

TRANSFORMING THE THOUGHT OF THE INTERPRETATION OF THE QUR'AN (REVELATION-MYSTICAL-IDEOLOGICAL-CRITICAL-ANALOGIC)

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Abstract

The phenomenon of Qur'anic tafsir continues to develop and change from tafsir bil Ma'tsur to tafsir bill Ra'yi, The phenomenon of transformation and development of tafsir is inseparable from the search for meaning by readers of the Qur'anic text, namely mufasssir. This transformation then gave rise to the epistemology of interpretation. This article wants to periodize the thinking of interpreters from birth to contemporary today because changes in interpretation are influenced by epistemology, the epistemology of interpretation includes reason, sources of knowledge, methods, validation, and media. From this, the question arises, (1) How to identify the frame of mind and points of thought of interpretation from classical to contemporary? (2) What is the product of the transformation of the development of Islamic thought in Tafsir? This can be traced to the development of the human way of reason in the face of the Qur'anic texts. This research uses a qualitative-descriptive method with a historical approach and theory of The Historical Idea Qur'anic interpretation by Ignaz Goldziher. From the results of the study, five eras have significant transformations, namely; the time of the Prophet who used the Era of Revelation Reason (Birth Era), in the growth of Islam the emergence of Mystical thought (Formative Era), and the golden age of Islam used Ideological reason (Affirmative Era). The modern era emerged critical reason (Reformative Era). The emergence of the new media era today, gave birth to interpretation with the contextual-analogical reason (Analogical Era) of Qur'anic interpretation texts, can be seen in the audio-visual interpretation of Gus Baha' in Q.S Thaha verses 17-18.

Keywords: Transformation, Thought, Interpretation

Abstrak

Abstrak Fenomena tafsir Al-Qur'an terus berkembang dan berubah dari tafsir bil Ma'tsur ke tafsir bill Ra'yi, Fenomena transformasi dan perkembangan tafsir ini tidak terlepas dari pencarian makna oleh pembaca teks Al-Qur'an yaitu mufasssir. Transformasi inilah yang kemudian memunculkan epistemologi tafsir. Makalah ini hendak memperiodisasikan pemikiran penafsiran dari masa lahir hingga kontemporer saat sekarang ini, karena perubahan penafsiran dipengaruhi oleh epistimologi, epistimologi penafsiran meliputi nalar pikir, sumber pengetahuan, metode, validasi dan media. Dari sini muncul pertanyaan, (1) Bagaimana mengidentifikasi kerangka pikir dan pokok-pokok pemikiran tafsir dari klasik hingga kontemporer? (2) Bagaimana wujud produk transformasi perkembangan pemikiran islam didalam Tafsir? Dengan demikian dapat di telusuri perkembangan cara nalar pikir

manusia menghadapi tek-teks Al-Qur'an. Penelitian ini menggunakan metode Kualitatif-diskriptif dengan pendekatan sejarah dan teori The Historis of Idea of Qur'anic interpretation oleh Ignaz Goldziher. Dari hasil penelitian terdapat lima era yang mempunyai transformasi signifikan yaitu; masa Rasulullah yang menggunakan Era nalar wahyu(Era Kelahiran), kemudian pada pertumbuhan Islam munculnya pemikiran Mistis(Era Formatif), dan masa keemasan Islam menggunakan nalar Ideologi(Era Afirmatif), dan masa modern bermunculan nalar kritis(Era Reformatif), kemudian masa munculnya era new media sekarang ini, melahirkan penafsiran dengan nalar kontekstualis-analogis(Era Anologi) terhadap teks-teks penafsiran Al-Qur'an, dapat dilihat dalam penafsiran audio-visual gus Baha' dalam Q.S Thaha ayat 17-18.

Kata kunci: Transformasi, Pemikiran, Tafsir

INTRODUCTION

Departing from not all the texts of the Qur'an explained and detailed by the prophet Muhammad SAW, and the end of the prophetic treatise, which has implications for the development of the human mind to think to formulate a method and way of understanding and explaining the texts of the Qur'an. and became a particular field of knowledge, namely *ulumulQur'an* and *TafsirulQur'an*.

