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Islamic Jurisprudence in Academia: Knowledge Production and Interpretation at Indonesian Islamic Universities

Abdurrohman Kasdi

Fakultas Syariah, Universitas Islam Negeri Sunan Kudus, Kudus, Indonesia

email: abdurrohmankasdi@iainkudus.ac.id

Fauzan Adim

Fakultas Ushuluddin, Universitas Islam Negeri Sunan Kudus, Kudus, Indonesia

email: fauzanadim@iainkudus.ac.id

Abstract

This research is based on a literature review using historical and phenomenological approaches, interviews, and comparisons. This study seeks to understand the efforts of Indonesian Muslim academics in the study of al-Tafsir Al-Fiqhi in Islamic universities, focusing on the Al-Quran Science University (UNSIQ) in Wonosobo and PTIQ University in Jakarta. The data from this study were analyzed using content analysis, by analyzing data from theses, dissertations, and publications from UNSIQ Wonosobo and PTIQ University Jakarta, focusing on the methods of knowledge production. The steps taken in this study were as follows: First, the research data were described through references related to legal interpretation or fiqh, especially in Indonesia. Then, the theses and dissertations at UNSIQ Wonosobo and PTIQ University Jakarta were reviewed, and finally, all data were interpreted, induced, studied, and investigated. This research shows that the production of knowledge in al-Tafsir al-Fiqhi at UNSIQ Wonosobo and PTIQ Jakarta strengthens the role of al-Tafsir al-Fiqhi studies in

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dealing with legal and jurisprudential issues in Indonesia. In addition, both universities contribute to the production of research related to the interpretation of legal verses, which contributes to the revival of *al-Tafsir al-Fiqhi* studies. Furthermore, this study also shows that both universities focus on three things: First, improving understanding of legal texts, analyzing legal verses, and comparing them with the needs of society. Second, focusing on the development of educational and research methodologies by integrating Islamic traditions and Sharia objectives with the realities of Indonesia. Third, contributing to community service. It can be done by applying fiqh interpretations to practical issues, such as family law and financial transactions. UNSIQ Wonosobo and PTIQ Jakarta face challenges in their efforts, such as the need for more studies linking legal interpretation to the global context and balancing the preservation of classical fiqh heritage with the demands of the times.

[Penelitian ini didasarkan pada penelitian pustaka dengan menggunakan pendekatan historis, fenomenologis, wawancara, dan perbandingan. Penelitian ini berusaha mengungkap upaya para akademisi muslim Indonesia dalam kajian *al-Tafsir Al-Fiqhi* di perguruan tinggi Islam, dengan fokus pada Universitas Sains Al-Quran (UNSIQ) di Wonosobo dan Universitas PTIQ di Jakarta. Data dari penelitian ini dianalisis menggunakan *content analysis*, dengan melakukan analisis data pada skripsi, tesis, disertasi, dan publikasi dari UNSIQ Wonosobo dan Universitas PTIQ Jakarta berfokus pada metode produksi pengetahuan. Langkah-langkah yang dilakukan dalam studi ini adalah: Pertama, menjabarkan data penelitian melalui referensi yang berkaitan dengan penafsiran hukum atau fiqh, terutama di Indonesia. Kemudian, meninjau skripsi, tesis, dan disertasi di UNSIQ Wonosobo dan Universitas PTIQ Jakarta dan diakhiri dengan penafsiran, induksi, studi, dan penyelidikan terhadap semua data. Penelitian ini menunjukkan bahwa, produksi pengetahuan dalam *al-Tafsir al-Fiqhi* di UNSIQ Wonosobo dan PTIQ Jakarta memperkuat peran kajian *al-Tafsir al-Fiqhi* dalam menangani masalah hukum dan yurisprudensi di Indonesia. Selain itu, kedua universitas ini berkontribusi dalam produksi penelitian terkait interpretasi ayat-ayat hukum, yang berkontribusi pada kebangkitan kajian *al-Tafsir al-Fiqhi*. Selain itu, penelitian ini juga menunjukkan bahwa kedua universitas tersebut fokus pada tiga hal: *Pertama*, meningkatkan pemahaman teks hukum dan menganalisis ayat-ayat hukum dan membandingkannya dengan kebutuhan masyarakat. *Kedua*, fokus pada pengembangan metodologi pendidikan dan penelitian dengan mengintegrasikan tradisi Islam dan tujuan syariah dengan realitas Indonesia. *Ketiga*, berkontribusi pada pelayanan masyarakat. Hal ini dapat dilakukan dengan menerapkan interpretasi fiqh pada masalah praktis, seperti hukum keluarga dan transaksi keuangan. UNSIQ Wonosobo dan PTIQ Jakarta menghadapi tantangan dalam upaya mereka, seperti kebutuhan akan lebih banyak

studi yang menghubungkan interpretasi hukum dengan konteks global dan menyeimbangkan antara pelestarian warisan fikih klasik dengan tuntutan zaman.

Keywords: knowledge production; jurisprudential interpretation; UNSIQ Wonosobo; PTIQ University Jakarta

Introduction

The Holy Qur'an is a book of guidance and legislation for humanity. The way to attain its guidance and derive its rulings is through interpretation. While early Muslims easily understood the meanings of the verses, the abundance of interpretations of the Holy Quran has led to many interpretations over time. Each interpreter endeavors to explain Allah's meaning according to the knowledge of his predecessors and what was known in his time.¹ Interpretation is a product of the interpreter's era and environment. However, to keep pace with reality, interpretation must undergo a process of renewal that considers changes in people's circumstances and differences in their environments. It enables everyone in every era to find what corresponds to their reality.

The Qur'an was revealed to correct belief and reform human behavior.² The former was accomplished by the creed verses, which were based on sound principles and the pillars of faith. The latter was achieved by the verses of rulings chosen by God for his servants³ so people may judge by what God revealed in his verses, especially those relating to legal rulings. Jurisprudential interpretation deals with rulings, i.e., jurisprudence. Jurisprudence deals with life, and life's matters constantly change with changing circumstances, events, and issues. However, legal texts are finite. It requires *ijtihad*, or independent reasoning, to find legal rulings for new problems that arise in people's lives.

¹ Isa Bouukaz, "Al-Tajdid fi al-Tafsir: al-Tafsir al-Fiqhi Anmudzajan (Renewal in Interpretation: The Doctrinal Interpretation as a Model)," *Majallah al-Buhuts wa al-Dirasat* 14, no. 2 (2017): 11-32. <https://asjp.cerist.dz/en/article/27309>.

² M. M. Ja'far, *Manahij al-Mufasssin* (Iraq: al Wizarah al-Ta'lim al-Ali, 1980).

³ F. B. Al-Rumi, *Buhuts fi Ushul al-Tafsir wa Manahijuh* (Egypt: Maktabah al-Taubah, 1998).

