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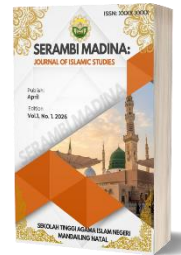
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Integrating the Tafsir Maudhu'i Approaches of Al-Farmawi and Quraish Shihab as a Solution to Social Problems in the Digital Era

ORIGINAL ARTICLE

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Abstract

This study aims to examine the contextualization of the Tafsir Maudhu'i (thematic exegesis) method in addressing various contemporary problems in Indonesia, including moral crises, social conflicts, and digital media abuse. The research employs a qualitative library research method with a content analysis approach. This study integrates the methodological rigor of Abd al-Hayy al-Farmawi's seven-step framework with the flexibility of M. Quraish Shihab's contextual approach through the concept of "grounding the Qur'an" (membumikan Al-Qur'an). The findings indicate that the synthesis of these two approaches creates a transformative and applicable interpretative framework. Unlike previous studies that tend to be descriptive and purely theoretical, this research successfully formulates a thematic exegesis model that actively shifts from textual analysis to real-world problem-solving. By combining al-Farmawi's linguistic depth with Quraish Shihab's contextual flexibility, Qur'anic values can be responsively applied to address social media ethics, tolerance, and social justice without reducing the original meaning of the verses. In conclusion, this contextualized thematic

exegesis method provides a more practical, dynamic, and relevant solution to the contemporary needs of modern Indonesian society.

Keywords: Tafsir Maudhu'i; M. Quraish Shihab; Al-Farmawi; social problems.

Abstrak

Penelitian ini bertujuan untuk mengkaji kontekstualisasi metode Tafsir Maudhu'i (tematik) dalam menjawab berbagai problematika kontemporer yang dihadapi masyarakat di Indonesia, seperti krisis moral, konflik sosial, dan penyalahgunaan media digital. Metode penelitian yang digunakan adalah kualitatif berbasis studi kepustakaan (library research) dengan pendekatan analisis isi (content analysis). Studi ini mengintegrasikan ketelitian langkah metodologis Abd al-Hayy al-Farmawi dan fleksibilitas pendekatan kontekstual M. Quraish Shihab melalui gagasan "membumikan Al-Qur'an". Hasil penelitian menunjukkan bahwa sintesis antara kedua pendekatan tafsir tematik ini menghasilkan sebuah kerangka penafsiran yang transformatif dan aplikatif. Berbeda dengan penelitian terdahulu yang cenderung bersifat deskriptif-teoritis tanpa kontekstualisasi zaman, kajian ini berhasil merumuskan model tafsir tematik yang bergerak aktif dari ruang teks menuju penyelesaian masalah nyata di masyarakat (problem-solving). Dengan menyatukan analisis kebahasaan al-Farmawi dan kelenturan kontekstual Quraish Shihab, nilai-nilai Al-Qur'an dapat dihadirkan secara responsif untuk menyelesaikan isu etika bermedia sosial, toleransi, dan keadilan sosial tanpa mereduksi kesahihan makna asli ayat. Kesimpulannya, metode tafsir tematik yang terkontekstualisasi ini terbukti mampu memberikan jawaban yang lebih praktis, dinamis, dan relevan dengan kebutuhan masyarakat modern di Indonesia.

Kata Kunci: Tafsir Maudhu'i; M. Quraish Shihab; Al-Farmawi; problematika sosial.

INTRODUCTION

The Qur'an is the sacred scripture that serves as hudan (guidance) for all humankind in navigating the dynamics of life. To ensure that this universal guidance can be understood operationally and implemented appropriately, Muslim scholars and thinkers have continuously developed various interpretive methodologies that respond to the changing conditions of the times. One contemporary methodology considered particularly effective in addressing modern social dynamics is the thematic approach. Tafsir Maudhu'i, or the thematic method of Qur'anic interpretation, is an approach to understanding the Qur'an by bringing together verses that address the same theme, even when they are located in different surahs. Its purpose is to arrive at a comprehensive and holistic understanding of the Qur'an concerning a particular issue. According to M. Quraish Shihab, this method involves

more than merely collecting relevant verses; it also positions the Qur'an as a guide for responding to real-life human problems.