Tafsir and Uloomul Qur'an/Science of Tafsir are actually two things that are fused, where Tafsir as a product of the process of science of interpretation/Uloomul Qur'an, in terminology Uloomul Qur'an are sciences related to the Qur'an such as Asbabun Nuzul science, *makiyyah madaniyyah* science, *Nasahmansuh* science, Qiro'at science, etc. have the function of aids in understanding the texts of the holy book.

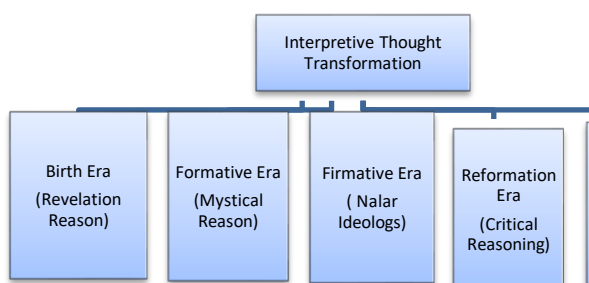
And to interpret the Qur'an required these sciences, which resulted in the interpretations of the scholars. Meanwhile, the nature of Tafsir according to Imam Az-zarkasyi and Imam Suyuti is the science that examines the Qur'an in terms of its meaning in order to understand the meaning of the word of Allah by the level of human ability.(Al-Qattan, 2004)

From the level of human ability, it can be seen that the interpretation of the Qur'an or the product of interpretation is in accordance with the reasoning of the interpreter's thinking. From here, the formulation of the problem is (1) How to identify the framework and main points of thought in the interpretation and Uloomul Qur'an from classical to contemporary? (2) How is the product of the transformation of the development of Islamic thought in Tafsir? Thus, it can be traced the development of the way of

human reasoning in dealing with the texts of the Qur'an .

Identifying the framework of interpretation from the perspective of *The Historical of Idea*. (Goldziher, 2003) but not in detail the sequence of developments in only classifying it characteristically, starting from the time of the Prophet who used the era of revelation reasoning, then in the growth of Islam the emergence of mystical thought, and the golden age of Islam using ideological reasoning, and the modern era when reason emerges. critical of the interpretive texts of the Qur'an. Previously there was research by Abdul Mustaqim (Mustaqim, 2008) which categorized it into three eras, namely mystical, ideological, and critical. Current research adds to the Era of revelation, reasoning, and contextualism.

Table.1 Interpretation Thought Transformation Table



LITERATURE REVIEW

There is an article entitled "A Brief History of the Development of Qur'anic Tafsir" written by Muhibudin, beginning by explaining the definition of tafsir then describing the journey of growing interpretation of the Qur'an according to *ad-Dzhabi* and *Affat al Sharqawiyy* dividing the historical periodization of interpretation in terms of style and style of interpretation according to the results of the work and the level of scientific interaction, divided into two periods; first, **مرحلة التفسري العملي** (afflictive interpretation): This period was the time of Allah's Apostle s.a.w and the companions of r.a until the time of tabi'in. second, **مرحلة التفسري النظري** (theoretical interpretation). (Muhibudin, 2019). While the difference in this study the author maps the epistimology of interpretation from birth to the present with the epistemology of interpretation which includes reason, sources of knowledge, methods, validation and media used, into five periods.

The article entitled "The Dialectic of Qur'an and Science: Epistemological Analysis of Thematic Qur'an Interpretation Literature in the Field of Social Sciences of Humanities" the speaker more specifically connects

interpretation and social science using an epistemological approach, with research results; There are three patterns of relationship between the Qur'an and science. First, the Qur'an is the source of knowledge. Secondly, the Qur'an is the source of universal value. Third, the Qur'an has a different perspective on an object of science, thus contributing to building a paradigm of science. (Mujahidin, 2018) The similarities of the article above and this study use an epistemological approach, if the previous article is more specific to the relationship between the Qur'an and social science, while this research is more general can be related to the reasoning of *the mufasir* who sometimes connects the Qur'an with science, with Islamic law, language and literature, as well as with social society.

