tafsir Tanwir* with an integrative approach further strengthens this orientation, because

tafsir not only serves as a tool of understanding, but also as the basis for the legitimacy of social action.

This approach encourages interpretation not to stop at a cognitive level, but to move towards praxis. This means that the meaning of the verses of the Qur'an must lead to real action in human life. In this case, *Tafsir Tanwir* becomes a kind of *normative framework* that guides Muhammadiyah's activities in various sectors, such as education, health, and economic empowerment. For example, the interpretation of the verse about righteous deeds is not only interpreted as individual worship, but also as social actions that have a wide impact, such as establishing schools, hospitals, and social institutions. This is in line with the concept of *al-Ma'un theology* which is a characteristic of Muhammadiyah, where religion is manifested in the form of concern for the weak and marginalized.

Another equally important implication is that interpretation in this context is not neutral. It contains an ideological dimension that is consciously directed to support the movement's vision. In other words, *Tafsir Tanwir* not only explains the Qur'an, but also represents Muhammadiyah's perspective on Islam as a religion oriented towards social progress and transformation. This shows that interpretation can serve as an ideological instrument that reinforces the identity and direction of movements.

3. Relevance to Contemporary Issues

One of the main advantages of *maudhū'i*'s approach in this paradigm is its ability to respond to contemporary issues in a more systematic and relevant way. By grouping verses based on certain themes, *Tafsir Tanwir* is able to present a more applicable understanding of the Qur'an in answering current problems.

In the issue of gender, for example, interpretation not only focuses on the difference in roles between men and women, but also emphasizes the principles of justice and equality as basic values in Islam. Verses related to gender relations are read within a broader framework, resulting in a non-discriminatory and more contextual understanding.

In environmental issues, this approach emphasizes the role of humans as *caliphs* who have the responsibility to maintain the balance of nature. Environmental damage is not only understood as an ecological problem, but also as a form of violation of the theological mandate. Thus, concern for the environment becomes part of the expression of faith. In the context of human rights (HAM), *Tafsir Tanwir* emphasizes respect for human dignity as God's created beings. Verses that speak of justice, freedom, and social responsibility are interpreted as the normative basis for the protection of basic human rights. This

shows that universal values such as human rights can be found within the framework of Islamic teachings.

Meanwhile, in the field of sharia economics, the thematic approach allows for a more comprehensive exploration of the economic principles in the Qur'an, such as distribution justice, the prohibition of exploitation, and the importance of a balance between individual and collective interests. Thus, economics is not only understood as a material activity, but also as part of an ethical system based on religious values. Overall, this approach makes the tafsir more relevant to the principle of *of ṣāliḥ li kulli zamān wa makān*, which is an Islamic teaching that remains appropriate for any time and place. Tafsir is no longer understood as a static product of the past, but as a dynamic and ever-evolving interpretive process according to the needs of the times.

4. Contribution to the Development of Tafsir in Indonesia

Academically, *Tafsir Tanwir* has made a significant contribution to the landscape of interpretive studies in Indonesia, especially at the methodological level. So far, interpretive studies have often been caught up in a dichotomy between two main approaches: *the textual tahlili method* and the *thematic maudhū'ī method*. Both have advantages as well as limitations. The *tahlili method* excels at maintaining proximity to the text, but often loses its broader thematic relevance. In contrast, *the maudhū'ī method* is able to address contemporary issues more directly, but often regardless of the structure of the mushaf and the context of the verse. In this context, *Tafsir Tanwir* offers an integrative model through the *tahlili cum maudhū'ī paradigm*, which seeks to combine the strengths of the two while minimizing their weaknesses. This contribution is important because it provides a more balanced methodological alternative, in which the interpretation follows the order of the mushaf, but at the same time is developed within a relevant thematic framework. Thus, interpretation is no longer a dichotomy, but integrative.

Comparatively, *Tafsir Tanwir Muhammadiyah* has a close relationship with *Tafsir al-Mishbah* by M. Quraish Shihab because both feature a coherent, contextual, and close reading of verses to the problems of Indonesian society. However, *Tafsir al-Mishbah* is stronger as an individual tafsir that relies on the scientific authority of the mufasir, while *Tafsir Tanwir* is present as an institutional interpretation that represents the collective view of Muhammadiyah (Ali, R., & Isnaini, S. N., 2024). This difference is important because *Tafsir Tanwir* not only explains the meaning of the verse, but also brings the orientation of tajdid, enlightenment, and social praxis that characterizes the Muhammadiyah movement [Majelis Tarjih dan Tajdid PP Muhammadiyah, 2016].

When compared to the *Thematic Tafsir of the Ministry of Religion of the Republic of Indonesia*, *Tafsir Tanwir* also has a wedge in the use of thematic approaches to answer actual issues. However, the *Thematic Interpretation of the Ministry of Religion* tends to arrange discussions based on certain themes from the beginning, while the *Tanwir Interpretation* still maintains the reading of verses sequentially through the *tahlili approach*, then connects it to the big theme of the life of the ummah (Fuad, A., Rusmana, D., & Rahtikawati, Y., 2022). This is where the peculiarities of the tahlili cum maudhū'i paradigm are seen. This paradigm does not replace the analytical approach with a thematic approach, but integrates the two so that the interpretation remains faithful to the structure of the text while being responsive to the contemporary social context (Yusuf, M., & Permana, S., 2021).