In general, Tafsir Maudhu'i has several distinctive characteristics that differentiate it from other methods of Qur'anic interpretation. First, it focuses on addressing specific problems. Second, Qur'anic verses are understood as an interconnected whole. Third, the interpretive process begins with problems emerging in society, for which answers are then sought in the Qur'an, after which the resulting insights are applied to real-life contexts. These characteristics make the thematic method particularly applicable to bridging the gap between the relatively fixed textual framework of the sacred scripture and the dynamic nature of social reality. This principle is consistent with the fundamental position of the Qur'an as a revelation from Allah SWT that provides clarification concerning all matters, as affirmed in Surah An-Nahl, verse 89:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

The verse above suggests that the Qur'an contains comprehensive guidance and solutions to the various problems faced by humankind (RI, 2019). The urgency of deriving solutions from Qur'anic guidance becomes particularly significant when considered within the contemporary Indonesian context. As a country with the world's largest Muslim population and a highly diverse society, Indonesia faces a range of challenges, including moral crises, social conflicts, the misuse of digital media, declining social awareness, and the pressures associated with modern life. In such circumstances, the Qur'an should not be understood merely as a text for devotional recitation or as a source of theoretical teachings; rather, it should also function as a practical guide for addressing the problems encountered in everyday life. This is where the Tafsir Maudhu'i approach, developed by M. Quraish Shihab through his concept of "membumikan Al-Qur'an" ("grounding the Qur'an in lived reality"), assumes particular significance. The concept of "membumikan Al-Qur'an" refers to bringing Qur'anic values closer to the realities and needs of society. Through this approach, Qur'anic messages can be applied to various dimensions of life, including education, family life, interfaith tolerance, social media ethics, and social justice. Tafsir Maudhu'i enables society to understand that the Qur'an is not merely a scripture to be recited, but also a source of guidance and solutions for addressing concrete social problems in Indonesia.

Nevertheless, as the method has evolved, it has remained subject to ongoing debates and divergent perspectives among Qur'anic scholars, particularly concerning its procedural steps and the boundaries of interpretive objectivity. Abd al-Hayy al-Farmawi formulated seven steps for conducting Tafsir Maudhu'i, emphasizing the importance of the chronological order of revelation and in-depth linguistic analysis. In contrast, M. Quraish Shihab proposes a more flexible approach. According to Shihab, the chronological order of revelation does not necessarily have to constitute the primary focus, as long as the moral messages of the Qur'an can be adequately understood and applied in accordance with the conditions of the contemporary era. This methodological debate has expanded further with the contribution of modern thinkers such as Fazlur Rahman through his Double Movement theory. Critics have also raised concerns regarding the potential for subjectivity in Tafsir Maudhu'i. In other words, interpreters may potentially introduce their personal perspectives or interests when interpreting Qur'anic verses. Therefore, there is a need to further develop a thematic approach to Qur'anic interpretation that remains grounded in established scholarly principles while also being responsive to the needs and challenges of contemporary society.

To clarify the academic position of this study, it is necessary to articulate its distinction from previous research by establishing the state of the art. Previous studies have generally focused on explaining the theoretical foundations of Tafsir Maudhu'i and describing the application of its methodological steps in general terms. Most studies have predominantly followed Abd al-Hayy al-Farmawi's framework descriptively, with limited attention to its relevance to the contemporary social conditions of society. Furthermore, existing scholarship remains largely confined to textual analysis and has paid relatively limited attention to how the thematic approach to Qur'anic interpretation can be applied to address concrete social problems in the Indonesian context.

This research gap constitutes the central point of departure for the present study. Rather than merely examining the theoretical foundations of Tafsir Maudhu'i, this study seeks to directly connect the method with the lived realities of Indonesian society. Its novelty lies in integrating the methodological rigor of Abd al-Hayy al-Farmawi with the contextual approach developed by M. Quraish Shihab. Through this integration, Qur'anic interpretation is not understood merely as a theoretical endeavor but also as a means of formulating responses to the social, moral, and cultural issues emerging within society. The distinctiveness of this study lies in its effort to bring Tafsir Maudhu'i closer to the lived realities of Indonesian society.

Through this reconstruction, the study aims to demonstrate that the Qur'an can be interpreted in ways that remain relevant to contemporary contexts without compromising its original meanings. Accordingly, Tafsir Maudhu'i is expected to provide responses that are more practical, accessible, and aligned with the needs and challenges of modern society.

LITERATURE REVIEW

This study examines the contextualization of the Tafsir Maudhu'i method in addressing social problems in Indonesia. Based on the literature review, four relevant publications were identified.

First, Syukkur's (2020) study, entitled "A Comprehensive Method of Qur'anic Interpretation from the Perspective of Abdul Hay al-Farmawi," employed a qualitative library research method. The findings indicate that Tafsir Maudhu'i is the most comprehensive method of Qur'anic interpretation because it examines a particular topic in depth and as an integrated whole, thereby enabling readers to avoid fragmented or partial understandings of the Qur'anic text (Syukkur, 2020).

Furthermore, Amin (2025), in a study entitled "Tafsir Maudhu'i: Examining Its History, Method, and Significance in Contemporary Qur'anic Interpretation," employed a holistic thematic approach. The findings reveal that the Tafsir Maudhu'i method can provide practical responses to specific issues confronting modern society through an inclusive and applicable analytical framework (Amin, 2025).