The article "Explaining Bi Al-Ma'tsur's Epistemology (Application of Examples of Interpretations in Jami 'al-Bayan Al-Tabari's Work)" in its description includes how the sources, methods, patterns, and steps taken by the author. As a bi al-ma'tsur tafsir, this book of tafsir contributes a relatively different approach from the previous mufassir. Al-Tabari in his tafseer is very dominant using several narrations, both from the hadith of the Prophet, the opinions of the

companions, or tabi'in. (Eko Zulfikar, 2019) This article only uses examples of interpretation in classical times, so this study will present examples of interpretations from several times that not only use the interpretation of bil Ma'tsur but also the interpretation of bil Ra'y and also a combination of the types of interpretation of bil Ma'tsur and bil Ra'y.

The article "Reconstruction Of Contemporary Interpretation Theory An Examination Of Muhammad Arkoun's Thought" explains that Muhammad Arkoun, one of the modern Islamic thinkers assessed, the stagnation of Muslim thought, research that reveals how the interpretation of interpretation shifts according to Arkoun's bold thought, thus adopting some contemporary western science in interpreting the Qur'an, both linguistically, historically, anthropologically and others. (Umar Kustiadi, 2023). If the article above explains Arkoun's actions in changing the paradigms of interpretation of the Qur'an which is considered stagnant, then this study classifies Arkoun as a critical *mufasir* so that he dares to use the interpretation of the Qur'an; An with the methodology of Western science.

RESEARCH METHODS

This Article is a qualitative research method using library research and the type of research is descriptive-analytical research. With the theoretical approach of the history of ideas sparked by Abdul Mustaqim by concocting the idea of religious consciousness from Kuntowijoyo; mystical, ideological, and scientific eras, combined with the theories of Ignaz Goldziher and Jürgen Habermas on the History of the development of exegesis in the perspective of philosophical thought. (Goldziher, 2003) Mustaqim maps the development of interpretive epistymology into three, namely the era of mystical reason, ideological reason and critical reason.(Mustaqim, 2016). For then this research adds analogy reason because it has entered the new media era where the development of the digital age and social media raises analogy reason, the interpretation of the Qur'an is required to be easily accepted and understood by the wider community, not only academics.

RESULTS AND DISCUSSION

1. The Era of the Birth of the Qur'an and Tafsir with Revelation

At the time of the Prophet and his Companions, which was the beginning of

the hijriyyah century, of course there was no need for reference books for interpretation and *ulumul qur'an* because in this era the process of the birth of this knowledge. Interpretation and Uloomul Qur'an basically existed at the time of Rasulullah SAW, even one of the functions of the Prophet was to explain the Qur'an, this was the period of birth, according to Abdullah Saeed this period was the richest period in terms of "interpretive activities through practice". (Saeed, 2006) The sources are direct from the revelations of Allah SWT because the Prophet Muhammad did not say anything based on his lust but based on the revelation " *wama yantiqu anil hawa in huwa illa Wahyu yuha*".

The time of the Prophet SAW and his companions. the Prophet sent and explained the contents of the Qur'an. If there is friends who don't understand or no understand the contents of the Qur'an, they will contact the Prophet SAW directly direct , ask about _ meaning and explanation the revealed verses of the Qur'an. Even though the Companions were very fluent people, good at talking and discussing in Arabic because they were (*اب الفصاحة البيان*). When the Companions interpreted the Qur'an they clung to the interpretation of the Prophet,

the virtue of their Companions was witness history and play a direct role in the transmission of the Qur'an, of course they know the ins and outs, how where and to whom the verses of the Qur'an were sent down, so that the friends understand the Qur'an very well, as Abdullah said. Bin Mas'ud: "By Allah, there is no god but Him, no verse of Allah's Book was revealed except that I know best to whom it was revealed and where it was revealed. If I knew that someone who knew better than me about the Book of Allah, could get a vehicle to its place, then I would definitely go to it." (Tantawi, 1998) Besides Abdullah bin Mas'ud, some friends are most famous for understanding Tafsir, namely Khulafaur Rosyidin, Abdullah bin Abass, Ubay bin Ka' ab and so on.