With this comparison, the significance of *Tafsir Tanwir Muhammadiyah* lies in its position as a contemporary tafsir project that combines collective authority, textual analysis, and social renewal agenda. Different from individual interpretations that highlight the capacity of mufasir, and different from pure thematic interpretations that often depart from certain issues, *Tafsir Tanwir* builds an integrative pattern that moves from verse to theme, then from theme to ummah praxis. Therefore, the tahlili cum maudhū'i paradigm can be understood as a distinctive methodological contribution to the development of institutional interpretation in Indonesia (D., Rifai, M., & Assingkily, M. S., 2025).

In addition, another contribution that is no less important is the strengthening of the tradition of collective interpretation. Unlike many previous tafsir written individually, *Tafsir Tanwir* was compiled by a team consisting of various scientific backgrounds. This opens up space for a multidisciplinary approach in the interpretation of the Qur'an. This means that interpretation is not only understood from the point of view of religious science, but can also be enriched with social, cultural, economic, and even scientific perspectives. The implications of this model are quite large for the future of interpretive studies in Indonesia. This gives the possibility of the birth of a more comprehensive interpretation that is relevant to the complexities of modern life. In addition, the collective approach also allows for a stronger internal correction process, so that the quality of interpretation can be better maintained. Thus, *Tafsir Tanwir* contributes not only to the content of interpretation, but also to the way in which it is produced.

Discussion

1. The Power of the Paradigm

The tahlili cum maudhū'ī paradigm has a number of advantages that make it relevant in the context of contemporary interpretation.

First, this paradigm is able to overcome the weaknesses of *the tahlili method* which tends to be fragmented. In *the classical tahlili method*, the verses are discussed separately according to the order of the mushaf, often resulting in fragmented understanding. With the integration of thematic approaches, *Tafsir Tanwir* is able to connect poems that have the same theme, resulting in a more complete and holistic understanding. For example, the concept of monotheism is not only explained in one verse, but is elaborated through various complementary verses.

Second, this paradigm also discusses the weaknesses of *the maudhū'ī method* which is often independent of the context of the mushaf. In pure thematic interpretation, verses are often taken selectively from various surahs without regard to the context of descent or the relationship between the verses. This has the potential to lead to partial understanding. While maintaining the order of the mushaf as the basic framework, *Tafsir Tanwir* maintains the continuity of the meaning of the text, so that the interpretation remains contextual internally.

Third, this paradigm allows for a more balanced integration between text and context. The interpretation not only focuses on the literal meaning of the verse, but also seeks to relate it to the evolving social reality. Thus, the interpretation becomes more vivid and relevant. For example, the verse about justice is not only understood as a normative concept, but also associated with the issue of social, political, and economic inequality.

Fourth, this approach supports the birth of a more workable interpretation. That is, the results of interpretation do not stop at the theoretical level, but can be used as a practical guide in life. This can be seen from how *Tafsir Tanwir* connects the verses of the Qur'an with real practices such as education, social services, and economic empowerment. Thus, interpretation not only serves as a source of knowledge, but also as a guideline for action.

2. Methodological Challenges

Behind its advantages, this paradigm also faces a number of challenges that need to be critically considered.

First, there is a risk of methodological inconsistency. The integration between *the tahlili* and *maudhū'ī* methods is not always easy to do systematically. In practice, the question often arises: when should interpretation follow a verse-

by-verse analysis, and when should move on to thematic elaboration? Without clear methodological guidelines, this integration can become directionless, even potentially creating inconsistencies in the interpretation structure.

Second, the thematic approach has the potential for selectivity in choosing verses. Because the interpretation departs from a certain theme, it is possible that the mufasir only chooses verses that support the theme, while other verses that may provide a different perspective are ignored. This can lead to interpretation bias. Therefore, care is needed in ensuring that all relevant verses are considered proportionately.

Third, the integration between *the postulate of naqli* and the rational approach also requires a balance that is not easy. If the rational approach is too dominant, interpretation risks losing its footing on the authority of the text. On the other hand, if it is too textual, the interpretation can lose its relevance to reality. The main challenge is how to maintain a balance between the two, so that the interpretation remains authoritative as well as contextual.

Fourth, as a collective interpretation, *Tafsir Tanwir* faces challenges in maintaining consistency. The involvement of many writers with different backgrounds can enrich perspectives, but it also has the potential to make a difference in writing style, approach, and depth of analysis. Without strong editorial coordination, this can reduce the overall cohesion of interpretation. Overall, *the tahlili cum maudhū'i paradigm in Tafsir Tanwir* is an important methodological innovation in the study of contemporary interpretation in Indonesia. It offers a middle ground between fidelity to the text and the need for contextual relevance. However, the success of this paradigm depends heavily on methodological consistency and epistemological balance in its application.

