



Website: <https://ejournal.uinib.ac.id/jurnal/index.php/mashdar>

DOI: <https://doi.org/10.15548/mashdar.v8i1.13703>

P-ISSN: 2685-1547 | E-ISSN: 2685-1555

Paradigm Shifts in Indonesian Qur'anic Interpretation: A Kuhnian Analysis of Infanticide and Child Protection Verses

Khairunnisa Nadhilah Ismail¹, Novizal Wendry², Faizin³

¹²³⁴UIN Imam Bonjol Padang

email: ¹khairunnisanadhilah12@gmail.com, ²novizalwendry@uinib.ac.id, ³faizin@uinib.ac.id

*Corresponding Author

Submitted: 2026-02-12	Revised: 2026-05-10	Accepted: 2026-25-31	Published: 2026-06-30
-----------------------	---------------------	----------------------	-----------------------

Abstract : The Qur'anic prohibition of child killing in QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31 has traditionally been interpreted within the historical context of pre-Islamic infanticide. Although widely discussed, the evolution of these interpretations in Indonesian Qur'anic exegesis remains insufficiently explored, as previous studies have focused primarily on thematic issues and ethical values rather than changes in interpretive paradigms. This study examines the transformation of interpretive orientations toward these verses from the classical to the contemporary periods of Indonesian tafsir, identifying the epistemological and methodological patterns underlying this development. Employing a qualitative documentary approach, it analyses five major Indonesian Qur'anic commentaries selected through purposeful sampling. The study combines Qualitative Text Analysis with comparative exegesis (tafsīr muqāran) and interprets the findings through Thomas S. Kuhn's model of normal science, anomaly, and paradigm shift. The analysis reveals a gradual movement from a textual-classical paradigm, which confines the prohibition to literal infanticide motivated by poverty, toward increasingly contextual approaches—early contextualization, contextual-humanistic, and contextual-semantic—that extend its meaning to the moral, educational, social, and collective dimensions of children's protection. Rather than representing a radical epistemic break, this transformation proceeds incrementally, with successive exegetes preserving earlier interpretive traditions while assigning greater importance to social context in meaning construction. By applying Kuhn's framework diachronically, this study demonstrates that Indonesian tafsir reflects a continuous process of interpretive development rather than static textual reproduction. Theoretically, it enriches comparative exegesis by highlighting the dynamic nature of Qur'anic interpretation; methodologically, it demonstrates the value of Kuhnian analysis for tracing interpretive change; and practically, it reaffirms the enduring relevance of Qur'anic ethical principles to contemporary discussions on children's rights and welfare.

Keywords: Indonesian tafsir; child killing; comparative exegesis (tafsīr muqāran); paradigm shift; Thomas S. Kuhn

Abstrak : Penelitian ini bertujuan menganalisis dinamika pergeseran paradigma penafsiran terhadap QS. al-An'ām [6]:151 dan QS. al-Isrā' [17]:31 dalam tradisi tafsir Indonesia terkait larangan membunuh anak karena takut miskin. Kajian ini dilatarbelakangi oleh kenyataan bahwa produk tafsir berkembang seiring perubahan realitas sosial, sehingga pemaknaan terhadap larangan membunuh anak tidak lagi terbatas pada praktik pembunuhan fisik pada masa Jahiliyah, tetapi juga dikontekstualisasikan untuk merespons berbagai persoalan modern. Penelitian ini memetakan kecenderungan penafsiran dalam lima karya tafsir Indonesia, yaitu Tarjumān al-Mustafid, Marāḥ Labīd, Tafsir Qur'an Karim, Tafsir al-Azhar, dan Tafsir al-Mishbah, yang dipilih karena merepresentasikan periode-periode penting dalam perkembangan tafsir Indonesia serta mencerminkan keragaman corak dan orientasi penafsiran. Analisis dilakukan melalui pendekatan kualitatif

berbasis studi kepustakaan dengan kerangka analisis paradigmatis untuk menelaah dinamika perubahan cara mufasir mengaktualkan makna ayat sesuai dengan konteks sosial-historis yang melingkupinya. Hasil penelitian menunjukkan bahwa penafsiran ayat-ayat larangan membunuh anak dalam tafsir Indonesia berkembang secara gradual dari paradigma tekstual menuju paradigma kontekstual. Pergeseran tersebut tampak dalam dua aspek utama, yaitu perluasan makna larangan membunuh anak dari tindakan pembunuhan fisik menuju berbagai bentuk penghilangan hak hidup anak secara tidak langsung, serta munculnya dimensi tanggung jawab sosial dan kolektif sebagai implikasi etis ayat dalam tafsir modern. Temuan ini menunjukkan bahwa pergeseran paradigma tafsir di Indonesia tidak merefleksikan perubahan pada kitab tafsir sebagai karya, melainkan perubahan dalam cara mufasir memahami dan mengaktualkan pesan Al-Qur'an seiring dinamika realitas sosial.

Kata Kunci: Tafsir Indonesia; pembunuhan anak; tafsir muqarran; pergeseran paradigma; Thomas Kuhn

INTRODUCTION

The prohibition of taking children's lives constitutes one of the Qur'an's fundamental ethical principles. It is explicitly articulated in QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31, both of which condemn the killing of children out of fear of poverty—a practice deeply rooted in the socio-economic conditions of pre-Islamic Arabia (Az-Zuhaili, 2019: 86). During that period, children were commonly put to death because poverty and famine were perceived as threats to family survival (Tasgheer & Ishfaq, 2024: 4). By denouncing this practice, the Qur'an affirms the inherent value of children's lives and establishes their protection as a moral imperative that extends beyond the immediate historical circumstances of early Arabian society (Bowen, n.d.). From a human rights perspective, the right to life is universally recognized as an inherent entitlement that underpins the enjoyment of all other rights, including a child's right to protection and healthy development (Sutherland, 2015: 293). Accordingly, the Qur'anic prohibition should not be confined to the historical practice of *wa'd* (infanticide) during the period of revelation. Rather, it represents an enduring ethical principle whose significance has continued to evolve through the exegetical tradition in response to changing social contexts and the needs of Muslim communities.

Throughout the intellectual history of Islam, Qur'anic exegesis has functioned not only as a means of explaining divine revelation but also as an intellectual medium through which scholars engage with the social concerns of their respective periods (Saleh, 2004: 2). This dynamic is equally evident within the Indonesian exegetical tradition. Interpretations of QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31 illustrate a gradual shift in interpretive orientation alongside broader transformations in social realities and the evolving concerns of Muslim society. Early exegetical works generally approached these verses through a textual-historical lens, emphasizing the Qur'anic prohibition of infanticide as practised during the *Jāhiliyyah* period (Dozan, 2020: 44; Muhammad Taufiq et al., 2024: 171). Within this interpretive framework, the prohibition was understood primarily as a condemnation of the physical taking of children's lives. Such an orientation reflects an exegetical tradition that privileges the literal meaning of the text (Saeed, 2014: 3) while maintaining close fidelity to the historical context in which the verses were revealed (Zahra et al., 2024: 47).

As social, economic, and cultural conditions became increasingly complex, particularly in the modern period, many exegetes sought to develop more contextual readings in order to preserve the continuing relevance of the Qur'an for contemporary society (Saeed, 2014: 21). A similar tendency can be observed in modern Indonesian exegesis, where interpretation increasingly connects the Qur'anic text with changing social realities (Salimah, 2021: 31). Within this interpretive framework, the Qur'anic prohibition of infanticide is no longer confined to the physical act of taking a child's life. Instead, it is

understood to encompass a broader range of actions that endanger children's rights, welfare, and future prospects. This expanded interpretation does not replace the literal meaning of the verses; rather, it represents an effort to actualize Qur'anic values while remaining attentive to both the historical circumstances of revelation and the social, political, economic, and cultural transformations that have unfolded over time (Dozan, 2020: 50). These developments demonstrate that exegesis is neither fixed nor isolated from its surroundings but is continuously shaped through interaction with the exegete's social, intellectual, and cultural environment (Zaiyadi, 2018).

These changing interpretive orientations reflect broader differences in the paradigms through which exegetes understand the relationship between the Qur'anic text and social reality. In this study, a paradigm is defined as an epistemological framework that shapes an exegete's worldview, interpretive orientation, and methodological approach to the Qur'an (Fahrudi, 2025: 202). Thomas S. Kuhn's concept of paradigm is therefore employed as the analytical framework for examining the movement from predominantly textual interpretations toward more contextual modes of exegesis.

Previous scholarship has examined the Qur'anic prohibition of child killing from a variety of perspectives. Hanna Salsabila and Akhdiat (2024), for example, adopted a *maudhu'ī* (thematic) approach to map the interpretive concepts associated with these verses. Susan Ayu Amelia (2023) explored the same passages through a *maqāṣidī* perspective, emphasizing their ethical values and implications for child protection. Yovik Iryana (2023), by contrast, focused on their humanitarian dimension through a socio-contextual reading of QS. al-Isrā' [17]:31. Despite these different approaches, existing studies primarily examine the meaning of the verses, the ethical values they convey, or the interpretive methods employed. Little attention has been given to tracing how interpretations of these verses have shifted across different periods within the Indonesian exegetical tradition. Yet such changes are likely to reflect broader transformations in social conditions, intellectual developments, and methodological orientations that shape the work of Indonesian exegetes. This study addresses that gap by examining the changing interpretive paradigms surrounding the Qur'anic prohibition of infanticide, with particular attention to the evolution of interpretive orientations, approaches, and tendencies over time.

In response to these gaps, the study investigates the interpretation of QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31 across the works of Indonesian exegetes from the classical to the contemporary period. It maps the principal interpretive tendencies associated with these verses, examines shifts in meaning across different socio-historical settings, and analyses how the Qur'anic message has been actualized in response to evolving humanitarian concerns. In doing so, the study seeks to enrich scholarship on Indonesian Qur'anic exegesis, particularly within the field of *tafsīr muqāran* (comparative exegesis), by highlighting exegesis as a dynamic intellectual enterprise that continually engages with changing social realities.

METHOD

This study adopts a qualitative approach to explore meaning through the analysis of textual data (Creswell, 2009: 22). The primary data consist of documentary sources (Creswell, 2009: 169), specifically Indonesian exegetical works containing interpretations of QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31. The corpus comprises five major commentaries: *Tarjumān al-Mustafid* by Abdurrauf as-Singkili, *Marāḥ Labīd* by Nawawi al-Bantani, *Tafsīr Qur'an Karim* by Mahmud Yunus, *Tafsīr al-Azhar* by Hamka, and *Tafsīr al-*

Mishbah by M. Quraish Shihab. These works were selected through purposeful sampling based on their capacity to provide information-rich cases relevant to the objectives of the study (Patton, 2015: 401). Collectively, they represent the historical development of Indonesian Qur'anic exegesis from the classical to the contemporary period while reflecting the diverse social, intellectual, and historical settings that have shaped their respective interpretive orientations. In addition to illustrating this historical trajectory, these commentaries were chosen because of their enduring influence and widespread recognition as key references in the study of Indonesian tafsīr. Supplementary data were drawn from literature on exegetical methodology, Indonesian Qur'anic exegesis, and studies discussing the theory of paradigm change in science.