After the death of the Prophet Muhammad SAW, his companions adhered to the interpretation of the Qur'an conveyed by the Prophet, if no problem solving was found in the Qur'an they would use the Hadiths of the Prophet if it was not found they would use Ijtihad is the taking of law and interpretation of the Qur'an using reason. Dr. Muhammad Husain al-Dhahabi then mentioned the privileges of interpretation at the time of Allah's Apostle and his

companions, both in terms of quantity and in terms of the methodology and method of interpreting, as follows: (1). The Qur'an does not interpreted by overall, but only part course. (2). At least difference opinion among friends_ in understand the meanings of the Qur'an. (3). Friends _ feel enough satisfied with global meaning (4). Sufficient with explanation focus to meaning language (5). Very a little isti m bat against laws fiqh and the same very no there is a mad habi interpretation/ideology or Genre certain (6). Not yet there is an interpretation bookkeeping process (7). Make interpretation as part than hadith.(al-Dhahabi, 2003)

Table.2 of the Epistemological Structure of the Era of Birth

Source of Interpretation	Interpretation Method	Interpretation Validation	Interpretation Characteristics	Media
Revelation	Interpreting the Qur'an with the Qur'an with the Sunnah of the Prophet Lack of Ijtihad	Conformity of interpretation with the will of Allah swt, with the determination of the Prophet as Al-Amin	The process of determining the step by step syari'ah Islam Not going down at once Problem solving for the problems of the Arab-Muslim community at that time	Oral, minimal writing (date, friends, bones and animal skins)

The media at this time use more oral media because oral tradition is used more often than written media, and it is still rare for friends to be able to write,

then Arabs are famous for their memory power. The Prophet made the best possible state of affairs, this period is an Islamic civilization that has changed the civilization of ignorance by enforcing and guiding truth and justice for mankind, both Muslims and non-Muslims. In QS an-Nisa' verse 105-113 it tells of a man stealing armor and then leaving it and it is precisely those who are entrusted with being accused of stealing, then this verse was revealed to uphold justice.

An example of the interpretation of the Prophet using the Qur'an, Bukhari and Muslim narrated from Ibn Mas'ud that when QS Al-An'am verse 82 came down the companions were restless and then they asked the Messenger of Allah, "O Messenger of Allah, which of us has not done wrong against him?" The Prophet said: "The injustice here is not as you understand it. Have you not heard what has been said (Luqman) in fact polytheism is a real injustice (Surah Luqman: 13). So, what is meant by tyranny here is polytheism."

Rasulullah SAW interpreted the verse to 'Uqbah bin Amir, he said, "I have heard the Messenger of Allah (PBUH) say on the pulpit: 'And who against them is the strength that you are capable of (Surah

Al-Anfal: 60). Remember that the power here is archery.' "(Al-Qattan, 2004)

2. The Thought of Formative Era Interpretation(Mystical Reason)

With the end of the Companions period, at the beginning of the second century hujriyyah, the tradition of interpretation was continued by generations of tabi'in with a relatively similar pattern, the difference was the emergence of regional-based interpretations including the Meccan sect, such as Sa'id bin Jubayri (d 712- 713 AD), Ikrimah (d. 723 AD) and Mujahid ibn Jabr (d. 722 AD) whom they studied with Ibn Abbas. The next school of Medina, the characters are Muhammad bin Ka'b (d. 73 AD), Zayd ibn Aslam al-Qurazhi (d. 735 AD) and Abu 'Aliyah (d. 708 AD) who studied with Ubay bin Ka'ab's friend. Then the Iraqi sect, among its characters are 'Alqomah ibn Qays (d. 720), 'Amir ash-Sha'bi (d. 723 AD), Hasan al-Bashri (d. 738 AD), Qatadah ibn Di'amah as-Sudusi (d. 735 AD). They studied with the friend Abdullah bin Mas'ud. Meanwhile, there are scholars who add one school to the tabi'in interpretation, namely the Basrah school, which is also heavily influenced by the Meccan school. The characters include Ibn Sirin, Jabir ibn Zayd al-Azdi, Abu Sya'sya'.(Mustaqim, 2016)