Jurisprudential interpretation has evolved in terms of methodology. Ancient interpretations relied on the rules of one school of jurisprudence to explain legal rulings and compared them with other schools on specific issues. Modern interpretations, on the other hand, mainly rely on comparative jurisprudence. They bring together the opinions of different schools of thought, explain each school's methodology, and mention new issues and their legal rulings.⁴ After the emergence of the schools of jurisprudence, followers of each school sought verses in the Holy Qur'an containing legal rulings. They isolated these verses in their writings and interpreted them according to their school's rules for deriving legal rulings. Thus, they produced interpretations of verses containing legal rulings. These interpretations varied according to the diversity of the schools of jurisprudence. Since Indonesian scholars and Muslims follow the school of Imam Shafi'i, Indonesia's jurisprudential approach to interpretation is Shafi'i.

An example of Indonesian exegesis that follows this approach is *Tafsir al-Ahkam* by Abdul Halim Hassan. As its name suggests, this book covers Qur'anic verses relating to legal rulings and explains jurisprudential rulings through their meanings. This interpretation is objective because it includes 250 relevant verses and clarifies their meanings. In the introduction to his book, Abdul Halim Hassan said: "The Holy Qur'an contains more than 6,000 verses that explain the foundations of faith, worship, transactions, and other matters. As for the verses on rulings, there are only a few hundred." Imam al-Ghazali believes there are five hundred, while others think there are two hundred. This book explains two hundred and fifty verses, naming it *Tafsir al-Ahkam*, meaning 'Explanation of Rulings.'⁵

While other Indonesian exegetes dealt with jurisprudential issues in their interpretations and sometimes presented legal rulings without devoting themselves to the interpretation of verses related to legal rulings, Abdul Halim Hassan devoted himself to the interpretation of legal rulings. Imam Nawawi al-Jawi's interpretation of *Marah Labid*⁶ is one example.

⁴ Isa Bouukaz, "Al-Tajdid fi al-Tafsir: Al-Tafsir al-Fiqhi Anmudzajan (Renewal in Interpretation: The Doctrinal Interpretation as a Model)."

⁵ Abdul Halim Hasan, *Tafsir Ahkam* (Medan: Yayasan Persatuan Amal Bakti, 1960).

⁶ Syekh Nawawi Al-Banteni, *Marah Labid li Kasyf Ma'ani al-Qur'an al-Majid* (Beirut: Darul Kutub al-Ilmiyyah, 1887).

As mentioned earlier, Muslims in Indonesia follow the school of Imam Shafi'i; therefore, the jurisprudential approach to interpretation in Indonesia is Shafi'i. Hassan's approach is also Shafi'i because he defends Imam Shafi'i's opinion.⁷ Imam Nawawi al-Jawi also quoted Imam Shafi'i and other Shafi'i scholars in his presentation of jurisprudential rulings. Most exegetes in Indonesia follow this approach, except for a few who do not follow a particular school of thought. One example is Ahmad Hassan in his exegesis *Al-Furqan*.⁸

Given the efforts of Indonesian exegetes such as Abdul Halim Hassan, Imam al-Nawawi al-Jawi, and Ahmad Hassan toward jurisprudential interpretation, Indonesian scholars and researchers continue to follow in their footsteps. They attempt to interpret Qur'anic verses in a jurisprudential manner, particularly through their research, theses, dissertations, and scientific publications, as well as through their work as professors and students at Indonesian Islamic universities. This research reveals these attempts to produce jurisprudential interpretations at Islamic universities in Indonesia, focusing on two universities: the University of Science of the Quran in Wonosobo and the PTIQ University in Jakarta. These two universities were chosen because they are among the most prominent non-governmental Islamic universities specializing in Quranic sciences and interpretation.

Previous studies on the interpretation of rulings or jurisprudential interpretation in Islamic universities in Indonesia have focused on three main themes. The first theme is the reinterpretation of verses according to a specific topic or verse. Examples of this approach can be found in the works of Fathur Rohman,⁹ Hamka Hassan,¹⁰

⁷ Hasan, *Tafsir Ahkam*.

⁸ A. Hassan, *Al-Furqan (Tafsir Qur'an)* (Surabaya: Maktabah al-Ikhwan, 1988).

⁹ Fathur Rohman, "Reinterpretasi Ayat-Ayat Al-Qur'an tentang 'Iddah (Aplikasi Teori Fungsi Hermeneutika Jorge J.E. Gracia)" (Universitas Islam Negeri Sunan Kalijaga, 2013).

¹⁰ Hamka Hasan, "Reinterpretasi Teks Tentang Wali dan Saksi: Upaya Mewujudkan Kesetaraan Gender dalam Memahami al-Quran dan Hadis," *Jurnal Holistic Al-Hadis* 2, no. 1 (2016): 105–103, <https://core.ac.uk/reader/267962640>.

Muhammad Anshori,¹¹ Ahmad Sulaiman,¹² Akrami Matswah,¹³ and Ziska Yanti.¹⁴ The second theme is an objective study of verses on legal rulings by Indonesian exegetes, including Muhammad Abror,¹⁵ Mahfazah al-Fizah, Muhammad Rayyan Hidayat,¹⁶ Romi Muzaki,¹⁷ and Salihin Adnan.¹⁸ The third theme is a systematic study of works on the interpretation of legal rulings, including those written by Muhammad Muammar Alwi,¹⁹ Muhammad Nur Iqbal,²⁰ Muhammad Ismail and Makmur.²¹ It became clear that previous researchers of the interpretation of legal rulings did not address knowledge production in

¹¹ Muhammad Anshori, "Makanan Haram dan Pengaruhnya dalam Kehidupan," *Islamitsch Familierecht Journal* 1, no. 01 (December 13, 2020): 66–90, <https://doi.org/10.32923/ifj.v1i01.1492>.

¹² Akhmad Sulaiman, "Reinterpretation of Ayat Al-Qiṣāṣ QS. Al-Baqarah: 178-179 (Pendekatan Maqāṣid Al-Syari'ah dan Sosio-Historis)," *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (December 28, 2018): 242–52, <https://doi.org/10.24090/maghza.v3i2.2137>.

¹³ Akrimi Matswah, "The Interpretation of Verses Concerning Gender Relation in the Family: Analysis on the Interpretation of Edip Yuksel," *Jurnal Suhuf: Jurnal Pengkajian al-Qur'an dan Budaya* 7, no. 2 (2024): 303–28, <https://doi.org/10.22548/shf.v7i2.130>.

¹⁴ Ziska Yanti, "Pendekatan Ma'na Cum Maghza tentang Arrijalu Qowwamuna 'Ala An-Nisa," *El-Maqra': Tafsir, Hadis, dan Teologi* 2, no. 1 (2022): 379–89, <https://doi.org/10.31332/elmaqra.v2i1.3990>.