The data were analysed using Qualitative Text Analysis, an approach that emphasizes hermeneutic and interpretive engagement with texts while preserving their original context as the basis for interpretation (Kuckartz, 2002: 47). Within this framework, analytical categories serve to organize and systematize emerging patterns of meaning (Kuckartz, 2002: 65-66). Building on these categories, the analysis employed the *tafsīr muqāran* (comparative exegesis) approach to examine how different exegetes interpreted the same Qur'anic verses, thereby identifying convergences, divergences, and shifts in interpretive orientation (Al-Farmawi, 1994).

The analytical procedure followed three stages adapted from Thomas S. Kuhn's framework of paradigm change (Kuhn, 1962). The first stage, normal science, was used to identify the dominant interpretive pattern that constituted the initial paradigm. In this study, the initial paradigm is characterized by a textual-literal mode of interpretation grounded in *bayānī* reasoning, in which the Qur'anic text functions as the primary source of authority and verses are interpreted according to their literal meaning without assigning significant weight to contextual considerations (Syafurudin, 2017: 40). The second stage, anomaly and crisis, examined the limitations of this textual paradigm in addressing changing social realities and emerging humanitarian concerns (Nurkhalis, 2012). The third stage, paradigm shift, analysed the transition from the earlier interpretive framework to a new paradigm. Here, the shift is reflected in the emergence of a contextual interpretive orientation that incorporates historical, social, and humanitarian values into the exegetical process (Syafurudin, 2017: 7). Together, these three stages provide the analytical framework for mapping changes in the interpretation of QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31 without assuming the superiority of one interpretive paradigm over another.

RESULTS AND DISCUSSION

The Emergence of Qur'anic Interpretation in Indonesia

The emergence of the exegetical tradition in Indonesia is closely intertwined with the arrival and gradual expansion of Islam across the archipelago. Contacts between the peoples of the region and Muslim merchants and travellers through maritime trade networks had already been established during the earliest centuries of Islam (P. G. Riddell, 2014: 263). Historical evidence, however, confirms the existence of an established Muslim community only from the late thirteenth century onward, as reflected in Marco Polo's account of Perlak and the gravestone of Sultan Malik al-Saleh in Samudra Pasai (Latham, 1958: 225; Marrison, 1951: 29). As Riddell observes, the emergence of Muslim communities would almost certainly have been accompanied by the presence of the Qur'an as the primary guide for religious life. The need to comprehend and explain the Qur'anic message subsequently encouraged various forms of interpretation, laying the earliest foundations for the development of the exegetical tradition in the archipelago (P. G. Riddell, 2014: 263).

From its earliest phase, the development of Qur'anic exegesis in Indonesia unfolded within a linguistic and cultural environment markedly different from that of the Arab world (Nurusshoumi & Budi, 2025: 69). Whereas Arabic-speaking communities engaged directly with the Qur'an in its original language, Indonesian Muslims initially relied on translations and explanatory renderings in local languages to access its meanings. Only later did these efforts evolve into more systematic exegetical works. As a result, the formation of the Indonesian exegetical tradition followed a comparatively longer trajectory than the development of tafsir in the Arab world (Baidan, 2002b: 31).

Over time, the exegetical tradition in Indonesia developed a number of distinctive characteristics that reflected the intellectual and historical context of each period. To clarify this historical progression, Nashruddin Baidan classifies the development of Indonesian Qur'anic exegesis into four successive periods: the classical, middle, pre-modern, and modern eras. His periodization is primarily based on changes in the form, method, and interpretive style that distinguish each stage of development (Baidan, 2002b: 31).

The classical period marks the earliest stage in the history of Qur'anic exegesis in Indonesia, extending from the initial establishment of Islam in the archipelago to the eve of the colonial period. Systematic exegetical works from this era remain difficult to identify with certainty. This absence should not be taken to indicate that exegetical activity had yet to emerge; rather, it reflects the limited survival of written materials from the period. As Riddell notes, the tropical climate of the Malay-Indonesian region has contributed to the rapid deterioration of paper manuscripts, leaving almost no extant manuscripts dating from before the late sixteenth century (P. G. Riddell, 2014: 120).

This limited manuscript evidence should not be taken to suggest that Qur'anic interpretation had yet to emerge in the Indonesian archipelago. As Islamization progressed, Qur'anic teachings were transmitted through *da'wah* strategies that were carefully adapted to local social and cultural contexts (Nurusshoumi & Budi, 2025: 69). In Java, this adaptive approach is exemplified by the missionary activities of the Wali Songo, whose propagation of Islam was closely intertwined with local cultural traditions (Khuluq, 1988). At this stage, the interpretation of the Qur'an was communicated predominantly through oral instruction. Rather than developing as an autonomous scholarly discipline, it was embedded within the teaching of Islamic creed, jurisprudence, and mysticism. Such interpretive practices are generally understood to have flourished in early Islamic educational institutions—including *surau*, *dayah*, and *madrasah*—which functioned as centres for Qur'anic learning and the transmission of foundational Islamic knowledge (P. G. Riddell, 2014a: 5). Akbar et al.(2025: 70) describe this stage as an integrated embryonic form of exegesis, in which Qur'anic interpretation remained inseparable from other branches of Islamic learning. Consequently, exegesis during the classical period functioned primarily as a vehicle for transmitting Islamic values and nurturing religious formation rather than as an independent field of scholarly inquiry (Natasya, 2023: 20).

Methodologically, Qur'anic interpretation during the classical period was characterized by the predominance of the *ijmālī* approach, whereby the meanings of Qur'anic verses were explained concisely, pragmatically, and in accordance with the immediate needs of the community. Interpretive instruction was delivered through religious gatherings, *da'wah* activities, and educational settings, with greater emphasis placed on communicating the essential messages of the Qur'an than on detailed linguistic analysis or extensive scholarly debate (Nurusshoumi & Budi, 2025: 70). This orientation reflected the primary objective of *da'wah* at the time—namely, introducing the fundamental principles of Islam—while also

responding to the relatively limited level of literacy within society (Baidan, 2002b: 37-38). The classical period may therefore be regarded as the embryonic phase of Qur'anic exegesis in Indonesia, a period in which interpretive traditions had become firmly embedded in religious life despite the scarcity of surviving manuscript evidence.

The middle period marks a significant turning point in the history of Qur'anic exegesis in Indonesia, with the emergence of written exegetical works. This intellectual development was centred in the Sultanate of Aceh, which had become the leading centre of Islamic scholarship in the Malay world (P. Riddell, 1990: 10). As scholarly networks expanded, Acehese scholars increasingly employed the Malay language to explain the meanings of the Qur'an, thereby making Islamic teachings more accessible to local audiences (P. G. Riddell, 2014: 121).

Among the earliest scholars associated with this development were Hamzah Fansuri and Syamsuddin al-Sumatrani. Their writings include Malay translations of selected Qur'anic verses accompanied by interpretive explanations relevant to the themes under discussion (P. G. Riddell, 2014: 264). These interpretive efforts, however, remained partial, as it explained only certain verses and had not yet been compiled into an exegetical work covering an entire surah (P. G. Riddell, 2014: 121).

Development towards a more systematic tradition of Qur'anic exegesis is reflected in the discovery of a manuscript commentary on Surah al-Kahf, believed to have been composed around 1600 and currently preserved in the Cambridge University Library under the catalogue number MS Or. II.6.45 (P. G. Riddell, 2014: 121). Recognised as the earliest extant Malay exegetical work, the manuscript provides significant evidence for the emergence of a more developed exegetical tradition in the Malay Archipelago through a complete commentary on a single surah. It presents a verse-by-verse Malay translation accompanied by explanatory notes rooted in the classical Arabic exegetical tradition, while several passages also include more extended discussions of particular themes (P. G. Riddell, 2014: 121). The manuscript therefore marks an important stage in the transmission of Qur'anic interpretation into written Malay scholarship (Gusmian, 2013).

Riddell further demonstrates that the manuscript draws extensively upon major classical Arabic commentaries, particularly *Ma'ālim al-Tanzīl* by al-Baghawī and *Anwār al-Tanzīl wa Asrār al-Ta'wīl* by al-Bayḍāwī (P. G. Riddell, 2014: 131). This reliance on established exegetical authorities suggests that the development of Qur'anic interpretation during the middle period increasingly engaged with authoritative scholarly traditions from the Middle East (Baidan, 2002b: 38). Rather than evolving independently, the exegetical tradition of the Malay Archipelago emerged within a broader network of Islamic intellectual transmission that connected Malay scholars with the classical exegetical heritage of the Middle East (P. G. Riddell, 2014: 135). In this regard, Riddell identifies MS Or. II.6.45 as the earliest surviving evidence of Qur'anic exegetical activity in Aceh before the appearance of *Tarjumān al-Mustafid* approximately seventy-five years later.

The appearance of *Tarjumān al-Mustafid*, authored by Abdurrauf al-Singkili, marks the culmination of exegetical development during the middle period. As the first complete thirty-juz' Qur'anic commentary written in Malay in the Indonesian archipelago, the work represents a significant milestone in the region's exegetical tradition (Zuhdi, 2014). Its composition reflects a transition from an earlier tradition of partial interpretation to the production of a comprehensive commentary on the entire Qur'an. Methodologically, *Tarjumān al-Mustafid* adopts the *ijmālī* approach, with occasional references to *asbāb al-nuzūl* (occasions of revelation) and *qirā'āt* (variant readings), although neither receives sustained

discussion (Natasya, 2023: 25). In preparing this commentary, Abdurrauf relied primarily on *Tafsīr al-Jalālayn*, resulting in a translation that largely preserves the structure and sequence of the original Arabic text (Riddell, 2014: 278; Yusuff & Sahad, 2013: 48). At the same time, he incorporated insights from *al-Bayḍāwī's Anwār al-Tanzīl* and *al-Khazīn's Lubāb al-Ta'wīl* (Gibb, 1986: 88). Recent scholarship therefore regards *Tarjumān al-Mustafid* not simply as a translation but as a creative synthesis of classical exegetical traditions, carefully adapted to the socio-religious context of the Malay-Indonesian archipelago (Lakmana et al., 2023).

In contrast to the works of Hamzah Fansuri, which are characterised by dense Sufi metaphor, *Tarjumān al-Mustafid* deliberately avoids interpretations that might invite theological controversy. This editorial choice is commonly understood in light of the intellectual climate of seventeenth-century Aceh, where debates over Sufi doctrine continued to shape religious discourse following the well-known polemics involving Hamzah Fansuri, Syamsuddin al-Sumatrani, and Nuruddin al-Raniri (Riddell, 2014: 275). Within this intellectual context, Abdurrauf advanced a more moderate interpretive approach that could be accepted across different segments of society without intensifying the theological divisions of his time (Johns, 1984; Riddell, 2014: 278). The middle period therefore marks a decisive stage in the history of Qur'anic exegesis in Indonesia. Rather than producing only partial interpretations, scholars increasingly devoted their efforts to compiling complete, systematic, and well-documented Qur'anic commentaries. This development also illustrates the increasingly close relationship between the exegetical tradition of the Indonesian archipelago and the classical exegetical heritage of the Middle East.

The pre-modern period represents a continuation of the exegetical tradition established during the middle period, extending into the nineteenth century. Exegetical instruction remained firmly grounded in the classical commentaries of the Middle East, particularly *Tafsīr al-Jalālayn*, which served as the principal reference in *pesantren*, *surau*, and other Islamic educational institutions. A defining feature of this period was the consolidation of the *halaqah* tradition alongside the practice of producing *sharḥ* (commentaries) on exegetical works in both Arabic and local languages. As a result, the transmission of exegetical knowledge continued uninterrupted, even though the production of original exegetical works remained relatively limited (Baidan, 2002b: 75).