The need for interpretation of the Qur'an is increasingly widespread during the tabi'in generation because of the spread of Islam with various backgrounds. The influence of the Jewish and Christian traditions began to enter the discourse on the interpretation of the Qur'an (which was then called *Isroiliyyat*), these converts were so eager to know in *detail* whatever was mentioned by the Qur'an, even though the Qur'an only alluded to it. in general, such as the story of the Prophet Joseph, Moses, Jesus, etc. The transition of Interpretation from Verbal Transmission to Written Transmission began to emerge and was intense in the middle of the 2nd century although it was not yet a complete commentary. It may be natural that the interpretation of the Qur'an begins with a brief explanation of certain words or sentences which may be unclear, difficult or ambiguous. For example, Tafsir Mujahid bin Jbr (d. 104) entered the tradition of interpretation in Mecca, the interpretation of Muqotil bin Sulaiman (d. 150) at the end of the 2nd century H. Then the interpretation began to cover all verses such as Tafsir at-Tabari (d. 310 H). From this emerged two different approaches in interpretation, namely bil-Ma'surt and bir-Ra'y.

Sources of interpretation use: the Qur'an, the hadith of the prophet, qira'ah, opinions of friends, *syi'ir-syi'ir jahili* and stories of *Isroiliyyat* (*Al-Isra'illiyyat* according to Sayyid Ahmad Khalil israiliyat are narrations that come from the people of the book either related to their religion or not related at all to it. The attribution of isra'iliyat history to Jews because in general the narrators come from among those who have converted to Islam) Here there is a transformation of the source of interpretation if at the time the Companions were not interested in using *isroiliyyaat*, it was at this time that isroilliyat fell. For the method used, namely by using oral and written narrations through the hadith transmission system and accompanied by a little analysis, it is limited to linguistic rules.

Table.3 Structure of Formative Era Interpretation (Mystical Reason)

Source of Interpretation	Interpretation Method	Validity	Characteristics & Purpose	Media
Al-Qur'an, Hadith, Ijtihad friends and tabi'in,	Bir-Riwayah, served orally and accompanied by	Shohi or not, the suitability of the interpretation	The lack of critical culture, is ijmal, practical, implem ntative,	The dominance of written media compa

jahiliyah poems, isroiliyyat	analysis although it is still a bit limited to the rules of language	with the rules of language and the history of pious hadiths	the goal is still just understanding the meaning has not yet reached maghza. The position of the text is still the subject and interpreter of the object	red to oral media with evidence of the emergence of commentary books
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Example of the Story of Prophet Zakariya and Satan The delivery of angels to Prophet Zakariya as he will be given offspring is good news that cannot be imagined by those who measure everything by the size of natural laws, or the law of cause and effect. Prophet Zakariya, who had been waiting for a child for a long time, could not immediately imagine the stipulation of the news, not because he did not believe in the power of God, but the news was so out of the ordinary, so that was when his words came out as enshrined in the Qur'an QS Ali Imran verse: 40 -41.

Regarding the Prophet Zakariya described in the verse it is quite clear, but

another interpretation appears which states that the devil has made Prophet Zakariya doubt the angel's call so he begged Allah to give him a sign of truth.