¹⁵ Mhd. Abror, "Reinterpretasi Ayat-Ayat Iddah dalam al-Quran (Kajian Tafsir al-Misbah Karya Muhammad Quraishy Shihab)" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2017), <https://repository.uin-suska.ac.id/25995/>.

¹⁶ Muhafizah El-Feyza and M. Riyan Hidayat, "Pengharaman Khamr dalam al-Qur'an (Studi atas Tafsir Tarjuman al-Mustafid Karya Abd. Rauf as-Sinkili)," *Lathaif: Literasi Tafsir, Hadis dan Filologi* 1, no. 2 (December 31, 2022): 147, <https://doi.org/10.31958/lathaif.v1i2.6868>.

¹⁷ Romi Muzaki, "Poligami dalam al-Qur'an (Reinterpretasi Terhadap Pandangan M. Quraish Shihab dengan Perspektif Teori Batas Muhammad Syahrur" (Institut PTIQ Jakarta, 2021), <https://repository.ptiq.ac.id/id/eprint/418/>.

¹⁸ Salihin Adnan, *Studi Analitis Ayat-Ayat Qital dalam Perspektif Tafsir Kontemporer* (Jakarta: Institut Ilmu Al-Qur'an, 2022).

¹⁹ M. M. Alwi, *Tafsir Ahkam di Indonesia: Analisis Tafsir al-Ahkam Abdul Halim Hanan* (Jakarta: Universitas Islam Negeri Syarif Hidayatullah, 2020).

²⁰ Muhammad Iqbal, "Metode Tafsir Ahkam Ash-Shabuni Tafsir Ayat al Ahkam dan al-Qurthubi al-Jam'I li Ahkam al-Qur'an," *Landraad: Jurnal Syariah & Hukum Bisnis* 1, no. 2 (2022): 139–64, <https://doi.org/10.59342/jl.v1i2.133>.

²¹ Muhammad Ismail and Makmur, "Al-Qurṭubī dan Metode Penafsirannya dalam Kitab al-Jāmi' li Ahkām al-Qur'ān," *PAPPASANG* 2, no. 2 (December 30, 2020): 17–32, <https://doi.org/10.46870/jiat.v2i2.68>.

this field in Islamic universities. Therefore, this research attempts to reveal and catalog the studies, research, dissertations, and theses produced by the University of Science of the Qur'an in Wonosobo and PTIQ University in Jakarta.

Methods

This research is based on desk research using historical and phenomenological methods, dialogue, and comparison. This research attempts to understand the efforts of Indonesian scholars and academics in the study of the interpretation of rulings in Indonesia, particularly at universities such as the University of Science of the Quran (UNSIQ) Wonosobo, and PTIQ University Jakarta. Data from this study will be analyzed using content analysis to examine the contents of research, theses, and dissertations from the University of Science of the Quran (UNSIQ) in Wonosobo and PTIQ University in Jakarta, as well as the methods of knowledge production and delivery through courses and references.

This research will entail requesting and organizing research data through references related to the interpretation of rulings or jurisprudential interpretation, especially in Indonesia. It will also entail reviewing research, theses, dissertations, and publications at the University of Science and Quran (UNSIQ) and PTIQ University in Jakarta. This research summary will be derived through the interpretation, induction, study, and investigation of all this data.

Results

Al-Tafsir al-Fiqhi (Fiqh Interpretation) as a Method of Understanding the al-Quran

Al-Tafsir al-Fiqhi (Fiqh Interpretation), or interpretation by jurists, is a type of interpretation. Some authors call it "Ayat al-Ahkam" (verses of rulings) or "tafsir ayat al-ahkam" (interpretation of verses of rulings). Before clarifying the meaning of "fiqh interpretation," it is helpful to understand the components of this science: 'tafsir' and 'fiqh.'

Definition of "tafsir" in language and terminology: In language, interpretation is the activation of the verb "to explain;" it is clarification and disclosure. It is said to be the opposite of "al-safar;" for example, you would say, "The dawn broke when it lit up." Some say it is derived

from “tafsirah,”²² the name given to urine that doctors examine to determine the cause of a patient’s illness based on color. Everything known about the meaning of something is its interpretation. Therefore, interpretation is derived from “*fassara*,” meaning to uncover or explain. There is an apparent similarity between the two terms. Some say that interpretation is the revelation of the intended meaning of ambiguous words.

In technical terms, “tafsir” is: There are several technical definitions of interpretation, including: “The science of revealing verses and their meanings, stories, and reasons, arranging them by Meccan and Medinan order, clear and ambiguous parts, abrogating and abrogated parts, specific and general parts, absolute and restricted parts, general and specific parts, permissible and impermissible parts, promises and threats, commands and prohibitions, and parables and analogies.”²³ “Clarifying the meaning of the verse, its context, its story, and the reason for its revelation in words that indicate its meaning.” The most precise definition, however, is that given by al-Zarkashi: “It is the knowledge by which one understands the Book of Allah revealed to His Prophet Muhammad, peace be upon him, and explains its meanings and extracts its rulings and judgments.”²⁴

Definition of fiqh linguistically and terminologically: Linguistically, fiqh is the knowledge and understanding of something,²⁵ as in the verse Surah An-Nisa: 78. Scholars have differed in their technical definitions of fiqh. Imam al-Haramain defined it as “the knowledge of the rulings of the law.” Al-Ghazali defined it as “the knowledge of the established legal rulings about the actions of those who are legally responsible”.²⁶ Al-Mawaffaq defined it in al-Rawda as “the knowledge of the rulings on lawful actions, such as what is lawful,

²² As-Suyuthi and Abdurrahman bin Abu Bakr Jalaluddin, *Al-Itqan fi Ulum al-Qur'an* (Kairo: Al-Haiah al-Mishriyah al-Ammah li al-Kitab, 1974).

²³ As-Suyuthi and Abdurrahman bin Abu Bakr Jalaluddin.

²⁴ Al-Zahrani and Nayif bin Said bin Jam'an, *Istidrakat Al-Salaf fi al-Tafsir fi al-Qurun al-Tsalatsah al-Ula* (Riyadh: Dar al-Daliqan, 2020).

²⁵ Ibn Mandzur and Abu al-Fadl Jamaluddin Muhammad bin Mukarram, *Lisan al-'Arab* (Beirut: Dar al-Shader, 2003).

²⁶ Al-Ghazali and Abu Hamid Muhammad bin Muhammad, *Al-Mustashfa Min Ilm al-Ushul* (Beirut: Dar al-Kutub al-Ilmiyah, 2003).

unlawful, valid, invalid, and the like.”²⁷ The preferred definition is “the knowledge of practical Shariah rulings acquired from their detailed evidence.”