During the nineteenth century, the tradition of teaching Qur'anic exegesis remained active, although the production of complete written exegetical works declined markedly. Nadzrah Ahmad characterizes this period as the silent era, noting the absence of documented exegetical writings from the nineteenth century (Nadzrah Ahmad, 2022: 112). This decline was closely linked to the socio-political instability that accompanied Western colonial expansion across Southeast Asia (Nasir & Hidayat, n.d.: 152). It was further reinforced by Dutch colonial policies that restricted the circulation of Islamic literature brought by pilgrims and students returning from the Middle East (Aqib, 1985: 9).

Despite these constraints, the Islamic intellectual tradition continued to evolve. Rather than signalling a decline in scholarly activity, this period witnessed the consolidation of transregional intellectual networks through the movement of students from the Indonesian archipelago to the Haramain. Many of these scholars later became leading figures in the Islamic intellectual revival of the early twentieth century (Nadzrah Ahmad, 2022: 112). During the same period, interest in Qur'anic studies also expanded. Exegesis gradually came to be understood not merely as a tool for facilitating Qur'anic recitation in devotional

practice but as an independent discipline devoted to understanding the meanings of the Qur'an. This shift encouraged the incorporation of exegesis into the teaching of jurisprudence, theology, and Sufism within a wide range of Islamic educational institutions (Hussin & Majid, 2013: 1733).

Although shaped by significant political and institutional constraints, the period nevertheless produced several influential works that bridged the transition to the modern era. Among the most notable are *Marāḥ Labīd* by Shaykh Nawawi al-Bantani and *Tafsīr Faiḍ al-Raḥmān fī Tarjamāh Kalām Mālik al-Dayyān* by KH. Muhammad Sholeh Darat (Nasir & Hidayat, n.d.: 156). The emergence of these works demonstrates that the Indonesian exegetical tradition continued to develop despite the challenges of the time. In this sense, the pre-modern period served not only as a phase of intellectual consolidation but also as a crucial link between the classical exegetical heritage and the reformist developments that characterized Indonesian Qur'anic exegesis in the modern era.

The modern period witnessed a far more dynamic development of Qur'anic exegesis in Indonesia than earlier periods, reflected in the growing number of exegetical works, the diversification of interpretive methods, and the broadening of scholarly orientations. This transformation was accompanied by the publication of Indonesian-language commentaries that were presented in increasingly systematic and diverse forms. In examining this development, Howard M. Federspiel classified twentieth-century Indonesian exegetical works into three generations according to their modes of presentation and methodological characteristics (Federspiel, 1994). His classification illustrates the gradual evolution of modern Indonesian exegesis, from relatively concise and introductory commentaries to more comprehensive and contextually oriented works.

The first generation (1900–1950) was characterized by the emergence of a tradition in which Qur'anic translation and exegesis were still developed as distinct undertakings. Prior to this period, most Muslims in the Indonesian archipelago recited the Qur'an in Arabic without fully understanding its meaning. R.A. Kartini criticized this practice, observing that many Muslims were able to read the Qur'an yet remained unfamiliar with its content (Zimmer, 2000: 35). Such conditions created a growing demand for Qur'anic translations into Malay and, subsequently, Indonesian, leading to a marked increase in the publication of translation works from the 1920s onward (P. G. Riddell, 2014a: 12).

This development unfolded alongside the spread of Islamic reformist thought from the Middle East, initiated by Jamaluddin al-Afghani, Muhammad Abduh, and Rashid Rida. These ideas reached Indonesia through scholars who had pursued their studies in Mecca, Medina, and Cairo (Jufri, 2014: 134). Reformist perspectives were later advanced by prominent Indonesian figures, including KH. Ahmad Dahlan, KH. Hasyim Asy'ari, and Shaykh Sulaiman al-Rasuli, primarily through educational initiatives and *da'wah* organizations. At the same time, the recognition of Indonesian as the national language following the 1928 Youth Pledge (*Sumpah Pemuda*) reinforced its role as a medium for disseminating Islamic teachings. This linguistic shift encouraged the publication of numerous translation and exegetical works, including *Al Furqan* by Ahmad Hasan, *Tarjamah Al-Qur'an al-Karim* by Mahmud Yunus, *Tafsir Hibarna*, and *Tafsir asy-Syamsiyah* (Nurusshoumi & Budi, 2025: 71; P. G. Riddell, 2014a: 13).

In line with Rashid Rida's perspective, these publications were regarded as interpretive renderings of the Qur'anic message rather than replacements for the Qur'an itself (Ichwan, 2001: 55). Accordingly, the Arabic text was consistently retained, while the translations remained primarily oriented toward preserving the formal structure of the source text

(form translation) rather than pursuing functional equivalence of meaning (P. G. Riddell, 2014a: 13-14). These developments laid the foundations of Indonesia's modern exegetical tradition through the expansion of Qur'anic translation, the growing use of the Indonesian language, and the production of increasingly systematic works of exegesis.

The second generation (1951–1980) represents a period of consolidation and refinement in the development of Qur'anic exegesis in Indonesia. The post-independence context, together with the establishment of the State Islamic Colleges (PTAIN), which later evolved into the State Islamic Institutes (IAIN), and the expansion of public education, created a more favourable intellectual environment for exegetical scholarship (Baidan, 2002b: 94). At the same time, growing awareness of Islamic identity stimulated the expansion of *pesantren*, *madrasah*, and Islamic higher education institutions as centres of religious learning. These institutional developments were accompanied by a substantial increase in Islamic publications, including a wider range of Qur'anic translations and exegetical works that became more diverse both in quantity and interpretive orientation (Riddell, 2014: 261).

Among the major works produced during this period were *Tafsir Al-Qur'an al-Karim* by A. Halim Hasan, Zainal Arifin Abbas, and Abdurrahim Haitami; *Tafsir al-Azhar* by Hamka; *Tafsir al-Bayan* and *Tafsir al-Nur* by Hasbi ash-Shiddieqy; and *Al-Qur'an dan Terjemahnya*, published by the Indonesian Ministry of Religious Affairs (Federspiel & Basuki, 1996). Alongside the growing use of Indonesian, this period also witnessed the expansion of Qur'anic translation and interpretation into a variety of regional languages as part of the broader process of Qur'anic vernacularisation that had been underway since the twentieth century (Zimmer, 2000: 44). Works such as *Al-Kitab al-Mubin Tafsir al-Qur'an Basa Sunda* by K.H. Muhammad Ramli and *Al-Huda Tafsir Qur'an Basa Jawi* by H. Bakri Syahid illustrate increasing efforts to make the Qur'an more accessible by presenting its meanings in languages more closely connected to local communities (P. G. Riddell, 2014a: 26).

As the number of exegetical works continued to grow, scholarly discussions concerning the methods and authority of Qur'anic interpretation also became increasingly sophisticated, giving rise to a wider range of interpretive approaches. Methodologically, second-generation exegetical works predominantly adopted *bi al-ra'yi* (reason-based) interpretation through the *ijmālī* and *tahlīlī* methods, although the *ijmālī* approach remained the more prevalent of the two (Baidan, 2002b: 102). A notable exception was *Tafsir al-Azhar* by Hamka, which employed the *tahlīlī* method within an *al-adabī al-ijtimā'ī* (literary-social) framework enriched by Sufi perspectives and grounded in the Indonesian context. This distinctive combination established the work as one of the major milestones in the development of modern Qur'anic exegesis in Indonesia (Baidan, 2002b: 105).

Toward the end of this period, Qur'anic translation also underwent a significant transformation. Translation was no longer concerned solely with preserving semantic accuracy but increasingly sought to convey the literary beauty and aesthetic qualities of the Qur'anic language in Indonesian. This shift is exemplified by *Al-Quranul Karim Bacaan Mulia* by H.B. Jassin, which reflected an emerging concern with functional equivalence despite provoking considerable debate among Muslim scholars (P. G. Riddell, 2014a: 16).

The third generation (1981–2000) represents a period of institutional consolidation and intellectual maturation in Indonesian Qur'anic studies. The establishment of the Graduate Program at IAIN Syarif Hidayatullah Jakarta in 1982, followed by similar initiatives at other IAINs, marked an important turning point in strengthening the academic tradition of Qur'anic scholarship in Indonesia. The expansion of Islamic higher education was accompanied by a growing culture of scholarly inquiry and academic freedom (Gusman,

2015: 28), creating an environment in which sustained research and critical debate fostered the emergence of scholars who made significant contributions to the advancement of exegetical methodology (Baidan, 2002b: 107-108).

This intellectual development was reflected in the increasing methodological diversity of exegetical works. Rather than relying exclusively on the *ijmālī* and *tahlilī* approaches, scholars increasingly employed *muqāran* (comparative) and *mawḍū'ī* (thematic) methods (Baidan, 2002b: 110). Representative works from this period include *Wawasan Al-Qur'an* and *Tafsir al-Mishbah* by M. Quraish Shihab, *Konsep Perbuatan Manusia Menurut Al-Qur'an* by Jalaluddin Rahmat, *Tafsir bi al-Ra'yi* by Nashruddin Baidan, together with a growing body of thematic studies addressing issues such as gender, social transformation, and humanity (Latif, 2019: 121).

The proliferation of exegetical works was accompanied by a parallel expansion of scholarship on exegetical theory and methodology, reinforcing the academic foundations of Qur'anic studies in Indonesia (Latif, 2019: 120). At the same time, the intellectual contributions of figures such as Harun Nasution, Nurcholish Madjid, Kuntowijoyo, and Jalaluddin Rahmat encouraged the emergence of a more contextual and multidisciplinary paradigm of interpretation that responded to the complexities of modern society (Surahman, 2014: 219). Within this evolving framework, social reality came to be regarded as an integral component of the interpretive process. Consequently, Qur'anic exegesis extended beyond explaining the textual meaning of scripture to engaging with the social, historical, and cultural contexts in which the text is understood through interdisciplinary perspectives (Gusman, 2015: 29). The third generation therefore signifies a transition from a predominantly textual tradition of writing exegesis to a more firmly established academic discipline, in which Qur'anic exegesis is understood not merely as the explanation of scriptural meaning but as a dynamic field of scholarly inquiry that continually refines its methodologies, theoretical approaches, and contextual analyses.

Based on this periodization, the development of Qur'anic exegesis in Indonesia reflects more than a steady increase in the number of published works; it also reveals a gradual transformation in the ways the Qur'an has been understood and communicated. Early translations were primarily concerned with preserving the linguistic form and structural features of the Arabic text, positioning translation as an aid to explaining meaning rather than as a substitute for the Qur'an itself. As Islamic education expanded, literary production grew, and Indonesian together with various regional languages became more widely used, the orientation of exegesis increasingly emphasized broadening public access to the Qur'an. In later periods, greater attention to contextual interpretation, methodological plurality, and the aesthetic quality of translated language further illustrates that the evolution of Indonesian exegesis has involved not only quantitative growth but also qualitative transformation. Rather than following a linear trajectory, this development reflects successive changes in the underlying perspectives through which the Qur'an has been understood and interpreted. This article examines that transformation through the lens of Thomas S. Kuhn's theory of paradigm shifts.