(اَلْ اَجْعَلْ لِّي), give me a sign. Prophet Zakariya's request to Allah to be marked according to the verse (اَلْ اَجْعَلْ لِّي), because he was filled with doubt so that he could not distinguish between the call of Satan and the call of God which he heard. This interpretation, based on the narrations he received from Musa, Amru, Asbāt, and al-Suddi which states that when the angel Gabriel called the Prophet Zakariya with the good news that he would be blessed with a son named Yahya, when he heard the call the devil came to him and said O Prophet Zakariya indeed the voice that you heard earlier did not come from Allah but came from the devil who will deceive you, then Prophet Zakariya became doubtful about it. There was doubt about the Prophet Zakariya as according to al-Tabariy, making him ask Allah to be given a sign (اَلْ اَجْعَلْ لِّي) if the sound he heard it was true from Allah or from the devil who wanted to deceive him.

According to al-Žahabi, this narration is a narration of *isro'iliyat* which clearly contradicts the Qur'an, how could the devil be able to control the Prophet

Zakariya so that he doubted the revelation from Allah and could not distinguish between the call of Allah and the call of the devil. Furthermore, al-Žahabi stated that the words of the Prophet Zakariya did not signify doubt but surprise because his wife who was old and he was in an old condition would be blessed with children.(Imas, 2022)

3. Thoughts on Interpretive Reformation with Ideological Reason

Entering the Middle Ages, the development of interpretation was more based on ideological reasoning, due to the influence of political interests, schools of thought, or certain scientific ideologies. It is proven by the existence of various commentary books such as the Kitab Al-Kasyaf by Zamakhsyari with the style of Mu'tazilah ideology (w.1144 AD), the Mafatihul Ghoib book by Fahrudin al-Razi (d. 1209 AD) with the pattern of Sunni theology, Tafsir Jalalain by Jalaluddin ash-Suyuti (d.1505M) with a Philological style, Ali Ibrahim al-Qumi's Tafsir al-Qur'an with a Shi'i style, Tafsir Lathoiful Isyaaroh by Imam Qusyairi (374H-465H),(Gätje, 1976) Tafsir with a Sufi-philosophical style by Ibn Arobi in the fifth century and various commentaries which were very diverse,

this was in tune with the times and the development of science at that time. Even in the third to fourth centuries, Tafsir was a discipline that was in great demand.

In al-Ma'mun's reign the Mu'tazilah ideology became the official state school of thought, this made the ulama proud and interested in the disciplines of the state school, on the other hand they underestimated the importance of other schools. Al Jabri considered that the science of kalam and philosophy at this time was not a pure science of kalam and philosophy but there was a politicization of religion and also a politicization of philosophy.(Jabiri & Khoiri, 2014) Meanwhile, according to Hanafi: "The Qur'an becomes the subject of such disciplinary comments more to strengthen the discipline than to understand the Qur'an..."(Wild, 1996)

Sources of interpretation at this time were more dominated by reason and personal opinions, so that bir-ra'yi interpretations mushroomed. And more inclined to a particular discipline such as philosophy, science of kalam, science of Sufism, which tends to be the way of thinking of the exegetes themselves. After that in the eighth century Tafsir experienced a stagnation whose

orientation was only the repetition, explanation and summarization of the books of interpretation.

Table.4 Affirmative Era Ideological Structure Table (Ideological Reason)

Source of Interpretation	Interpretation Method	Validity	Characteristics & Purpose	Media
Intellect (Ijtihad) is more dominant than the Qur'an and Hadith. Scientific theories such as philosophy, tasawuf, kalam, which are occupied by Mufasssirr	Bir-ra'yi, with linguistic analysis and matching with theories from the disciplines or madzhab of each commentator	Conformity of the interpretation with the interests of the ruler, madhhab /school and knowledge occupied by the mufasssirr	Ideological, sectarian, optimistic, repetitive, imposing non-Qur'anic ideas tend to be true kelim. The goal is interpretation for the benefit of the group, supporting the authorities, the knowledge that is practiced	Media Writings and pulpits of sermons

			by the mufassir.	
			Position of interpret ation as subject and text as object	

An example of the interpretation of ideological reasoning during the Afermative Era in Zamahsyari's Tafsir Al-Kasyaf in QS Al-Qiyamah verses 22-23 according to him the word "*Nadzirah*" means not seeing God with the naked eye but means waiting for God's favor, so that it is in accordance with the ideology of your school of thought. tazilah who argue that in the hereafter God cannot be seen with the eye.(Zamaḥṣārī & Šīḥā, 2009)