As a descriptive compound, Fiqh interpretation is “the interpretation that involves studying Qur’anic verses and explaining and deducing what can be deduced from their fiqh rulings.”²⁸ The person who engages in this type of interpretation is known for understanding things well, thinking carefully, having a sharp mind, and being good at figuring things out. They use their minds to discuss and weigh different opinions, which is why this interpretation is necessary and why we should pay more attention to it.

“Interpretation of rulings” and “jurisprudential interpretation” are two terms that have the same meaning: “the interpretation that is concerned with explaining jurisprudential rulings and drawing attention to them, whether by limiting oneself to them or giving them special attention.”²⁹ However, the first term was used at an advanced stage since the beginning of interpretation, while the second term was used in later centuries. The term “jurisprudential interpretation” is composed of two words: “interpretation” and “jurisprudence.” It refers to the interpretation of practical legal rulings in the Holy Qur’an, sometimes called “verses of rulings” or “jurisprudence of the Book.”

The origins of jurisprudential interpretation date back to the inception of jurisprudence, which has guided this nation since its beginning, even during the darkest periods of backwardness and scientific decline. It is due to the urgent need for it, as it regulates life. The start of jurisprudential interpretation coincided with the revelation of the Holy Qur’an. In this sense, Dr. Muhammad Qasim al-Mansi says, “There is no doubt that the tendency to understand the legislative texts in the Qur’an and recognize the intention of the legislator toward those

²⁷ Ibn Qudamah and Abdullah bin Ahmad al-Jamaili, *Rawdhah al-Nazhir wa Jannatu al-Manazhir fi Ushuli al-Fiqh ‘ala Madzhabi al-Imam Ahmad Bin Hanbal* (Beirut: Muassasah Al-Rayyan, 2002).

²⁸ Nuruddin Muhammad Al-Halabi Itr, *Ulum al-Qur’an al-Karim* (Damashkus: Mathbaah al-Shabah, 1993).

²⁹ A. M Al-Abid, *Tafasir Ayat al-Ahkam wa Manahijuha* (Riyâdh: Dar Tadmouriya, 2010).

charged with implementing them existed with the revelation of these texts themselves.”³⁰

The Messenger of Allah, peace be upon him, was arguably the first person to interpret the Qur'an jurisprudentially, as indicated by the words of Allah: “And We have sent down to you the Reminder so that you may explain to the people what has been sent down to them” (Surah an-Nahl: 44). Then came the era of the Companions, may Allah be pleased with them. They strove to derive legal rulings from the Holy Qur'an for issues that arose during their time. Books chronicling Islamic legislation preserve many matters on which the Companions differed. One example is Umar ibn al-Khattab's statement that the waiting period for a pregnant woman whose husband died is the same as for a woman who is not pregnant. However, Ali said that she should wait for two more extended periods, four months and ten days. The reason for the disagreement is that Allah made the waiting period for a pregnant woman who is divorced the same as the waiting period for a woman whose husband has died without specifying its length. In his fatwa, Ali applied both verses to the woman whose husband had died. Umar, however, used the verse on divorce to the verse on death, meaning it was specific to divorce.

The Companions were role models in their efforts to derive rulings from the Holy Qur'an. Abu Abd al-Rahman al-Salmi, one of the senior followers, said, “When we learned ten verses from the Qur'an, we did not learn the next ten until we knew what was lawful and unlawful, what was commanded, and what was forbidden.” As the Islamic world expanded and new issues and problems emerged, the need to derive rulings from the Qur'an increased. It is the first source a mujtahid (scholar) refers to when searching for a ruling. The number of verses containing rulings increased; it was no longer just one or two verses. Instead, verses containing rulings were collected in separate books under Tafsir al-Ahkam (Explanation of Rulings).³¹

The title *Ahkam al-Qur'an* (Rulings of the Qur'an) predominates in works on jurisprudential rulings in the Holy Qur'an. These works are relatively recent compared to the codification of jurisprudential schools of thought. The first known book in this regard

³⁰ Moulay Omar bin Hammad, *Al-Tafsir al-Fiqhi: Al-Nasy'ah wa al-Khashaish* (Riyâdh: Tafsir Center for Quranic Studies, 2005).

³¹ Hammad.

is *Ahkam al-Qur'an* by Abu al-Nasr Muhammad ibn al-Sa'ib ibn Bishr ibn Amr ibn al-Harith al-Kalbi al-Shi'i, who died in 146 H.

Fiqh exegesis can be described as specialized exegesis, a shift of exegesis that is undergone as it moves from comprehensiveness and inclusiveness to specialization. This shift is reflected in the titles of these exegeses. Books were written about the meanings, grammar, peculiarities, and rulings of the Qur'an. Unlike comprehensive books such as al-Tabari's *Jami' al-Bayan*, each specializes in a particular aspect of the Qur'an.

Al-Suyuti referred to this development when he discussed the interest of scholars of Islamic sciences in exegesis and their quest to find evidence in the Holy Qur'an for their beliefs. He says, "Then a group of people excelled in the sciences, and each limited their interpretation to the prevailing practice in their field. The grammarians focused on interpretation, multiplying possibilities, and transmitting rules of grammar, issues, branches, and differences. Examples include Al-Zajjaj and Al-Wahidi in *al-Basit* and Abu Hayyan in *al-Bahr* and *Al-Nahr*." The narrator has no profession except storytelling, distortion, and transmission from predecessors, whether true or false, like al-Tha'labi." The jurist almost narrates it. Jurisprudence is a matter of purity for mothers of children. He may have gone so far as to establish evidence for jurisprudential branches unrelated to the verse and respond to opponents' evidence, as al-Qurtubi did.³² Despite Al-Suyuti's noted exaggeration, this remains one of the characteristics of jurisprudential interpretation: dealing with the Qur'an from a purely jurisprudential perspective. Other scholars have dealt with the Qur'an from the perspective of their scientific specializations within what we call the specialization of interpretations.³³

Knowledge Production in Fiqh Interpretation at Islamic Universities in Indonesia: A Case Study at the University of Science of the Quran (UNSIQ) Wonosobo and PTIQ University, Jakarta

This production is an integral part of the country's Islamic scientific heritage and is directly linked to the development of Sharia and Islamic studies. Based on an understanding of Sharia texts (the

³² As-Suyuthi and Abdurrahman bin Abu Bakr Jalaluddin, *Al-Itqan Fi Ulum Al-Qur'an*.

³³ Al-Abid, *Tafasir Ayat Al-Ahkam Wa Manahijuha*.

Quran and Sunnah) from a jurisprudential perspective, this production promotes a renewed sense of Islamic law and its applications in the contemporary context.³⁴

Firstly, the elements of knowledge production in jurisprudential interpretation at Islamic universities in Indonesia stem from academic research. These universities produce extensive scholarly research and specialized studies in jurisprudential interpretation. It is achieved through theses, master's and doctoral dissertations, and scientific articles published in peer-reviewed journals. Second, scholars attempt comparative jurisprudential interpretations. Scholars and researchers at these universities study and compare different schools of jurisprudence, such as the Shafi'i school (the dominant school in Indonesia) and others. These studies promote understanding and tolerance between Islamic schools of jurisprudence.