The Normal Science Phase: Textual-Historical Interpretation

The first manifestation of the normal science phase identified in this study is reflected in *Tarjumān al-Mustafid* by Abdur Rauf as-Singkili and *Marāḥ Labīd* by Nawawi al-Bantani. In *Tarjumān al-Mustafid*, Abdur Rauf interprets the Qur'anic prohibition against the taking of children's lives in QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31 in a concise and

predominantly literal manner. His exposition closely follows the wording of the Qur'anic text, functioning largely as an interpretive translation that underscores the normative message that God alone guarantees sustenance for human beings and their offspring (Al-Jawi, 1951: 149). Within this framework, the prohibition is presented primarily as a moral admonition against doubting divine providence. In commenting on QS. al-Isrā' [17]:31, Abdur Rauf further reinforces this ethical orientation by characterizing such acts as grave sins (Al-Jawi, 1951: 286), while offering no discussion of the social or historical circumstances associated with pre-Islamic infanticide.

This reading indicates that Abdur Rauf's interpretive concern lies principally in elucidating the normative meaning of the verses and fostering individual faith and moral consciousness. His commentary remains confined to the textual meaning of the Qur'anic passages and does not extend its analysis to broader social dimensions, reflecting a distinctly textual exegetical orientation. This observation accords with the findings of Hakim et al., who similarly identify *Tarjumān al-Mustafid* as exemplifying a textual exegetical paradigm (Hakim et al., 2025: 158). Such an emphasis on moral instruction is closely related to Abdur Rauf's intellectual formation within the Sufi tradition (Azra 2004: 191-193; Braginsk 2004: 648; Johns 1984: 122; Riddell 2001: 126). As Riddell observes, however, *Tarjumān al-Mustafid* was not intended as a Sufi commentary. Rather, it follows a straightforward interpretive pattern that remains closely aligned with the classical exegetical tradition.

From a methodological perspective, Abdur Rauf adopts the *ijmālī* approach alongside *tafsīr bi al-ma'thūr*, presenting the meanings of Qur'anic verses in a concise and general manner without extensive analytical exposition (Yahya et al., 2022: 7). This approach reflects his intention to make the normative teachings of the Qur'an readily accessible as practical guidance for everyday life (Azra 2004: 204), in keeping with the character of the classical exegetical works upon which he relied. Within such an interpretive framework, the meaning of the Qur'anic text is treated as a relatively fixed truth, leaving little room for reinterpretation in response to changing social circumstances.

A broader interpretive treatment appears in Shaykh Nawawi al-Bantani's *Marāḥ Labīd*. In his commentary on QS. al-An'ām [6]:151, Nawawi situates the Qur'anic prohibition of infanticide within the social practices of pre-Islamic Arabia, particularly the custom of burying female infants alive. He attributes this practice to two principal motives: fear of poverty and the preservation of family honour (*ghirah*), while identifying economic insecurity as the more decisive factor (Al-Bantani, 1997: 354). In light of this historical context, the phrase *naḥnu narzuqukum wa iyyāhum* ("We provide sustenance for you and for them") is interpreted as a direct response to anxieties over poverty and as an affirmation that all sustenance ultimately depends upon God's providence.

In addition, Nawawi associates the prohibition of infanticide with the prohibition of adultery, viewing both as carrying comparable moral and social consequences. A child born out of adultery is understood to lose both social and legal recognition and is therefore regarded "as if dead" (Al-Bantani, 1997: 354). By invoking the hadith on *al-'azl* (coitus interruptus) as a form of *wa'd khafī* (concealed infanticide), he extends the ethical implications of the verse while leaving its literal meaning intact.

A comparable interpretive approach can be seen in Nawawi's commentary on QS. al-Isrā' [17]:31. He explains that infanticide motivated by fear of poverty reflects *sū' al-zann billāh* (harboring ill thoughts about God), whereas the practice undertaken to preserve family honor represents an attempt to disrupt the divinely ordained order of the world.

Both motivations are presented as violations of fundamental theological principles, undermining both obedience to God's command and compassion toward fellow human beings. He concludes by reaffirming that this practice constitutes a grave sin, emphasizing the immense (*aẓīman*) moral and legal significance of the Qur'anic prohibition (Al-Bantani, 1997: 623-624). Throughout this discussion, Nawawi consistently adopts a restrained exegetical style, refraining from advancing personal opinions and instead allowing the Qur'anic text and its transmitted authorities to guide the interpretation. A similar interpretive style is likewise evident in the works of al-Singkili (Nadzrah Ahmad, 2022: 110).

Despite offering a more extensive ethical and social elaboration, Nawawi continues to treat the historical reality of pre-Islamic Arabian society as the principal horizon for understanding the verses. In this framework, social context serves as an explanatory basis (*ta'līl al-ḥukm*) rather than as an epistemological factor that shapes textual meaning. Methodologically, his interpretation remains firmly grounded in *tafsīr bi al-ma'thūr*, privileging transmitted reports and the authority of earlier scholars while assigning reason a complementary role alongside textual evidence (Al-Bantani 1888: 2). His Sufi intellectual orientation further enriches the ethical and spiritual dimensions of the verses without departing from their literal sense (Niswatul Malihah and Tapa'ul Habdin 2023: 214).

To illustrate the interpretive positions of Abdur Rauf al-Singkili and Shaykh Nawawi al-Bantani within the textual exegetical paradigm, Table 1 summarizes the principal features of their interpretations of QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31. The comparison is intended not to suggest any fundamental divergence in interpretive paradigm or methodology, but rather to underscore the shared epistemological framework underlying both commentaries while drawing attention to differences in the scope and depth of their exegetical elaboration.

Table 1 Comparison of Paradigms in the Normal Science Phase

Aspect	<i>Tarjumān al-Mustafīd</i>	<i>Marāḥ Labīd</i>
Content of interpretation	Prohibition of infanticide motivated by fear of poverty; God guarantees sustenance.	The prohibition of infanticide is associated with the <i>Jāhiliyyah</i> practice and presented as a refutation of distrust in God's providence.
Paradigm	Textual-classical	Textual-classical
Method	<i>Ijmālī, bi al-ma'tsūr</i>	<i>Ijmālī, bi al-ma'tsūr</i>
Focus	Moral-spiritual	Moral-ethical
Text-context relation	Not elaborated	Elaborated to a limited extent
Position of context	Not employed	Used as an explanatory device rather than a determinant of meaning
Implication for the verse's meaning	Literal prohibition of infanticide	Literal prohibition of infanticide

From Thomas S. Kuhn's perspective, the interpretive approaches of Abdur Rauf and Shaykh Nawawi may be situated within the normal science phase of the Indonesian exegetical tradition. During this phase, interpretive activity operates within an established

and relatively stable paradigm, leading exegetes to refine and transmit inherited exegetical traditions rather than pursue fundamental methodological or epistemological transformation (Akbar et al., 2025: 70). This orientation is evident in both scholars' emphasis on the manifest meaning of the Qur'anic verse as the primary basis of interpretation, with the aim of fostering faith, moral conduct, and normative values (Dozan, 2020: 44; Muhammad Taufiq et al., 2024: 171). Although Shaykh Nawawi offers a more extensive historical, moral, and ethical exposition than Abdur Rauf, his interpretation nevertheless remains firmly situated within the same paradigmatic framework. The distinction between the two therefore does not represent a paradigm shift; instead, it reflects a variation in interpretive development within an already established textual exegetical paradigm. Such a pattern exemplifies Kuhn's notion of normal science, in which scholarly activity is primarily directed toward refining and consolidating an accepted paradigm rather than questioning its underlying assumptions (Kuhn, 1962). Exegesis during the pre-modern and middle periods can therefore be understood as a body of knowledge that served to sustain the continuity of the Islamic exegetical tradition. Yet its limited capacity to respond to evolving social realities eventually generated epistemological anomalies, which, in the subsequent phase, created the conditions for a shift in Indonesia's interpretive paradigm.

Anomaly as a Trigger for the Shift in the Exegetical Paradigm

The development of society has generated new challenges concerning the protection of life and children's right to live. While, during the early period of Islam, the Qur'anic prohibition of infanticide primarily referred to the direct taking of children's lives motivated by poverty or concerns over family honor, subsequent social transformations have given rise to increasingly diverse and complex threats to children's survival (Arifin & Muhammad Yogi Galih Permana, 2022; Citizendium, 2024). These changing social realities call for a renewed understanding of the messages conveyed in QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31 so that their guidance remains relevant to the evolving challenges encountered by society across different historical contexts.

From Thomas S. Kuhn's perspective, the point at which an established paradigm encounters problems that it can no longer adequately explain is described as an anomaly (Effendi, 2020: 53). The presence of an anomaly does not imply that the existing paradigm is fundamentally incorrect. Rather, it signals the emergence of new phenomena that extend beyond its explanatory capacity. In this sense, anomalies constitute a natural stage in the development of knowledge and mark the initial condition from which paradigm change may eventually arise.

Within the framework of this study, anomaly refers to the growing inability of the textual exegetical paradigm to account for emerging issues concerning the protection of children's lives. The interpretive approach represented by *Tarjumān al-Mustafid* of Abdur Rauf as-Singkili and *Marāḥ Labīd* of Shaykh Nawawi al-Bantani adequately explained the Qur'anic prohibition of infanticide within the historical circumstances surrounding the revelation of these verses. However, as social realities evolved and new forms of harm emerged that were no longer identical to the practice of infanticide characteristic of pre-Islamic Arabian society, this paradigm began to reveal limitations in explaining the broader meaning and contemporary application of the verses (Zahra et al., 2024). From Kuhn's perspective, such a condition may be understood as the emergence of an anomaly.

Nevertheless, the anomaly identified here should not be interpreted as a criticism of either the authority of revelation or the Islamic scholarly tradition. Rather, it reflects an

internal dynamic within Islamic scholarship aimed at preserving the continuing relevance of the Qur'anic message amid changing social conditions (Effendi, 2020: 57). Accordingly, anomaly is understood not as a rejection of the textual exegetical paradigm but as an indication that the paradigm is increasingly confronted with new issues requiring a more adequate interpretive approach.

As anomalies continue to accumulate, they eventually give rise to a period of crisis. According to Kuhn, a crisis emerges when an established paradigm is increasingly perceived as incapable of addressing newly emerging problems, thereby creating the need for a more appropriate explanatory framework (Hadi, 2021: 35; Tohri et al., 2024: 215). Such a crisis does not signify the invalidity of the existing paradigm. Instead, it reflects growing doubts regarding its explanatory power and its capacity to respond effectively to an evolving social reality (Ramadhani, 2021: 91).

Within this perspective, crisis represents a transitional stage that opens the possibility for interpretive approaches more responsive to social change. This transition is not intended to replace the authority of revelation or to dismiss the classical exegetical tradition. Rather, it constitutes an effort to further develop interpretive methods so that the normative message of the Qur'an can continue to be understood and applied in ways that remain relevant within an ever-changing society (Effendi, 2020: 52; Supriyanto, 2018: 72). It is from this context that new tendencies in Qur'anic interpretation in Indonesia begin to emerge, as examined in the following discussion.

The Phase of Paradigm Shift: Toward Contextual Exegesis in Indonesia

As discussed in the previous subsection, the accumulation of anomalies and the emergence of crisis create the conditions for a paradigm shift. Drawing on Thomas S. Kuhn's perspective, this stage is characterized by the rise of a new worldview capable of explaining problems that the preceding paradigm can no longer adequately address (Kuhn, 1962: 112). Such a shift does not imply the abandonment of the earlier paradigm. Rather, it signals the emergence of a new interpretive orientation regarded as better suited to responding to changing realities.