The findings of this study have theoretical implications for the development of contemporary interpretation methodologies, especially in expanding the integrative model between analytical and thematic approaches. The tahlili cum maudhū'i paradigm shows that the interpretation of the Qur'an does not have to choose between the accuracy of the reading of the verses and the thematic relevance to modern problems. The two can be linked in one systematic methodological framework. In the context of the Qur'anic hermeneutics, this paradigm reinforces the idea that the meaning of the text needs to be read through the relationship between language structure, historical context, moral values, and the social needs of the ummah (Alsaied, M., & Farag, H. H. A., 2025).

Practically, this study contributes to institutional interpretation because the *Tafsir Tanwir Muhammadiyah* shows how collective authority can produce a directed, responsive, and rooted interpretation of the vision of Islamic reform.

Institutional interpretation not only functions as a scientific product, but also as an instrument of education, da'wah, and the formation of the social orientation of the people. In the context of Islamic higher education, this paradigm can be used as a model of learning interpretation that not only emphasizes memorization of classical methods, but also trains students to read Qur'anic texts critically, contextually, and interdisciplinary (K., M., N., & Suntiiah, R., 2025).

Another implication can be seen in the opportunities for the development of Qur'an research in Indonesia. This study opens up space for further research on the interpretation of Islamic organizations, the comparison of institutional interpretations, and the relationship between the method of interpretation and the socio-religious agenda. Further research can test the application of the *tahlili cum maudhū'i* paradigm to certain themes, such as social justice, ecology, education, gender, the economy of the people, and science. Researchers can also compare *Tafsir Tanwir* with *Tafsir al-Mishbah*, *Thematic Tafsir of the Ministry of Religion*, or other institutional interpretations to see differences in authority, methods, and social orientation [Shihab, 2002; Ministry of Religion of the Republic of Indonesia, 2010; Majelis Tarjih dan Tajdid PP Muhammadiyah, 2016].

Thus, the main recommendation for the next academic research is to expand the study of the methodological, epistemological, and praxis dimensions of *Tafsir Tanwir Muhammadiyah*. Future research needs to use more detailed textual evidence, limiting the study theme to specifics. This step is important so that the study of *Tafsir Tanwir* does not stop as a description of the content of tafsir, but develops into a methodological contribution to the study of the Indonesian Qur'an (Rhain, A., Nirwana, A., & Setiawan, B. A., 2022).

Conclusion

The paradigm of tahlili cum maudhū'i in the Tanwir Commentary shows a methodological effort that not only combines the two approaches, but also reconstructs the way of working in the interpretation to be more responsive to the complexity of contemporary reality. Based on the presentations in Chapters IV to VI, it can be affirmed that this integration operates on two levels at once: the structural level (how to read the text) and the functional level (the direction of interpretation praxis). At the structural level, *Tafsir Tanwir* still makes the *tahlili method* the main basis through the sequential and systematic interpretation of the verses, following the order of the mushaf. It maintains the continuity of textual meaning and allows for in-depth linguistic exploration, *asbāb al-nuzūl*, and relationships between verses. However, this approach does not stop at textual descriptions alone, but is extended through thematic elaboration (*maudhū'i*), which connects the verses to key issues such as monotheism, social

justice, humanity, and progress. Thus, the text is not only understood in its context, but also projected into the contemporary problematic horizon.

At the functional level, this paradigm reflects the pattern of *manhaj tarjih and tajdid* of Muhammadiyah which emphasizes the purification and dynamization of Islamic thought. The integration of the *naqli postulate* and rational approach is an important feature that demonstrates an open epistemological orientation but remains based on the authority of revelation. Its theological implications can be seen in the strengthening of monotheism that is not only normative, but also transformative—leading to human liberation from various forms of structural injustice. In practice, this paradigm has a significant impact on the social movement of Muhammadiyah. Tafsir is not positioned as an elitist intellectual product, but as a normative foundation for social action, such as in the fields of education, health, economics, and humanitarian advocacy. Its relevance to contemporary issues including gender, the environment, human rights, and sharia economics suggests that *Tafsir Tanwir* serves as a bridge between religious texts and modern social realities. It also confirms its contribution in enriching Indonesia's treasure trove of contextual and progressive interpretations.

In terms of critical analysis, the main strength of this paradigm lies in its methodological flexibility that is able to avoid the dichotomy between textuality and contextuality. However, the challenges faced are not simple. The integration of the two methods has the potential to cause epistemological tensions, especially in maintaining a balance between the depth of textual analysis and the breadth of thematic generalization. In addition, there is a risk of reductionism when certain themes are too dominated by the importance of praxis, thus obscuring the complexity of the meaning of the poem. Overall, *the tahlili cum maudhū'i paradigm in Tafsir Tanwir* can be understood as an integrative interpretive model that seeks to answer the demands of the times without letting go of the roots of tradition. It not only offers a methodological approach, but also presents an interpretive vision oriented towards social transformation. In the context of the development of Qur'an studies in Indonesia, this paradigm deserves to be seen as one of the important contributions in formulating dialogical, contextual, and useful interpretations.

Author's Contributions

Syakira: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Sania Rahma Harfia:** Methodology, Writing – review & editing, Investigation.

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