Third, Islamic universities in Indonesia host conferences and seminars that address jurisprudential interpretation from multiple angles, including modern applications such as environmental jurisprudence and Islamic economics. There is also a growing interest in developing jurisprudence in new fields, such as technology, the digital economy, and medicine. Researchers are studying how traditional jurisprudential principles can be applied to these modern issues.³⁵

Discussion

Knowledge Production in Fiqh Interpretation at the University of Science of The Quran (UNSIQ) Wonosobo and PTIQ University in Jakarta.

It refers to academic efforts in interpreting the Holy Quran from a fiqh perspective at these two leading Islamic institutions in Indonesia. This production consists of educational programs, scientific research, and analytical studies focusing on interpreting verses on legal rulings

³⁴ Azhari Akmal Tarigan, "Reorientasi Kajian Tafsir Ahkam di Indonesia dan Peluang Pengembangannya: Sebuah Survei Singkat," *Jurnal Jurisprudensi: Jurnal Ilmu Syari'ah, Perundang-Undangan dan Ekonomi Islam* 6, no. 2 (2014): 99–119, <http://repository.uinsu.ac.id/79/1/Jurisprudensi.pdf>.

³⁵ Taufikur Rohman, "Kajian Tafsir di Indonesia," *MUTAWATIR* 2, no. 1 (September 9, 2015): 1, <https://doi.org/10.15642/mutawatir.2012.2.1.1-26>.

and jurisprudential issues concerning Muslims in the Indonesian context. The research focused on scientific research, including theses, dissertations, and research papers at the bachelor's level from the two universities discussed between 2014 and 2024.

The researcher selected theses, dissertations, and research papers related to jurisprudential interpretation from the two universities. Their topics were classified into four main categories: Subjective studies in jurisprudential interpretation from the perspective of the Holy Qur'an. Second, thematic studies of jurisprudential interpretation from specific books, scholars, or groups. Third, comparisons between works of interpretation or the opinions of interpreters. Fourth, attempts at reinterpretation.

First: Thematic Studies of Jurisprudential Interpretations from the Perspective of the Holy Quran.

Research students from UNSIQ, Wonosobo, and PTIQ University Jakarta wrote scientific research papers on a specific topic related to jurisprudential interpretation according to the Holy Quran as a requirement for obtaining a university degree at the bachelor, master, or doctoral level. Examples include the bachelor's thesis by Tahta Alfina 'Alimatul Millah,³⁶ entitled "The Meaning of Corruption from the Qur'anic Perspective and its Sharia Regulations;" the thesis by Fatimatuazzahro,³⁷ entitled "The Concept of Jihad in the Way of Allah for Women from the Qur'anic Perspective;" and the thesis by Muhamad Taqiyuddin,³⁸ entitled "The Death Penalty in the Qur'anic Perspective." Another example is the research paper by Ibnu Ajong Handoyo entitled "The Rights and Duties of Husband and Wife from a Qur'anic Perspective."³⁹ (See Table 1).

³⁶ Tahta Alfina 'Alimatul Millah, "Makna Korupsi dalam Perspektif al-Quran dan Sanksi Hukumnya" (Universitas Sains Al-Qur'an, 2016).

³⁷ Fatimatuazzahro, *Konsep Jihad fi Sabilillah bagi Perempuan dalam Perspektif al-Quran* (Thesis: Universitas Sains Al-Qur'an, 2019).

³⁸ Muhamad Taqiyuddin, *Pidana Mati dalam Perspektif al-Qur'an* (Jakarta: Universitas PTIQ Jakarta, 2021).

³⁹ Ibnu Agung Handoyo, *Hak dan Kewajiban Suami Istri dalam Rumah Tangga Perspektif Al-Quran* (Jakarta: Universitas PTIQ Jakarta, 2023).

Table 1. Thematic Studies in Jurisprudential Interpretation from the Perspective of the Holy Qur'an

| No | University | Research Topic and Year of Discussion | Authors | Stage |
|----|--|---|-----------------------------|----------|
| 1. | University of Science al-Quran, Wonosobo | “The Meaning of Corruption from the Qur'anic Perspective and its Legal Restrictions,” 2016. | Tahta Alfina Alimatul Milah | Bachelor |
| 2. | | “The Concept of Jihad in the Way of Allah for Women from the Qur'anic Perspective,” 2019. | Fatimatuzza hro | |
| 3. | | “The Prohibition of Bullying in Surah al-Hujurat, Verses 11 to 13: Paul Ricoeur’s Hermeneutical Approach” 2019. | Hanif Jamaluddin | |
| 1. | PTIQ University, Jakarta | “Prayer in the Qur'an”: Genealogy of the Sharia of Prayer in Islam from a Thematic Interpretation Perspective Before and After the Qur'an,” 2022. | Irwan Hilmawan | Bachelor |
| 2. | | “The Concept of Trade in the Qur'an,” 2023. | Arief Rahman | |
| 3. | | “The Rights and Duties of Husband and Wife from the Perspective of the Holy Quran,” 2023. | Ibnu Agung Handoyo | |
| 4. | | “Healthy Food from the Perspective of the Quran: An Analytical Exegetical Study Using the Thematic Exegesis Method,” 2016. | Muhammad Faqih Syamsuri | |

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|----|--|---|-----------------------|--------|
| 5. | | “The Concept of Halal and Good Food for Health in the Quran: Analysis of Thematic Exegetical Studies,” 2020. | Fauzan Ra’if Muzakki | |
| 6. | | “Muslim Clothing from the Perspective of the Qur’an: The Dialectic of Revelation and Culture around the Terms Hijab, Jilbab, and Khimar,” 2023. | Ahmad Badrudin | |
| 7. | | “The Death Penalty in the Qur’anic Perspective,” 2021. | Muhammad Abdul Qoyyum | |
| 8. | | “Home Credit in the Qur’anic Perspective,” 2022. | Norman Muchni | Master |
| 9. | | “Marriage in the Light of the Qur’an: Solving the Phenomenon of Fear of Marriage,” 2021. | Kamisatudd huha | |

Second: Thematic Studies in Jurisprudential Interpretation from Specific Books of Interpretation, Specific Scholars, or Specific Groups

In addition to specific topics in jurisprudential interpretation and rulings from the perspective of the Holy Quran, research students from both universities have authored scientific research papers related to thematic studies in jurisprudential interpretation from specific exegesis books, scholars, or groups. Examples include the paper “Interpretation of the Verses on Halal and Their Relationship to Ensuring Halal Food Products: A Thematic Study of the Interpretation of al-Munir by Wahba

al-Zuhaylī” by Munawir Hasyim.⁴⁰ and “The Concept of Apostasy in the Interpretation of Al-Ibriz by Sheikh Basri Mustafa” by Muhammad Arifky Fadilah.⁴¹ Thoifur Ihsan wrote the research paper entitled “Ayat al-Mahr in the Interpretation of Al-Sharawi: A Thematic Study.”⁴² Suhartono Hidayat wrote the research paper entitled “The Context of Ayat al-Jihad in Yusuf al-Qaradlawi,”⁴³ (See Table 2).