Within the field of Qur'anic exegesis, paradigm shifts arise not because earlier approaches are considered erroneous or unscientific, but because they gradually encounter limitations in addressing new issues generated by social and historical transformation (Bagir, 2005: 58). The earlier paradigm therefore retains its epistemological significance within its original domain, even as the changing context necessitates a broader interpretive orientation to ensure the continuing relevance of the Qur'anic message across diverse dimensions of human life (Effendi, 2020: 57). In this sense, classical exegetical epistemology is not discarded; instead, its interpretive orientation evolves in response to the intellectual demands of modernity and contemporary social realities (A. R. Amin, 2015: 49).

This changing orientation has encouraged the emergence of a more contextual approach to Qur'anic interpretation. Rather than limiting the meaning of the Qur'an to the historical circumstances of revelation, contextual exegesis seeks to relate its normative message to continually evolving social conditions, enabling the text to speak to new challenges encountered by society (Bahana, 2024: 141). It is therefore understood not merely as a method of interpretation, but as an epistemological orientation that frames the relationship between the Qur'anic text and social reality (Abiyusuf et al., 2025: 206).

In the Indonesian exegetical tradition, this shift in orientation gradually became evident in modern works of tafsir. Exegetes increasingly moved beyond an exclusive emphasis on

the normative and historical dimensions of Qur'anic verses by relating them to contemporary social realities. Although this development unfolded incrementally and with varying degrees of contextualization across different exegetical works, it reflects a discernible transformation in interpretive orientation. The following discussion traces this process through an examination of Tafsir Qur'an Karim by Mahmud Yunus, followed by Tafsir al-Azhar by Buya Hamka and Tafsir al-Mishbah by M. Quraish Shihab.

***Tafsir Al-Qur'an al-Azhim* by Mahmud Yunus**

Mahmud Yunus stands among the Indonesian exegetes who mark the early stages of a shift in interpretive orientation from that of earlier generations. Viewed through Thomas S. Kuhn's conception of paradigm change, his exegetical approach may be understood as an initial manifestation of an emerging interpretive paradigm in which Qur'anic interpretation gradually moves beyond a predominantly textual orientation toward greater responsiveness to social realities.

His interpretation of QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31 extends beyond explaining the prohibition of infanticide solely within its original revelatory context. Instead, he relates these verses to broader concerns of moral education and social life. Even so, his interpretation remains firmly situated within the normative framework that characterizes classical exegesis. This combination reflects an interpretive tendency that increasingly acknowledges social context while remaining less fully developed than the contextual approaches adopted by later Indonesian exegetes.

In interpreting QS. al-An'ām [6]:151, Mahmud Yunus presents the verse through a systematic exposition of the principal prohibitions that Muslims are required to avoid. His explanation is concise and straightforward, avoiding extended linguistic or historical discussion. He characterizes the passage as a "testament of God" that sets out the fundamental principles governing what is lawful and unlawful (Yunus, 2003: 201). Such a presentation reflects the *ijmālī* method, emphasizing a broad understanding of the verse as a source of moral guidance and social direction.

This orientation is particularly evident in his use of the verse to criticize overly restrictive and excessive religious rulings. Mahmud Yunus argues that nothing should be declared prohibited without an explicit basis in the teachings of God and His Messenger. Accordingly, he criticizes the tendency to prohibit aspects of modern culture without a legitimate religious foundation (Yunus, 2003: 201). In this respect, the Qur'anic text functions not only as a normative source but also as a means of social education intended to cultivate a balanced religious outlook.

A comparable interpretive pattern appears in Mahmud Yunus's discussion of QS. al-Isrā' [17]:31. Rather than treating this verse independently, he discusses it together with the subsequent verses (QS. al-Isrā' [17]:31–38) as part of a unified exposition on the major prohibitions in Islam. He explains that the taking of children's lives out of fear of poverty constitutes a grave sin and an act detested by God (Yunus, 2003: 406), without explicitly engaging either the historical circumstances of revelation or classical exegetical debates. This approach once again reflects an *ijmālī* orientation that privileges the moral and practical significance of the passage (Anwar, Muhyi, and Riyani 2020: 231).

The consistency with which Mahmud Yunus interprets these two verses demonstrates a coherent methodological and interpretive orientation. His exegesis is deliberately presented in a clear, concise, and accessible manner, enabling readers to

translate Qur'anic teachings directly into everyday practice. This orientation accords with the objective he outlines in the introduction to *Tafsir Al-Qur'an al-Karim* (Yunus 1983: v).

Methodologically, Mahmud Yunus integrates the *bi al-ma'tsūr* and *bi al-ra'y* approaches while exhibiting a distinct rational inclination. He treats *isrā'iliyyāt* reports with caution and emphasizes both rational inquiry and the authenticity of sources in the interpretive process (Anwar et al. 2020: 231). This methodological stance reflects an effort to relate the revealed text to the realities of modern society without departing from the foundations of the classical exegetical tradition (Anwar et al. 2020: 232).

His educational background and intellectual formation played a significant role in shaping this educative and contextual style of exegesis. Early studies at the Madras School in Minangkabau, active involvement in the reform of Islamic education, and subsequent academic experience in Egypt strengthened the rational and reformist orientation of his thought (Syarifuddin and Azizy 2015: 326). The influence of Muhammad 'Abduh and Rashid Rida is evident in his critical stance toward mystical and superstitious interpretations, as well as in his emphasis on the Qur'an's social function as a source of enlightenment for the wider community (Gorman 1992: 13).

Mahmud Yunus's interpretation of QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31 illustrates a transitional phase in the development of Indonesian Qur'anic exegesis. Structurally, his work retains the concise and normative interpretive pattern inherited from the classical tradition while increasingly positioning the Qur'an as an instrument of education and religious rationalisation capable of addressing the social challenges of modern society (Zulyadain & Dozan, 2022). In this respect, his exegesis represents an important bridge to the emergence of a more reflective and contextual interpretive paradigm among subsequent generations of Indonesian exegetes.

***Tafsir al-Azhar* by Buya Hamka**

In the subsequent generation, this contextual orientation underwent a process of further refinement and expansion. This development is most clearly represented in Buya Hamka's *Tafsir al-Azhar*, where the Qur'anic text is approached through a more reflective, historically grounded, and socio-culturally informed mode of interpretation.

In his commentary on QS. al-An'ām [6]:151, Hamka adopts a broad contextual reading. He identifies the prohibition of infanticide as one of the verse's three central commandments, following the injunctions to affirm the oneness of God and to honour one's parents. According to Hamka, the pre-Islamic practice of infanticide stemmed primarily from fear of poverty, a fear that reflected inadequate trust in God as the ultimate provider of sustenance (Hamka, 1971: 2243). To reinforce this interpretation, he relates the verse to QS. Hūd [11]:6, which affirms God's guarantee of provision for all living creatures.

Rather than confining the discussion to its historical setting, Hamka extends the prohibition into the social realities of his own time. For him, the taking of children's lives is not limited to the physical destruction of life but may also occur through spiritual and moral neglect. He therefore criticises educational practices that undermine children's religious conviction and moral formation, including the uncritical submission of Muslim children to a colonial educational system that weakens Islamic values. Such practices, in his view, are no less harmful than physical violence because they threaten to extinguish both faith and moral character (Hamka, 1971: 2244).

Hamka also associates the verse with the question of abortion. Referring to authorities such as *al-Hakim* and the author of *al-Ahkām*, he reiterates the scholarly consensus that terminating a pregnancy without a legitimate religious justification is impermissible (Hamka, 1971: 2244). From there, he broadens the discussion to family planning (KB), arguing that restricting births out of fear of poverty or a lack of confidence in God's provision bears a moral resemblance to the motives underlying infanticide during the *Jahiliyyah* period, despite the obvious differences in historical context and practical form (Hamka, 1971: 2245).

His position, however, is far from absolute. Hamka maintains that Islam permits birth spacing when it is intended to safeguard maternal health rather than being motivated by anxiety over sustenance. His criticism is directed instead at contemporary family-planning practices which, in his assessment, have generated a range of social and moral consequences, including the misuse of contraceptives, the weakening of family relationships, psychological distress among mothers, and the emergence of the phenomenon of the "unwanted child." He further situates these developments within a broader political and economic context, suggesting that international family-planning campaigns may function as instruments of control and cultural domination over developing societies (Hamka, 1971: 2260).

A similar interpretive pattern appears in Hamka's commentary on QS. al-Isrā' [17]:31. He begins by recalling the historical practice of infanticide in the *Jahiliyyah* period before emphasising that the Qur'anic prohibition possesses universal relevance across different times and societies. He then situates the verse within the Indonesian context by comparing patrilineal traditions, exemplified by Arab and Chinese societies that privilege male offspring, with the Minangkabau matrilineal system, in which daughters receive comparatively greater recognition (Hamka, 1967: 49: 4046). This comparison illustrates his effort to relate the Qur'anic message to Indonesia's own socio-cultural landscape.

Hamka further connects the Qur'anic prohibition of child killing with the broader principle of social justice. God's promise of sustenance, he argues, should not be understood solely in theological terms but must also be realised through social institutions, including zakat and the state's responsibility to protect vulnerable members of society. By invoking Ibn Hazm's position on collective responsibility for deaths caused by hunger, Hamka rejects the notion that poverty is merely an individual concern and instead frames children's survival as a matter of communal solidarity (Hamka, 1967: 4046).

The issues of abortion and birth regulation also reappear in his interpretation of QS. al-Isrā' [17]:31. Hamka reviews differing juristic opinions concerning *'azl* and medical interventions intended to preserve the life of the mother, while maintaining that no recognised scholar has ever permitted the deliberate killing of a fetus after ensoulment. Referring to the prophetic tradition describing the infusion of the soul after 120 days, and complementing this discussion with contemporary scientific understandings that life begins at the union of sperm and ovum, he concludes that the fetus possesses a right to life that deserves protection from the earliest stage of pregnancy (Hamka, 1967).

Hamka concludes his interpretation by returning to the broader moral implications of the verse. Neglecting a child's religious and moral education, he argues, constitutes another form of taking a child's life, albeit indirectly. The Qur'anic prohibition of

infanticide therefore encompasses not only *ḥifẓ al-nafs* (the preservation of life) but also *ḥifẓ al-dīn* (the preservation of religion), transforming the verse from a purely legal injunction into a broader ethical framework governing both social and spiritual responsibility (Hamka, 1967: 4047).

Hamka's interpretations of QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31 reveal a consistent expansion in the meaning of the prohibition against killing children. Rather than being confined to the physical taking of life, the prohibition extends to questions of education, morality, social justice, birth regulation, and the collective responsibility to safeguard children's well-being (Hamka, 1967: 4046-4047, 1971: 2243-2260). This interpretive orientation reflects the characteristics of the *adabī ijtīmā'ī* approach, which seeks to relate the Qur'an's message to contemporary social realities (Alviyah, 2016: 31). In the Indonesian context, Hamka further reinforces this contextualisation by drawing on examples familiar to local society, including his comparison between patrilineal traditions and the Minangkabau matrilineal system. This illustrates that the verse speaks not only to its original Arabian context but also to Indonesia's own social experience (Fazlin, n.d.: 284-285).

This expansion of meaning marks a significant shift from the interpretive orientation of earlier exegetes. Whereas classical tafsir generally understood the Qur'anic prohibition as referring primarily to the physical act of infanticide motivated by fear of poverty, Hamka reconceptualises it as a broader moral and social responsibility encompassing the protection of children's lives, education, and future. In this formulation, exegesis functions not merely as an explanation of scriptural meaning but also as a framework for engaging with the challenges of modern society (Hasan, 2017: 154).