Subsequently, Asyhari et al. (2025), in their study entitled "An Examination of Thematic Qur'anic Interpretation from the Perspective of 'Abd al-Hayy al-Farmawi," focused on the conceptual structure of the method. The findings reinforce the importance of rigorous linguistic analysis and a textual-linguistic understanding of the Qur'anic text in formulating thematic interpretations (Asyhari, 2025).

Finally, Habibi et al. (2024), in their study entitled "Tafsir Maudhu'i in Indonesia: History, Key Figures, and Its Influence on Qur'anic Studies," employed an analytical-descriptive method. The findings demonstrate that thematic approaches to Qur'anic interpretation in Indonesia have proven to be strategic instruments for addressing contemporary social issues and various challenges confronting Muslim communities in the modern era (Habibi dkk., 2024).

Based on the analysis of the reviewed literature, several research gaps can be identified. The literature examining al-Farmawi's perspective remains largely centered on the conceptual structure of the method, whereas studies on the ideas of

Indonesian scholars often overlook the rigor of linguistic and analytical procedures. Furthermore, the formulation of an integrated interpretive framework that synthesizes linguistic precision with sociological flexibility has yet to be adequately explored. This gap provides the rationale for the present study and underscores its novelty, significance, and contribution to the field of Qur'anic interpretation by offering a practical framework that can guide Indonesian society in addressing contemporary issues through the contextual application of Tafsir Maudhu'i.

RESEARCH METHOD

This study employs a qualitative research approach using a library research design. The analytical framework combines a methodological-textual approach with a contextual-sociological approach. As the research design is entirely literature-based, the primary data sources, which serve as substitutes for informants or respondents, consist of foundational works on Tafsir Maudhu'i, particularly *Al-Bidayah fi at-Tafsir al-Maudhu'i* by Abd al-Hayy al-Farmawi and *Membumikan Al-Qur'an* by M. Quraish Shihab. In addition, secondary data sources include journal articles, books, and other academic documents that specifically address the contemporary social conditions and problems of Indonesian society.

Data collection in this study was conducted through documentation, involving the systematic identification, comprehensive reading, recording, and classification of texts and literature directly relevant to the research focus. Data analysis was carried out using content analysis, implemented through a series of systematic stages. The first stage involved data reduction, in which the most essential information was sorted and selected from the collected literature. The second stage consisted of systematic data presentation, particularly by comparing al-Farmawi's linguistic and methodological procedures with Quraish Shihab's contextual and applicative approach. The third stage involved data interpretation, through which the two perspectives were synthesized into an integrated interpretive framework.

The conclusions were drawn through a deductive reasoning process. The researchers formulated the final conclusions by beginning with a general and conceptual exposition of thematic Qur'anic interpretation and subsequently narrowing the analysis toward the formulation of an applicable framework and practical solutions specifically designed to respond to and address the concrete problems currently confronting Indonesian society.

RESULT AND DISCUSSION

This study finds that addressing social problems in Indonesia cannot be adequately achieved through a rigidly textual approach alone. The synthesis of Abd al-Hayy al-Farmawi's methodological procedures and M. Quraish Shihab's concept of "Membumikan Al-Qur'an" ("grounding the Qur'an in lived reality") produces a transformative framework for Qur'anic interpretation. Al-Farmawi emphasizes the systematic identification of relevant verses, the examination of *asbab al-nuzul* (occasions of revelation), and rigorous semantic and linguistic analysis (Al-Farmawi, 2017). In contrast, Quraish Shihab derives fundamental principles from the Qur'anic text and brings them into dialogue with the empirical realities of contemporary society (Shihab, 2018). The integration of these two approaches enables interpreters to preserve the validity and authenticity of the original textual meaning while simultaneously providing practical responses to contemporary problems. This balance between text and context is presented in the following table of findings:

No	Criteria	Description
1	Textual Analysis (Al-Farmawi)	The systematic collection of thematic Qur'anic verses and rigorous analysis of their linguistic structure to preserve the authenticity of the revealed message and prevent reductionist interpretations.
2	Contextualization (Quraish Shihab)	The projection of the revealed message into social, cultural, and technological realities to ensure that the Qur'an remains empirically relevant.
3	Synthesis Framework	An applicative interpretive framework that proceeds linearly from the text toward the resolution of contemporary social problems (problem-solving).

Table 1. Methodological Synthesis Matrix of Thematic Qur'anic Interpretation

Contextualization of Moral Issues and Digital Media Challenges

The subsequent findings demonstrate that the synthesis framework outlined above is highly responsive when applied to cases of digital media misuse and moral crises in Indonesia. In addressing the phenomena of misinformation, hate speech, and polarization on social media, *Tafsir Maudhu'i* brings together Qur'anic verses concerning *qaulan sadida* (truthful speech), *tabayyun* (verification and clarification), and the prohibition of *tajassus* (seeking out others' faults). The contextual approach

then projects these principles as fundamental foundations for an “Islamic digital ethics” framework (Shihab, 2018).