Table 2. Thematic Studies in Jurisprudential Interpretation from Specific Books of Interpretation, a Specific Scholar, or a Specific Group.

| No | University | Research Topic and Year of Discussion | Authors | Stage |
|----|--|--|-------------|----------|
| 1. | University of Science al-Quran, Wonosobo | “The Concept of Usury from the Perspective of the Qur'an: A Thematic Study of the Interpretation of Usury Verses in Al-Azhar’s Tafsir Hamka,” 2014. | Abdul Aziz | Bachelor |
| 2. | | “A Study of Zamakhshari’s Interpretation of Women’s Testimony: A Critical Analysis of the Interpretation of Al-Kashaf Using Hassan Hanafi’s Interpretive Approach,” 2019 | Abdul Rafi’ | |

⁴⁰ Munawir Hasyim, “Penafsiran Ayat-Ayat tentang Halal dan Relevansinya Terhadap Jaminan Produk Halal Bahan Pangan (Kajian Tematik Tafsir al-Munir Karya Wahbah az-Zuhayli)” (Universitas Sains al-Qur'an, 2019).

⁴¹ Muhammad Arifky Fadilah, “Konsep Riddah dalam Tafsir al-Ibriz Karya K.H. Bisri Mustofa” (Universitas Sains Al-Qur'an, 2022).

⁴² Thoifur Ihsan, “Ayat-Ayat Mahar dalam Perspektif Tafsir al-Sya’rawi: Kajian Tematik” (Universitas PTIQ Jakarta, 2018), <https://repository.ptiq.ac.id/id/eprint/899>.

⁴³ Suhartono Hidayat, “Kontekstualisasi Ayat-Ayat Jihad Menurut Yusuf al-Qaradlawi” (Institut PTIQ Jakarta, 2022), <https://repository.ptiq.ac.id/id/eprint/774/>.

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|----|--|---|-------------------------|--|
| 3. | | “Interpretation of Verses on Halal and Their Relationship to Halal Food Certification: A Thematic Study of Tafsir Al-Munir’s of Wahbah al-Zuhaylī,” 2019. | Munawir Hasyim | |
| 4. | | “Interpretation of Verses on Divorce in al-Qurtubi’s al-Jami fi Ahkam al-Qur’an,” 2020. | Roudlotul Jannah | |
| 5. | | “The Ethics of Divorce towards Pregnant Women: A Study of Surah Al-Talaq, Verse 6 from the Perspective of Maqasidi’s Interpretation by Jasser Auda,” 2021. | Reza Ary Aryani | |
| 6. | | “A Study of the Interpretation of the Rulings of the Qur’anic Verses Beginning with ‘Ya Ayyuhan Nabi’ and ‘Ya Ayyuhar Rasul’ in the Interpretation of Rawa’i al-Bayān by Muhammad Ali al-Sabuni,” 2022. | M. Muariful Anam | |
| 7. | | “The Concept of Apostasy in the Interpretation of al-Ibriz by Sheikh Bisri Mustofa,” 2022. | Muhammad Arifky Fadilah | |

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|-----|--|--|---------------------------------|--------|
| 8. | | “Interpretation by Egyptian Sheikha Amfa on Women’s Leadership in the Qur’an,” 2022. | Muhammad Sholeh Nahru Ulumuddin | |
| 9. | | “Extravagance and Wastefulness in the Interpretation of Al-Munir: A Study of Surah Al-A’raf, Verses 31 and 81, and Surah Al-Isra, Verses 26–27,” 2023. | Muhammad Maulana Dzikri | |
| 10. | | “A Contemporary Study of the Verses of Al-Ahkam from the Perspective of Yusuf Al-Qaradawi,” 2011. | Husni Idrus | Master |
| 11. | | “Jihad’s Interpretation of Imam Samudra: A Critical Study of Imam Samudra’s Interpretation of the Verse on Jihad,” 2015. | Ahmad Ulil Amin S.H.I | |
| 12. | | “Quraish Shihab’s Views on Marriage to a Pregnant Woman Through the Interpretation of Al-Musbah and Its Relationship to the Indonesian Context,” 2022. | Muhammad Faki Khuan | |
| 13. | | “The Concept of Wife’s Rebellion in Surah An-Nisa: 34” (A Study of the Interpretation of | Silma Dianaty Elfath | |

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|-----|--------------------------|--|----------------------|----------|
| | | Maqasidi Abdul-Mustaqim Perspective), 2023. | | |
| 14. | | “A Woman’s Testimony in Surah Al-Baqarah, Verse 282: An Interpretive Study of Hermeneutics by Hassan Hanafi,” 2022. | Abdul Rafi | |
| 15. | | “The Case of Divorce for Menstruating Women” (An Analysis of the Theory of the Objectives of the Qur’an in the Interpretation of Liberation and Enlightenment by Ibn Ashur), 2021. | Indah Ni’matul Maula | |
| 16. | | “Competence in Marriage: An Analytical Study of Ibn Kathir’s Interpretation of Surah An-Nur, Verse 26,” 2023. | Sasmito | |
| 1. | PTIQ University, Jakarta | “Contextualization of the Verses of Jihad According to Yusuf Al-Qaradlawi” 2022. | Suhartono Hidayat | Bachelor |
| 2. | | “Fitna from the Perspective of Zamakhshari: A Study of the Semantic Approach of Toshihiko Izutsu,” 2022. | Indra | |
| 3. | | “Prevention of Sexual Harassment in the | Azzat Zaini | |

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|-----|--|--|--------------------------|--------|
| | | Qur'anic Perspective of Al-Qurtubi's Interpretation: A Study of Al-Nur: 30-31," 2022. | | |
| 4. | | "Usury in the Perspective of Al-Munir's Interpretation of Wahba Al-Zuhayli," 2023. | Muhammad Ricky Rafiuddin | |
| 5. | | "Homosexuality in the Qur'anic Perspective in Al-Azhar's Interpretation," 2023. | Azzahra Nur Afidah | |
| 6. | | "Verses on Dowry in al-Shawwari's Interpretation: An Objective Study," 2018. | Thoifur Ihsan | |
| 7. | | "Women's Leadership in the View of Abdul Raouf Al-Sinkili: Interpretation of Surah Al-Naml, Verses 29-35," 2023. | Ririn Purwani | |
| 8. | | "Retribution in the Qur'an: The View of Sheikh Ali Al-Sabuni," 2023. | Muhammad Abdul Qayyum | |
| 9. | | "Polygamy Among Unmarried Scholars," 2016. | Nur Faizah | Master |
| 10. | | "The Death Penalty for Apostates from the Perspective of Muhammad Quraish Shihab's Interpretation of al-Misbah," 2020. | Muhammad | |