Viewed through Thomas S. Kuhn's notion of paradigm change, Hamka's interpretation represents a movement away from an approach centered predominantly on textual meaning towards one that accords greater significance to social context. The Qur'anic prohibition is consequently understood not only as a condemnation of taking children's lives but also as a commitment to safeguarding education, morality, and collective responsibility towards children. Even so, Hamka's contextualization remains closely informed by his own social experience and moral reasoning as an exegete. His work therefore illustrates an important development in Qur'anic interpretation, making the text more responsive to the issues faced by society in his time.

***Tafsir al-Mishbah* by Quraish Shihab**

In the landscape of contemporary Indonesian Qur'anic exegesis, M. Quraish Shihab stands out as one of the foremost exegetes to advance a contextual approach to Qur'anic interpretation. Through *Tafsir al-Mishbah*, he offers a reading that combines linguistic precision, structural coherence between verses, and attentiveness to social realities. This interpretive approach presents the Qur'an not simply as a source of normative legal prescriptions, but as a living moral guide capable of engaging with the complexities of human life. His interpretation of QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31 provides a clear illustration of how this approach is applied, both methodologically and substantively.

In interpreting QS. al-An'ām [6]:151, Quraish Shihab reads the verse as an integrated sequence of moral and social injunctions rather than as a collection of isolated commands. The instruction to honour one's parents is understood as affirming the

importance of safeguarding the origins and continuity of human life. Within this ethical framework, the prohibition against the taking of children's lives emerges as a natural extension of the same principle, namely the protection of life as a fundamental moral value (Shihab, 2005: 339). Consequently, the verse is interpreted as presenting a coherent ethical progression that links respect for parents with the obligation to protect children.

This structural reading is reinforced through linguistic analysis and a comparison of the wording of QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31. Shihab consistently reads these verses in relation to one another to highlight the distinct social circumstances reflected in each passage. QS. al-An'ām [6]:151 addresses a situation of existing or ongoing poverty (*imlāq*), indicating that the prohibition of infanticide is directed toward communities already experiencing economic hardship. In keeping with this context, the divine assurance of sustenance is addressed first to the parents and then to their children, as expressed in the phrase, "We shall provide for you and for them."

By comparison, QS. al-Isrā' [17]:31 employs the expression *khashyata imlāq*, which refers to the fear of poverty that has not yet materialized. This contextual distinction is mirrored in the wording of the verse, where God first guarantees sustenance for the children before extending the same assurance to their parents ((Shihab, 2005: 342-343; Shihab, 2005b: 457). The variation in wording is therefore not merely stylistic but reflects the different social and psychological conditions of the audiences addressed by the two verses.

In his interpretation of QS. al-Isrā' [17]:31, Shihab further draws attention to the social background of the *Jāhiliyyah* period, particularly the practice of infanticide motivated by economic hardship. The prohibition appears immediately after the affirmation of God's provision for all living beings, underscoring the theological principle that sustenance ultimately comes from God rather than from human effort (Shihab, 2005b: 456). Accordingly, fear of future poverty cannot serve as a legitimate justification for taking the life of a child.

The linguistic and rhetorical dimensions of the verse also occupy a central place in Quraish Shihab's interpretation. He argues that the plural expression *lā taqtulū awlādakum* ("do not kill your children") indicates that the prohibition is addressed to society as a whole, in contrast to the preceding verses, which employ the singular form. For Shihab, this grammatical distinction reflects either the widespread practice of infanticide in pre-Islamic Arabian society or, at the very least, suggests that preventing infanticide is a collective rather than merely an individual responsibility (Shihab, 2005b: 456).

Shihab does not regard the plural form as inherently conveying collective responsibility. Instead, he interprets it as a linguistic construction whose rhetorical significance emerges through the presence of a contextual indicator (*qarīnah*). Within the tradition of Arabic rhetoric (*balāghah*), the plural form is understood according to its primary meaning unless redirected by a *qarīnah* toward a rhetorical function (Abubakar et al., 2021: 105). One such function is *al-ta'mīm* (generalization), whereby the scope of an utterance is extended beyond its immediate addressee when supported by an appropriate contextual basis (Abubakar et al., 2021: 116). In this case, the social conditions of *Jāhiliyyah* society, as described by Shihab, serve as the *qarīnah* that

broadens the prohibition from particular individuals to the wider community, thereby introducing a dimension of collective responsibility.

Shihab concludes his discussion with a semantic distinction between the terms *al-khiṭ'* and *al-khaṭa'*. He maintains that *al-khiṭ'* refers to a deliberate and conscious act of wrongdoing, whereas *al-khaṭa'* denotes an unintended mistake. The Qur'anic choice of *al-khiṭ'*, therefore, reinforces the ethical force of the verse by portraying the prohibition of child killing not as a response to ignorance or misjudgement, but as a condemnation of a grave moral transgression that admits no justification (Shihab, 2005b: 456-457).

Methodologically, Shihab's interpretation of these verses exemplifies the application of the *tafsīr mawḍū'ī* (thematic) approach (Rahmatullah et al., 2021). Rather than interpreting each verse independently, he reads them as mutually illuminating components of a single thematic framework concerning the Qur'anic prohibition of economically motivated infanticide. This intertextual reading underscores the view that Qur'anic meaning emerges through the internal relationship among verses rather than from isolated textual units.

This thematic orientation is grounded in the principle of *munāsabah*, namely the coherence that links verses and surahs within the structural unity of the Qur'an (Shihab 2013: 112). Consequently, the lexical differences between the two verses are not treated as contradictory but as complementary expressions of the same ethical principle within distinct social contexts (Muslim 1997: 57-58). Shihab further integrates *tafsīr bi al-ma'thūr* with *tafsīr bi al-ra'y*, drawing upon cross-references among Qur'anic verses, historical and social context, linguistic analysis, and reasoned *ijtihād* to demonstrate the continuing relevance of the verses to contemporary social issues (Setiawan 2023: 139).

Tafsīr al-Mishbah reflects a contextual mode of exegesis that foregrounds both ethical values and social responsibility. Within this interpretive framework, the Qur'anic prohibition of infanticide is understood not merely as a legal injunction but as a moral critique of social structures that normalize the dehumanization of human life, positioning the Qur'an as a coherent and enduring moral guide capable of addressing social problems across changing historical contexts.

The analysis of the three modern exegetical works discussed above indicates that, despite their differing interpretive emphases, all adopt a broadly contextual paradigm. Their differences lie primarily in the ways each exegete incorporates context, negotiates the relationship between the Qur'anic text and social reality, and articulates the practical implications of the verses under examination.

To present these findings more systematically, the following synthesis table provides a comparative overview of the interpretive tendencies of each exegete in operationalizing the contextual paradigm. Rather than repeating the preceding discussion, the table highlights the principal patterns that emerge from their respective approaches to interpretation.

Table 2. Comparison of Paradigms in the Scientific Revolution Phase

Aspect	<i>Tafsīr Qur'an Karim</i>	<i>Al-Azhar</i>	<i>Al-Mishbah</i>
Content of interpretation	The prohibition of infanticide is presented as a grave sin, with the verse serving as a	The prohibition of infanticide extends beyond the physical act to encompass moral,	Affirms the prohibition of physical infanticide, while expanding its

	moral and educational guide against narrow religiosity.	spiritual, and social forms of depriving children of life and dignity, supported by historical, cultural, and contemporary humanitarian analysis.	ethical significance through linguistic and social contextualization.
Paradigm	Early contextual	Contextual-humanistic	Contextual-semantic
Method	<i>Ijmali, bi al-ra'y</i>	<i>Tahlili</i> , integrative <i>bi al-ma'tsūr</i> and <i>bi al-ra'y</i>	<i>Mawḍū'ī</i> , integrative <i>bi al-ma'tsūr</i> and <i>bi al-ra'y</i>
Focus	Moral-educational	Moral-social-humanitarian	Moral-social-semantic
Text-context relation	Implicit context, actualizing the verse's normative message	Dialectical and reflective	Relational and dialogical
Position of context	A means of actualizing values, not a source of reinterpretation	Determinant of the direction of ethical expansion of meaning	An instrument of meaning analysis
Implication for the verse's meaning	Physical infanticide	Physical infanticide, together with its moral, spiritual, and social dimensions	Physical infanticide, with an ethical-universal expansion

Having traced the interpretations of QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31 across five exegetical works representing different historical periods, it is now necessary to situate these works within the broader trajectory of paradigm shifts in Indonesian Qur'anic exegesis. Rather than revisiting the exegetical discussion of the two verses, this section offers a comparative perspective on the epistemological and methodological orientations that emerged and evolved across different periods.

From the perspective of Thomas S. Kuhn's theory, this stage corresponds to the reconstruction that follows a paradigm revolution, through which a new paradigm gradually takes shape as anomalies accumulate, meanings are renegotiated, and perspectives on the object of inquiry are transformed (Kuhn, 1962: 193). Viewed within this framework, the five exegetical works examined in this study illustrate a continuum of paradigmatic development in Indonesian Qur'anic exegesis, marking a gradual movement from a predominantly normative-textual orientation toward a more reflective and socially responsive contextual approach.

To clarify this trajectory, the paradigm shift is presented in the form of a flowchart. Each stage corresponds to one exegetical work and illustrates its relative position within the broader development of interpretive paradigms in Indonesian Qur'anic exegesis.

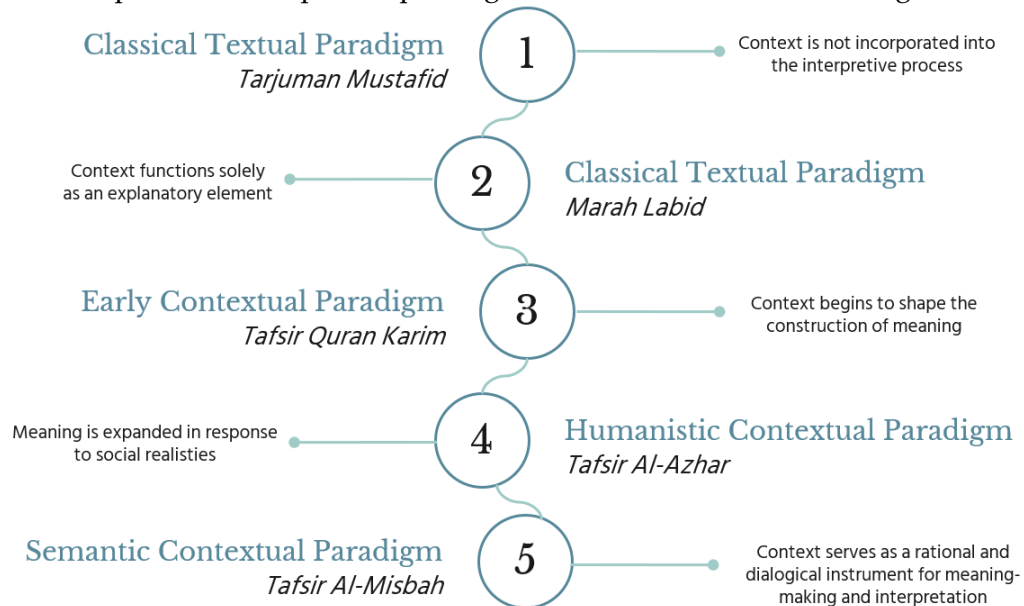


Figure 1. The Shift in Interpretive Paradigm

At the first stage, *Tarjumān al-Mustafid* exemplifies a textual-classical paradigm of Qur'anic interpretation. Its exegesis is primarily characterized by the *ijmālī* method and *tafsīr bi al-ma'thūr*, emphasizing the moral and spiritual dimensions of the Qur'anic message. At this stage, the relationship between text and context remains largely unexplored, leaving social context with little influence on the construction of meaning. Consequently, the Qur'anic prohibition of infanticide is interpreted exclusively in its literal sense, referring solely to the physical act of taking a child's life.