4. Interpretive Thought in the Reformation Era with Critical Reason

The next transformation is the period where interpretations with ideological reasoning are criticized by the next generation of commentators in the Modern era of the thirteenth century Hijriyyah or the nineteenth century AD with the emergence of Sayyid Ahmad Khan's figure with his *Tafhim Al-Qur'an interpretation* , then Abduh and Sayyid Rida with his Tafsir al-Manar which

started from a rubik in a newspaper in Egypt. The opinion of the commentators at this time is that there is an irrelevance in the book of exegesis in the past with the state of society in this era, and the stagnation and decline of Muslims. Next came figures such as Fazlu Rahman, Muhammad Syahrur, Muhammad Arkon, Hasan Hanafi and so on. They build an epistemology of interpretation that is able to respond to the problems of the times, the Hermenetic approach they use a lot. The term Critical Reasoning is taken by Abdul Mustaqim from Jurgen Habermas who always criticizes all knowledge, according to him, all dogmatic knowledge must be criticized because it is formed from power, so that other interpretations are wrong.(Mustaqim, 2008)

There are several basic assumptions of the exegetes in this era including; Al-Qur'an is the Book of *shalih li kulli eating wa era* , static text and dynamic context, interpretation is relative and tentative. Have Characteristics; positioning the Qur'an as a book of guidance, nuanced Hermeneutical, Contextual and Oriented to the spirit of the Qur'an, scientific, critical and non-Secterian. Judging from the source of interpretation based on the text, reason, and the reality of the current state of society. While the method used is interdisciplinary. For Validation of

Interpretation Abdul Mustaqim used the theory of truth, namely coherence, correspondence, and pragmatism. (Mustaqim, 2008)

Table.5 of the Structure of the Reformation Era with Critical Reason

Source of Interpretation	Interpretation Method	Validity	Characteristics & Purpose	Media
-Qur'an, reality, reason, dialectic in a circular and functional manner. -Hadith sources are rarely used. -The position of the text of the Qur'an and its interpretation as an object and subject at the same time.	Interdisciplinary in nature, ranging from thematic, hermenical, linguistic, with sociological, anthropological, historical, scientific, semantic, and scientific approaches to each interpreter. Grow Collective Interpretation more than 2 people	-Coherence between the interpretation results with the propositions that were built previously. - Correspondence according to the empirical facts. - Pragmatism, solution, and in accordance with the interests of people's transformation.	Critical, Transformative Solution, non-ideological, capturing the spirit of the Qur'an. The Purpose of Interpretation for Transformation and change, not only to reveal meaning but also Maghza (significance of meaning)	OldMedia, (Newspaper, Radio and Television)

For example, in the case of female witnesses, are two female witnesses the same as male witnesses? The Qur'an talks about this muamalah in QS Al-Baqarah verse 282. Fazlur Rahman dares to interpret this verse differently from the interpreters in the previous era, that women's testimonies are considered less valuable than men, depending on whether the woman has memory financially weak or not. If the woman has knowledge about financial transaction issues, then there is nothing wrong if she also proves her abilities to the community, that she is also capable of being equal to men. (Rahman & Moosa, 2009)

The understanding of the verse is actually very sociological. Because at that time, women were generally easily coerced, if only a woman was presented, she would become an easy target for certain men who wanted to force them to give false testimony. It's different if there are two women, they can support each other and remind each other. A single unit consisting of two women with different functions, not only makes the individual woman valuable, but can also form a fortress of unity to face other witnesses. In other words, the testimony of two women who seem to be accompanied by one man is more due to the knowledge and experience for women to transact in muamalat, besides that there is often coercion against women. women as potential witnesses. (Wadud, 1999)