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|-----|--|--|-------------------|----------|
| 11. | | “Niqab from the Perspective of the Special Privileges of the Prophet’s Wives in the Qur’an: A Study of the Interpretation of the Verse on the Hijab in the Tafsir al-Tahrir wa al-Tanwīr,” 2020. | Zakuan Muktar | |
| 12. | | “The Concept of Jihad According to Ibn Ajiba: A Study of the Interpretation of al-Bahr al-Mudid in the Interpretation of the Glorious Qur’an,” 2022. | Muhammad Muslihin | |
| 13. | | “Religious Freedom from the Perspective of Tahir bin Ashour in the Interpretation of al-Tahrir wa al-Tanwīr,” 2022. | Muhammad Rifai | |
| 14. | | “Framing the Concept of Jihad in the Qur’an: Applying the Contextual Approach of Abdullah Saeed,” 2022. | Siti Sakina | |
| 15. | | “The Concept of Jihad in the Qur'an from the Perspective of Hamka in the Al-Azhar Interpretation,” 2022. | Sudarmono | |
| 16. | | “A Critical Study of Interfaith Marriage through the Maqasidi Interpretation,” 2021. | Zainuddin | Doctoral |

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|-----|--|---|---------------|--|
| 17. | | “Women’s Leadership from the Perspective of the Achai Interpreter: A Comparative Study of the Interpretations of Tarjuman al-Mustafa by Abdul Raouf al-Sankili and al-Nur by Muhammad Hasbi Ash-Shiddieqy,” 2022. | Muhammad Amin | |
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Third: Comparison of Interpretations

The goal is to encourage research students at UNSIQ in Wonosobo and PTIQ University in Jakarta to research by comparing books on interpretations or the opinions of interpreters on specific topics in Quranic studies. Examples include the following: A research paper by Ikhda Nisa Nafi’a, “The Concept of Nashuz in the Qur’an: A Comparative Study of Al-Munir’s Interpretation by al-Zuhaylī and Al-Azhar’s Interpretation by Buya Hamka;”⁴⁴ a research paper by Toto Subagyo, “The Ability to Perform Hajj from the Perspective of Ibn Kathir and al-Alusi’s Interpretation: A Study of Surah Al-Imran, Verse 97;”⁴⁵ a paper by Ahmad Zaini, “Interfaith Marriage: A Comparative Study of the Interpretations of al-Tabari and Sayyid Qutb;”⁴⁶ and Mahfud’s paper, “Polygamy in the Qur’an: A Comparative Study of the Interpretations of al-Manar and fī Zhilâl Al-Qur’ân.”⁴⁷ (See Table No. 3).

⁴⁴ Ikhda Nisa Nafi’a, “Konsep Nusyuz dalam al-Qur’an (Studi Komparatif Tafsir al-Munir dan al-Azhar oleh Buya Hamka)” (Universitas Sains al-Qur’an, 2023).

⁴⁵ Toto Subagyo, “Istitho’ah Haji (Kajian Tafsir al Qur’an Surat Ali Imron Ayat 97)” moderanesia.com, 2023, <https://moderanesia.com/2023/01/istithoah-haji-kajian-tafsir-al-quran-surat-ali-imron-ayat-97/>.

⁴⁶ Ahmad Zaini, “Pernikahan Beda Agama (Studi Komparatif Tafsir at-Thabari dan Sayyid Quthb)” (Institut Perguruan Tinggi Ilmu al-Quran (IPTIQ) Jakarta, 2020), <https://repository.ptiq.ac.id/id/eprint/375/>.

⁴⁷ Mahfud, “Poligami dalam al-Qur’an (Studi Komparatif atas Tafsîr al-Manâr dan Fî Zhilâl al-Qur’ân)” (Institut PTIQ Jakarta, 2021), <https://repository.ptiq.ac.id/id/eprint/612/>.

Table 3. Comparison of Interpretations

| No | University | Research Topic and Year of Discussion | Authors | Stage |
|----|--|--|----------------------|----------|
| 1. | University of Science al-Quran, Wonosobo | “Meaning and Interpretation of the Veil in the Holy Quran, Surah Al-Ahzab, Verse 59” (Study by Amina Wadud, Muhammad Ali Al-Sabouni, and Muhammad Quraish Shihab), 2015. | Nurul Azmi Maghfiroh | Bachelor |
| 2. | | “Determining the Duration of Divorce: A Comparative Study of the Shafi’i Madzhab and KHI,” 2023. | Via Asmaus Sa’adah | |
| 3. | | “The Use of Property in the Qur’anic Perspective: A Comparative Study of the Interpretations of al-Qurtubi and al-Shawkani in the Verses on Wealth,” 2022. | Arif Farhan Muhtadi | |
| 4. | | “A Comparative Study of the Interpretations of Buya Hamka and Wahba Al-Zuhaylī of Surah An-Nisa: 3-129 on the Issue of Justice in Polygamy,” 2022. | Muhammad Faisal | |
| 5. | | “The Concept of Nashuz in the Qur’an: A Comparative Study Between Al-Munir’s Interpretation of Wahbah Al-Zuhaylī and | Ikhda Nisa Nafi’a | |

| | | | | |
|-----|--|--|------------------------|--------|
| | | Al-Azhar's Interpretation of Buya Hamka," 2023. | | |
| 6. | | "The Concept of Justice in Polygamy": (A Comparative Study Between the Thought of Fadl al-Rahman and Muhammad Quraish Shihab), 2023. | Fuad Hasyim SH. | Master |
| 7. | | "The Ability to Perform Hajj from the Perspective of Ibn Kathir and al-Alusi" (Quran, Surah Al-Imran 97), 2023. | Toto Subagio, SH | |
| 8. | | "The Jurisprudence of Zakat in the Quran: A Study of Muhammad Hasbi Ash-Shiddieqy's Interpretation of the Verse 'Zakat' in Tafsir al-Nur and Tafsir al-Bayan," 2022. | Inayatus Solihah S Ag. | |
| 9. | | "Women's Leadership in the Qur'an: A Comparative Study of al-Sha'rawi and Al-Safwatut Tafasir of Surah An-Naml, Verses 29–33," 2020. | M. Faruq Faisal Spd. | |
| 10. | | "Hate Speech in the Qur'an: A Comparative Social Interpretation Study of the Tafsir al-Misbah and Tafsir al-Qurtubi of Surah al- | Linatin Izzawati | |