The application of this thematic Tafsir synthesis framework is crucial for responding to the phenomenon of digital social transformation, particularly the culture of clicktivism (click-based digital activism), which can often contribute to the widespread dissemination of misinformation (Anam et al., 2026). Through Al-Farmawi’s textual approach, Qur’anic verses concerning individual responsibility and tabayyun are subjected to rigorous linguistic analysis to preserve the authenticity of the revealed message. Subsequently, through M. Quraish Shihab’s concept of *membumikan Al-Qur’an* (“grounding the Qur’an in lived reality”), these principles are projected into practical digital ethics that guide society in resisting provocation and avoiding uncritical responses to misleading information circulating on social media.

In addressing the phenomena of misinformation, hate speech, and polarization on social media, Tafsir Maudhu’i precisely brings together Qur’anic verses concerning *qaulan sadida* (truthful speech), *tabayyun* (verification and clarification), and the prohibition of *tajassus* (seeking out others’ faults). The contextual approach then projects these principles as fundamental foundations for an “Islamic digital ethics” framework (Shihab, 2018). The significance of this ethical framework is further reinforced by Umam et al. (2025), who argue that applying Tafsir Maudhu’i to Qur’anic verses concerning communication constitutes a key instrument for fostering religious moderation in the social media era, thereby protecting communities from the traps of extremism and virtual provocation. This contextualization of Qur’anic meanings is strongly supported by various contemporary studies emphasizing the importance of strengthening information integrity, cultivating a culture of critical thinking, and enforcing communication ethics on digital platforms to counter the spread of misinformation within society (Arentania, 2025; Hakim & Sya’roni, 2024; Hasibuan, 2023; Hermanto et al., n.d.; Kamaruddin, 2023; Mubarak dkk., 2024; Murtiningsih, 2020; Rasyid, 2020).

Thus, Qur’anic interpretation does not stop at the understanding that the Qur’an prohibits verbal falsehood; rather, its meaning is extended to encompass the prohibition against producing and disseminating false information through digital platforms. This contextualization provides clear moral boundaries for Muslim netizens in Indonesia.



(Diagram/Illustrasi Alur Kontekstualisasi Teks ke Realitas Digital)

Figure 1. Alur Transformasi Makna Teks ke Realitas

Tafsir Maudhu'i as an Instrument for Social Conflict Resolution

Beyond responding to the digital crisis, the findings of this study demonstrate that contextualized Tafsir Maudhu'i plays an essential role in mitigating social conflicts and strengthening religious tolerance. Given Indonesia's ethnic, cultural, and religious diversity, Qur'anic verses concerning *lita'arafu* (getting to know one another) and *ukhuwah* (brotherhood) should no longer be understood merely as historical accounts of social interaction during the time of the Prophet Muhammad (peace be upon him). Rather, these values are affirmed as fundamental principles for resolving conflicts within a multicultural society.

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(ifrath) that may trigger social division. Empirical evidence and contemporary sociological studies further demonstrate that inclusive religious understanding grounded in Tafsir Maudhu'i, together with the strengthening of harmonious social relations, can effectively reduce exclusivism, facilitate peaceful conflict resolution, and enhance social cohesion within society (Syarifuddin, 2024; Yusuf, 2022).

Through this methodological synthesis, Qur'anic interpretation emerges as a mediating instrument that helps de-escalate social tensions and promotes justice for all groups without discrimination. This directly addresses the research question formulated at the outset concerning how Qur'anic interpretive methodology can respond to the challenges of the contemporary era.

CONCLUSION

This study concludes that contextualizing the Tafsir Maudhu'i method can serve as an applicable problem-solving instrument for addressing various contemporary social problems in Indonesia. First, the methodological synthesis between the rigor of Abd al-Hayy al-Farmawi's textual-linguistic analysis and the flexibility of M. Quraish Shihab's contextual approach of "membumikan Al-Qur'an" ("grounding the Qur'an in lived reality") produces a transformative interpretive framework that precisely brings the sacred text into dialogue with empirical realities without compromising the originality of Qur'anic meanings. Second, the application of this synthesis framework to the digital media context successfully formulates essential principles of social media ethics by translating fundamental concepts such as tabayyun and qaulan sadida into practical guidelines for preventing the spread of misinformation and hate speech. Third, within the context of Indonesia's pluralistic society, this thematic interpretive approach also plays a crucial role as a medium for conflict resolution by actively promoting the values of ukhuwah (brotherhood) and tolerance within society.

Thus, Tafsir Maudhu'i should no longer be regarded merely as a passive theoretical endeavor within academic settings; rather, it has evolved into a practical, dynamic, and relevant framework that can meaningfully guide Indonesian Muslims in addressing the challenges of the modern era.

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