5. Interpretive Thought Progressive Era Actualist- Analogical Reason

In the twentieth century, interpretations that were carried out collectively appeared, such as the book of scientific interpretation of human creation, Lajnah pentashih Al-Qur'an, which was carried out by the Ministry of Religion of the Republic of Indonesia, (Indonesia, 2010) at the same time digitizing interpretations was also carried out in the internet world. The Tafsir Study Council has begun to enter the digital television world, such as Sya'rawi's Tafsir which airs every week on Egyptian Television, and also Syaih Sayyid Tanthowi's Tafsir Al-Wasyit which is asked every Friday at the *Madinatil Buust Islamiyah Mosque* (International Dormitory for Al-Azhar University students, Cairo).

In Indonesia, Mufasssir Quraish Syihab wrote a book to bury the Qur'an as his idea so that the Qur'an is easily understood by the Indonesian people who do not speak Arabic and are the largest Muslim in the world, as well as his interpretation of al-Misbah adorning television shows. at the Metro TV station. After the emergence of New Media which makes life easier, the study of Tafsir is one of the most sought after, such as youtube@syihab syihab, @santri Gayeng and @Muhibbin Gus Baha', Gus Baha' is one of the scholars who are highly sought after on the New Media channel because

of his expertise. by analogizing the difficult verses of the Koran to be easy to understand.

Table 6. of the Interpretive Thought Progressive Era Analogic

Source of Interpretation	Interpretation Method	Validity	Characteristics & Purpose	Media
Al-Qur'an, Hadith, turast books, Audience ability measure	Bil Ma'sur, Bil Ra'yi, tahlili, cooperative, thematic, Audio visual	Coherence between the interpretation results with the propositions that were built previously. Correspondent according to the empirical facts. Pragmatism, solution, and in accordance with the interests of people's transformation.	-Easy to understand by the layman -often uses simple analogies	New Media (Website, Youtube, Facebook, Instagram, etc.)

Example: when interpreting the verse of QS Thaha verses 17-18 (Universitas Islam Indonesia, 2022). In interpreting this verse Gus Baha in giving an example is very simple and easy to understand, in this case Gus Baha 'says that Allah has asked Moses a question that is not so

important, because it is not so important, then the prophet Musa's answer is also simple, which is in my hand is my stick, O Allah, for help to lean on, and move my camel, as well as other needs, why is God's question that easy: because in theory, if someone is called by a superior,

there must be fear and nervousness, to get rid of that, it is opened with a light question, then in this case what needs to be learned is that if a leader, such as the chancellor, calls his subordinates, to break the ice, then open it with a light question, for example: have you had breakfast yet...?

CONCLUSION

According to the theory according to Ignaz Goldziher, namely the theory of *the history of the idea of Qur'anic interpretation* that the history of the interpretation of the Qur'an has undergone a transformation of the epistemology of the thoughts of its interpreters. Here it is categorized into four periods, *first*, the era of birth based on Revelation only here there is no critical question reasoning because in the era of the process of the Qur'an and its interpretation being formed, and kalamullah as the authority of truth, then during the time of the Companions all products of interpretation came from the Prophet. . The *second is* the formative era, during the tabi'in period, there was the writing of the *Tafsir bil Ma'tsur* which was covered in *israiliyat* which was sometimes mystical. *The three* affirmative eras based on ideological reasoning occurred at a time when science was in the golden age of

medieval adab, due to the development of thought, after *Tafsir bil ma'stur* emerged during this period, *Tafsir bi Ra'yi*, which put more emphasis on logic and because of power relations, sometimes al- The Qur'an is interpreted according to the ideological interests of its author . *The four* reformative eras based on critical reasoning emerged in the contemporary period between the thirteenth century and the fourteenth century today, starting because of the dissatisfaction of the previous interpretations which were full of certain ideologies and were sectarian in nature and the stagnation of Islamic knowledge and the decline of Muslims, the interpreters of Islam. evaluate and criticize past interpretations that are irrelevant to today's society. Removing the spirit of the Qur'an as a guide for humans is no longer a justification for the thoughts of each sect.

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