The second stage is represented by *Marāḥ Labīd*, which largely preserves the textual-classical orientation while displaying a modest awareness of contextual considerations. Although contextual elements are occasionally introduced to clarify the text, they do not yet function as methodological components shaping interpretation. The exegetical approach therefore remains predominantly normative and ethically oriented, with the prohibition of infanticide continuing to be understood in its literal sense as the physical taking of children's lives.

The third stage is reflected in *Tafsir Qur'an Karim* by Mahmud Yunus, marking an early phase of contextualization. While the commentary continues to employ the *ijmālī* method and relies primarily on *tafsīr bi al-ra'y*, contextual references begin to appear as a means of actualizing the normative message of the verse. Rather than serving as a basis for reinterpreting its meaning, context operates to enhance the contemporary relevance of Qur'anic values. The prohibition of infanticide is therefore still interpreted literally, although its moral significance is increasingly directed toward the realities of modern life.

A more substantial shift emerges in the fourth stage through Hamka's *Tafsir al-Azhar*, which reflects a contextual-humanistic paradigm. Employing a *taḥlīlī* approach that integrates *tafsīr bi al-ma'thūr* and *tafsīr bi al-ra'y*, Hamka develops a more dynamic relationship between text and context. Social realities no longer serve merely as explanatory illustrations but also shape the ethical expansion of the Qur'anic prohibition of infanticide.

As a result, its meaning extends beyond the literal act of taking children's lives to encompass various forms of non-physical dehumanization within social and humanitarian life.

The fifth and most advanced stage is represented by M. Quraish Shihab's *Tafsir al-Mishbah*, which embodies a contextual-semantic paradigm. Here, context functions not only as an explanatory aid or a vehicle for actualizing values but also as an analytical instrument in the construction of meaning. Through an integrative *mawḍū'ī* approach that combines *tafsīr bi al-ma'thūr* and *tafsīr bi al-ra'y*, interpretation develops through a relational and dialogical engagement between text and context. Although the Qur'anic prohibition of infanticide remains grounded in its historical reference to the literal taking of children's lives, its ethical significance is broadened into a universal affirmation of respect for human life across diverse social settings.

The flowchart illustrates that the evolution of Qur'anic interpretive paradigms has unfolded progressively, accompanied by changes in methodological orientation and in the role assigned to context in meaning construction. Rather than occurring through an abrupt break, the movement from a textual to a contextual paradigm developed incrementally, with each exegetical work reflecting a distinct stage in this transformation. Such a pattern accords with Thomas S. Kuhn's observation that paradigm shifts emerge gradually, giving rise to new ways of understanding within an established scholarly tradition (Kuhn, 1962: 151-156).

These findings further suggest that the development of Indonesian Qur'anic exegesis has been characterized not by a complete rupture with earlier interpretive traditions but by a gradual process of intellectual transformation. Each exegetical work preserves elements of the preceding tradition while simultaneously expanding the role of context in shaping the meaning of the verse. In this respect, every stage of Indonesian exegesis reflects the intellectual concerns and social circumstances of its own historical moment. This observation is consistent with Effendi's argument that contextual exegesis has assumed an increasingly prominent position in contemporary Qur'anic studies (Effendi, 2020: 50). At the same time, Supriyanto emphasizes that the evolution of exegetical paradigms should not be regarded as definitive, but rather as an ongoing process that remains open to critical reassessment and renewal in response to changing social realities and continuing scholarly developments (Supriyanto, 2018: 72).

CONCLUSION

This study demonstrates that the interpretation of QS. al-An'ām [6]:151 and QS. al-Isrā' [17]:31 within the Indonesian exegetical tradition has undergone a gradual yet discernible paradigmatic transformation. In the early and pre-modern periods, exegetes approached the Qur'anic prohibition against the killing of children primarily through a textual reading grounded in the literal meaning of the verses and their historical association with the practice of *wa'd*, or infanticide, in pre-Islamic Arabia. Within this interpretive framework, the prohibition was understood chiefly as a rejection of infanticide driven by economic hardship.

As Indonesian society has evolved through economic development, changing state policies, and an increasing commitment to humanitarian values, contemporary interpretations have gradually expanded the scope of these verses. The prohibition is no longer confined to the direct taking of a child's life but is increasingly understood as an ethical imperative that opposes any practice depriving children of their fundamental right

to live with dignity. This broader interpretation encompasses the neglect of children's rights to education, protection, and welfare, as well as social structures and public policies that jeopardize their future. Contemporary exegesis also places greater emphasis on the shared social responsibility for safeguarding children's lives, extending the moral concern beyond individual conduct to the collective obligations of society.

These findings illuminate the epistemological development of Indonesian Qur'anic exegesis by highlighting its capacity to preserve fidelity to the authority of the Qur'anic text while responding to changing social conditions. They also enrich the study of comparative exegesis (*tafsīr muqāran*) by demonstrating how shifts in interpretive paradigms have shaped the understanding of Qur'anic teachings across different historical contexts.

The scope of this study, however, remains limited to a selected body of Indonesian exegetical works and does not examine the broader social reception of these interpretations or their application beyond written exegetical literature. Likewise, the paradigm-change framework employed here serves primarily as a descriptive analytical lens and has not been systematically examined in dialogue with alternative theoretical approaches in Qur'anic studies. Further research could expand the corpus of Indonesian tafsir, incorporate interdisciplinary perspectives, and investigate how contemporary interpretations of the Qur'anic prohibition of infanticide influence public policy, legal discourse, and broader social practice.

REFERENCES

- Abiyusuf, I., Fadzillah, R., Sari, Y. P., & Ahmad, O. A. (2025). Dinamika Kajian Tafsir Dari Masa Ke Masa: Tradisional, Tekstual, Dan Kontekstual. *ALMUSTOFA: Journal of Islamic Studies and Research*, 2(1).
- Abubakar, A., Pallawagau, B., & Pabbajah, M. T. H. (2021). التغيير في معنى المفرد والجمع في القرآن الكريم / Changes in Lexical Meaning of Singular and Plural Words in the Quran. *Diwan: Jurnal Bahasa Dan Sastra Arab*, 7(1 SE-), 98–117. <https://doi.org/10.24252/diwan.v7i1.21050>
- Akbar, A. F. R., Supandi, M. D., Agustono, I., & Puspitasari, N. S. (2025). The Dynamics of Qur'anic Tafsir in Indonesia: Historical Periodization and the Role of Local Scholars. *Dirosat: Journal of Islamic Studies*, 10(1).
- Al-Bantani, M. an-N. (1888). *Marah Labid Likasyfi Ma'na Qur'an Majid* (Jil. 1). Dâr al-Kutub al-'Ilmiyah.
- Al-Bantani, M. bin 'Umar bin 'Ariwah bin 'Ali bin A. B. al-N. al-J. (1997). *afsr Marāḥ Labid li Kasyf Ma'nā al-Qur'ān al-Majīd* (Jil. 1). Dar al Katub al 'Ilmiyyah.
- Al-Farmawi, A. al-H. (1994). *Metode tafsir Maudhu'iy (Suatu Pengantar)*. Jasa Grafindo.
- Al-Jawi, A. R. bin A. al-M. (1951). *Tarjuman Al-Mustafid* (Jil. 1).
- Alviyah, A. (2016). Metode Penafsiran Buya Hamka. *Ilmu Ushuluddin*, 15(1). <https://doi.org/https://doi.org/10.18592/jiu.v15i1.1063>
- Amin, A. R. (2015). *Pengembangan Pendidikan Agama Islam: Reinterpretasi Berbasis Interdisipler*. Pelangi Askara.
- Anwar, R., Muhyi, A. A., & Riyani, I. (2020). PENGARUH IDE PEMBAHARUAN ABDUH DI MESIR PADA TRADISI TAFSIR DI INDONESIA: KAJIAN TERHADAP TAFSIR QUR'AN KARIM KARYA MAHMUD YUNUS. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 18(2), 221. <https://doi.org/10.18592/khazanah.v18i2.3825>
- Aqib, S. H. (1985). *Politik Islam Hindia Belanda*. Lembaga Penelitian Pendidikan dan Penerangan Ekonomi dan Sosial.

- Arifin, M., & Muhammad Yogi Galih Permana. (2022). Modernisasi Pembunuhan Anak. *Al-Majaalis*, 9(2), 115–134. <https://doi.org/10.37397/almajaalis.v9i2.207>
- Az-Zuhaili, W. (2019). *Tafsir Al-Munir: Aqidah, Syari'ah, Manhaj* (Jil. 8. Gema Insani.
- Azra, A. (2004). *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Akar Pembaharuan di Indonesia*. Kencana.
- Bagir, Z. A. (2005). *Integrasi Ilmu dan Agama: Interpretasi dan Aksi*. Mizan.
- Bahana, M. H. A. (2024). Relevansi Tafsir Kontekstual dalam Menjawab Masalah Sosial Kemasyarakatan di Abad 21. *Akhlaq: Jurnal Pendidikan Agama Islam Dan Filsafat*, 1(4).
- Baidan, N. (2002). *Perkembangan Tafsir al-Qur'an di Indonesia*. Tiga Serangkai.
- Bowen, D. L. (n.d.). *Infanticide in Encyclopedia of the Qur'an*.
- Braginsk, V. I. (2004). *The Heritage of Traditional Malay Literature*. KITLV Press.
- Citizendium. (2024). *Infanticide*. Citizendium: The Citizens' Compendium. <https://www.citizendium.org/wiki/Infanticide>
- Creswell, J. W. (2009). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (3rd edition). Sage Publications.
- Dozan, W. (2020). Analisis Pergeseran Shifting Paradigm Penafsiran: Studi Komparatif Tafsir Era Klasik Dan Kontemporer. *Jurnal At-Tibyan: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 5(1).
- Effendi, R. (2020). Revolusi Ilmiah Thomas Kuhn: Perubahan Paradigma Dan Implikasi Dalam Bangunan Ilmu Keislaman. *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 23(1). <https://doi.org/https://doi.org/10.15548/tajdid.v23i1.1693>
- Fahrudi, A. H. (2025). Paradigma Kritis Tafsir Pesantren: Studi atas Tafsir Al-Iklîl Fi Ma`Âni Al-Tanzîl dan Tâj Al-Muslimîn Karya Kh. Mishbah Musthofa. *Miyah*, 21(2).
- Fazlin, H. (n.d.). Mengenal Tafsir Nusantara: Menggali Sisi Kenusantara Tafsir Al-Azhar Karya Buya Hamka. *The International Conference on Quranic Studies*.
- Federspiel, H. M. (1994). *Popular Indonesian Literature of the Qur'an*. Cornell Modern Indonesia Project.
- Federspiel, H. M., & Basuki, D. R. (1996). *Kajian Al-Quran di Indonesia: Dari Mahmud Yunus Hingga Quraish Shihab*. Mizan.
- Gibb, H. A. R. (1986). *The Encyclopaedia of Islam* (Vol. 1). E.J. Brill.
- Gorman, J. (1992). *Understanding History: An Introduction to Analytical Philosophy of History*. University of Ottawa Press.
- Gusmian, I. (2013). *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi*. PT LKiS Printing Cemerlang.
- Gusmian, I. (2015). TAFSIR AL-QUR'AN DI INDONESIA: SEJARAH DAN DINAMIKA. *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, 1. <https://doi.org/10.32495/nun.v1i1.8>
- Hadi, A. (2021). *Metodologi Tafsir dari Masa Klasik Sampai Masa Kontemporer*. Griya Media.
- Hakim, M. N., Rokhman, M. F., Wara, J., Kholid, A., & Khoiroh, M. (2025). From the Rib to Human Unity: Paradigm Shifts in the Interpretation of Q. 4: 1 in Indonesian Qur'anic Exegesis. *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, 7(2), 151–168.
- Hamka, B. (1967). *Tafsir al-Azhar* (Jil.6). Pustaka Nasional PTE LTD.
- Hamka, B. (1971). *Tafsir al-Azhar* (Jil. 3). Pustaka Nasional PTE LTD Singapura.
- Hasan, D. B. N. (2017). Polemik Kitab Suci Tafsir Reformasi Atas Kritik Al-Qur'an Terhadap Agama Lain. *Prosiding Konferensi Nasional Bahasa Arab* 3.
- Hussin, H., & Majid, L. A. (2013). Early development of Quranic exegesis in Malaysia. *International Journal of Asian Social Science*, 3(8), 1732–1744.

- Ichwan, M. N. (2001). DIFFERING RESPONSES TO AN AHMADI TRANSLATION AND EXEGESIS THE HOLY QUR'ÂN IN EGYPT AND INDONESIA. *Archipel*, 62.
- Johns, A. H. (1984). *Islam in Asia: Southeast and East Asia*. The Magnes Press.
- Jufri, A. (2014). Metodologi Tafsir Modern dan Kontemporer. *Jurnal Rausyan Fikr*, 10(2).
- Khuluq, L. (1988). Islamisasi Pada Masa Pemerintahan Sultan Agung (1613-1646). *Penelitian Agama*, 20.
- Kuckartz, U. (2002). *Qualitative Text Analysis: A Guide to Methods, Practice & Using Software*. Sage Publications.
- Kuhn, T. (1962). *The Structure of Scientific Revolution*. Institut Voor Theoretische Biologie.
- Lakmana, G., Nasution, M. R., & Fitriani, F. (2023). Analisis Rujukan dan Keunikan Dalam Kitab Tafsir Tarjuman Mustafid. *Al-Wasathiyah: Journal of Islamic Studies*, 2(2), 251–266. <https://doi.org/10.56672/alwasathiyah.v2i2.96>
- Latham, R. (1958). *The Travels of Marco Polo*. Penguin.
- Latif, A. (2019). Spektrum Historis Tafsir Al-Qur'an di Indonesia. *Tajdid*, 18(1).
- Marrison, G. E. (1951). The Coming of Islam to the East Indies. *Journal of the Malayan Branch of the Royal Asiatic Society*, 24(1 (154)), 28–37. <http://www.jstor.org/stable/41502969>
- Muhammad Taufiq, Dozan, W., & Abdul Rasyid Ridho. (2024). Shifting Paradigm Penafsiran Dalam Surat An-Nisa: 3 (Studi Perbandingan Tafsir Klasik Dan Kontemporer). *Musāwa Jurnal Studi Gender Dan Islam*, 23(2), 170–183. <https://doi.org/10.14421/musawa.2024.232.170-183>
- Muslim, M. (1997). *Mabâhits fi al-Tafsîr al-Mawdhû'î*. al-Dâr al-Syâmiyyah.
- Nadzrah Ahmad. (2022). QURANIC EXEGETICAL ACTIVITIES IN THE MALAY ARCHIPELAGO: A HISTORICAL OVERVIEW. *Al-Shajarah Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 27(1 SE-ARTICLES), 101–121. <https://doi.org/10.31436/shajarah.v27i1.1392>
- Nasir, A., & Hidayat, A. L. (n.d.). Tafsir Nusantara: Sekilas Sejarah Mufasssir Nusantara Beserta Karyanya Sebelum dan Sesudah Masa Kemerdekaan. *The International Conference on Quranic Studies Ilmu Al-Qur'an Dan Tafsir, Fakultas Ushuluddin, IAIN Kudus*.
- Natasya, H. (2023). Identitas Tafsir Nusantara: Analisis Historis dan Perkembangan Tafsir di Indonesia. *Nida' Al-Qur'an*, 21(2).
- Niswatul Malihah, & Tapa'ul Habdin. (2023). METODOLOGI TAFSIR MARAH LABID KARYA SYAIKH NAWAWI AL-BANTANI. *At-Tahfidz: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 4(2), 74–90. <https://doi.org/10.53649/at-tahfidz.v4i2.260>
- Nurkhalis. (2012). Konsep Epistemologi Paradigma Thomas Khun. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 14(2). <https://doi.org/https://doi.org/10.22373/substantia.v14i2.4874>
- Nurusshoumi, A., & Budi, S. (2025). Sejarah Penafsiran Al-Qur'an di Nusantara. *Iqtiran: Journal of Qur'anic and Interpretation Studies*, 1(1).
- Patton, M. Q. (2015). *Qualitative Research & Evaluation Methods (4th Edition)*. Sage Publications.
- Rahmatullah, R., Hudriansyah, H., & Mursalim, M. (2021). M. Quraish Shihab dan Pengaruhnya terhadap Dinamika Studi Tafsir Al-Qur'an Indonesia Kontemporer. *SUHUF*, 14(1), 127–151. <https://doi.org/10.22548/shf.v14i1.618>
- Ramadhani, F. (2021). Relevansi Islamic Worldview Dengan Paradigma Pemikiran Thomas Kuhn. *Tazkiya*, 10(2).
- Riddell, P. (2001). *Islam and the Malay-Indonesian World: Transmission and Responses*. C. Hurst & Co. Publishers.

- Riddel, P. G. (2014). Camb. MS Or. li.6.45: The Oldest Surviving Qur'anic Commentary from Southeast Asia. *Journal of Qur'anic Studies*, 16(1), 120–139. <https://doi.org/urgh> University Press DOI: 10.3366/jqs.2014.0134
- Riddell, P. (1990). The Use of Arabic Commentaries on the Qur'an in the Early Islamic Period in South-East Asia: Report on Work in Progress. *Indonesia Circle*, 18(51), 3–19.
- Riddell, P. G. (2014a). Translating the Qur'an into Indonesian languages. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 12(1), 1–27.
- Riddell, P. G. (2014b). Variations on an Exegetical Theme: Tafsir Foundations in the Malay World. *Studi Islamika*, 21(2).
- Saeed, A. (2014). *Reading the Qur'an in the twenty-first century: A contextualist approach*. Routledge.
- Saleh, W. A. (2004). *The Formation of the Classical Tafsir Tradition: The Qur'an Commentary of Al-Tha'labi*. Brill.
- Salimah, B. (2021). Kajian Hermeneutika Hans Gorg Gadamer Dan Relevansinya Dengan Pendidikan Agama Islam. *Revorma: Jurnal Pendidikan Dan Pemikiran*, 1(1). <https://doi.org/https://doi.org/10.62825/revorma.v1i1.3>
- Setiawan, R. A. (2023). Corak Penafsiran Muhammad Quraish Shihab dalam Tafsir Al-Mishbah. *Mushaf Journal: Jurnal Ilmu Al-Quran Dan Hadis*, 3(1).
- Shihab, M. Q. (2005a). *Tafsir al-Misbah (Vol. 5)*. Lentera Hati.
- Shihab, M. Q. (2005b). *Tafsir al-Misbah (Vol. 7)*. Lentera Hati.
- Shihab, M. Q. (2013). *Membumikan Al-Qur'an*. Mizan Pustaka.
- Supriyanto, J. (2018). Pergeseran Paradigma Tafsir Ala Linguis (Studi atas Kitab “Qira'ah Mu'ashirah” Karya Muhammad Syahrur). *JSA*, 2(2).
- Surahman, C. (2014). Pergeseran Pemikiran Tafsir di Indonesia: sebuah Kajian Bibliografis. *Jurnal Ilmu-Ilmu Keislaman Afkaruna*, 10(2).
- Sutherland, E. E. (2015). The Child's Right to Life, Survival and Development: Evolution and Progress. *Collections: Law and Philosophy Journal Articles*, 26(2), 272–294.
- Syafrudin, U. (2017). *Paradigma Tafsir Tekstual dan Kontekstual: Usaha Memaknai Kembali Pesan al-Qur'an*. Pustaka Pelajar.
- Syarifuddin, M. A., & Azizy, J. (2015). Mahmud Yunus: Pelopor Pola Baru Penulisan Tafsir al-Qur'an Indonesia. *Ilmu Ushuluddin*, 2(3).
- Tasgheer, A., & Ishfaq, M. (2024). Female Infanticide in Pre-Islamic Arab Society: A Quranic and Historical Perspective. *Al-Qawārīr*, 3(1 SE-Articles), 1–12. <https://journal.al-qawarir.com/index.php/alqawarir/article/view/128>
- Tohri, Z., Arif, M. S., & Pahmi, L. (2024). Implementasi Paradigma Pengetahuan Thomas Khun dalam Penafsiran Al-Qur'an Tentang Warisan (Dari Zaman Klasik Sampai dengan Nalar Kritis). *Safwah: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2(1), 208–227.
- Yahya, A., Yusuf, K. M., & Alwizar. (2022). Metode Tafsir (al-Tafsir al-Tahlili, al-Ijmali, al-Muqaran dan al-Mawdu'i). *Palapa: Jurnal Studi Keislaman Dan Ilmu Pendidikan*, 10(1).
- Yunus, M. (1983). *Tafsir Qur'an Karim 30 Juz*. Hidakarya Agung.
- Yunus, M. (2003). *Tafsir Al-Qur'an Al-Karim*. Klang Book Centre.
- Yusuff, M. S. S., & Sahad, M. N. (2013). Bacaan intertekstual terhadap Tafsir Nur Al-Ihsan: Satu kajian menurut kaedah parallel. *Labuan E-Journal of Muamalat and Society (LJMS)*, 7, 48–59.
- Zahra, R., Khusnadin, M. H., & Aidil, A. (2024). Studi Komparatif Tafsir Tekstual dan Tafsir Kontekstual dalam Pemahaman Ayat-Ayat Sosial di Era Modern. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir, Dan Pemikiran Islam*, 5(3), 1117–1129.

- Zaiyadi, A. (2018). Lokalitas Tafsir Nusantara: Dinamika Studi al-Qur'an di Indonesia. *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist*, 1(1), 01–26. <https://doi.org/10.35132/albayan.v1i1.1>
- Zimmer, B. G. (2000). Al-'Arābiyah and Basa Sunda: Ideologies of Translation and Interpretation among the Muslim of West Java. *Studia Islamika*, 7(3).
- Zuhdi, M. N. (2014). *Pasaraya Tafsir Indonesia: Dari Kontestasi Metodologi Hingga Kontekstualisasi*. Kaukaba.
- Zulyadain, Z., & Dozan, W. (2022). The Interpretation Shift of Polygamy Verses in Surah an-Nisā'(4): 3 and Its Contextualization In the Contemporary Era (Interpretation Studies in the Classical, Medieval, Modern-Contemporary Era). *Jurnal Ushuluddin*, 30(2).