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|----|--------------------------|--|---------------|----------|
| | | Hujurat, Verses 11–12,” 2020. | | |
| 1. | PTIQ University, Jakarta | “Banking Benefits from the Perspective of the Holy Quran: A Comparative Study of the Verses on Usury from the Perspectives of Muhammad Quraish Shihab and Buya Hamka,” 2022. | Itmamul Wafa | Bachelor |
| 2. | | “Interfaith Marriage” (A Comparative Study of the Interpretations of At-Thabari and Sayyid Quthb) 2020. | Ahmad Zaini | |
| 3. | | “The Interpretive Discourse of Quranic Verses Related to Corruption: A Comparative Study of Ibn Kathir and Quraish Shihab,” 2018. | Gugun Gunawan | Master |
| 4. | | “Riba Among Classical and Contemporary Scholars,” 2020. | Megawati | |
| 5. | | “Polygamy in the Qur’an: A Comparative Study Between the Interpretations of al-Manar and in the fī Zhilâl Al-Qur’ân” 2021. | Mahfud | |
| 6. | | “Polygamy in the Qur’an: Reinterpretation of Muhammad Quraish Shihab’s Views from | Romi Muzaki | |

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|-----|--|---|--------------------------|--|
| | | the Perspective of Muhammad Shahrour's Theory of Boundaries," 2021. | | |
| 7. | | "A Comparative Study of the Ideas of Muhammad Abdu in Tafsir al-Manar and Wahba al-Zuhaylī in Tafsir al-Munir on the Concept of Riba," 2021. | Muhammad Maftuh Sani | |
| 8. | | "The Awrah of Women in Menopause: A Comparative Study of the Translation of the Holy Quran by the Indonesian Ministry of Religious Affairs and the Translation by Muhammad Talib," 2021 | Syayfi Sohib | |
| 9. | | "Interfaith Marriage in the Qur'an: A Comparative Study of the Interpretations of al-Musbah and the Ministry of Religious Affairs in the Republic of Indonesia," 2022. | Muhammad Shukran Mukhtar | |
| 10. | | "The Qur'anic Perspective on Professional Zakat: A Comparative Study Between the Thought of Yūsuf al-Qaradāwī and Wahb al-Zuhaylī," 2022. | Moch. Deni Abdul Sho'im, | |

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|-----|--|---|----------------------------|----------|
| 11. | | “Male Violence Against Women in the Family: A Comparative Study of the Interpretations of al-Tabari and Quraish Shihab,” 2023. | Amair Abdul Aziz | |
| 12. | | “Overcoming Domestic Violence from a Qur’anic Perspective: A Comparative Study of the Interpretations of al-Qurtubi and M. Quraish Shihab,” 2023. | Aisyah Nafisa Azzahra | |
| 13. | | “The Prohibition of Cursing Religion in the Qur’an Between Individual and Collective: A Comparative Study of the Interpretations of Ibn Kathir and al-Misbah,” 2023 | Lalu Muhammad Idham Khalid | |
| 14. | | “Interpretation of Verses on Women’s Modesty in the Qur’an: A Comparative Study of the Interpretations of al-Azhar, al-Tahrir, and al-Tanwīr,” 2023. | Abu Khanif | |
| 15. | | “Banking Benefits in the Qur’an: A Comparative Study Between Yusuf al-Qaradawi and Muhammad al-Sayyid al-Tantawi,” 2022. | Sahdan | Doctoral |

Fourth: Reinterpretation

Here, reinterpretation refers to the idea that it must be governed by numerous rules for scholars, interpreters, and jurists. These rules include adherence to the criterion of consensus. It means that what scholars agree upon remains fixed and unchangeable. In contrast, what they disagree upon is open to consideration and reflection. It constitutes the space available for renewal. Reinterpretation must also adhere to the rules of the Arabic language in terms of word meanings and understanding the Arabic context as the first recipients of the Qur'an understood it. It must also avoid anything that contravenes the rules of the language and proper Arabic understanding. All relevant legal evidence must also be considered when interpreting the text.

Research students at Sains Quran University in Wonosobo and PTIQ University in Jakarta have conducted research to reinterpret some Quranic topics according to the rules agreed upon by scholars, interpreters, and jurists. Examples of scientific research conducted by students in the field of jurisprudential interpretation include Dedek Suchi Fatyucha's work entitled *Reinterpretation of the Verses on Aura in the Holy Quran: An Interpretive and Cultural Approach*.⁴⁸ Another example is Isan Rianto's research, "Riba from a Qur'anic Perspective and its Context in the Modern Era."⁴⁹ Kasis Darmawan's research, "The Contextual Meaning of Jihad: Application of the Dual Movement Approach of Fadlurrahman," is another example.⁵⁰

Table 4. Attempts at Reinterpretation

| No | University | Research Topic and Year of Discussion | Author | Stage |
|----|--|---|-------------------|----------|
| 1. | University of Science al-Quran, Wonosobo | "Interpretation of Verses on Polygamy in the Almanhaj Website | Alfin Ainun Najih | Bachelor |

⁴⁸ Dedek Suchi Fatyucha, "Reinterpretasi Ayat Aurat dalam al Qur'an (Pendekatan Fungsi Interpretasi dan Kultural)" (Universitas Sains al-Qur'an, 2022).

⁴⁹ Isan Rianto, "Riba Perspektif al-Qur'an dan Kontekstualisasinya di Zaman Modern" (Universitas Sains Al-Qur'an, 2023).

⁵⁰ Kasis Darmawan, "Pemaknaan Jihad Secara Kontekstual (Aplikasi Metode Double Movement Fazlur Rahman)" (Institut PTIQ Jakarta, 2022), <https://repository.ptiq.ac.id/id/eprint/924/>.

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|----|--|--|-----------------------|--------|
| | | from a Gender Perspective,” 2022. | | |
| 2. | | “Interpretation of Verses on Imamate in al-Azhar’s Interpretation of Buya Hamka Using Schleiermacher’s Hermeneutic Theory,” 2022. | M. Haikaludin | |
| 3. | | “Reinterpretation of the Verses on Nudity in the Holy Quran: An Interpretive and Cultural Approach,” 2022. | Dedek Suchi Fatyucha | |
| 4. | | “Similarities Between the Sexes in Islamic Society: An Applied Study of Fadlur Rahman’s Dual Movement Theory,” 2023. | Novita Sari | |
| 5. | | “Review of the Interpretation of the Caliphate by the Liberation Party in Surah Al-Baqarah, Verse 30. A Meaningful Perspective,” 2023. | Muhamad Khasburrohman | |
| 6. | | “The Framing of Breastfeeding in Light of the Qur’an and Hadith in Social Change in | Devi Susanti | Master |

| | | | | |
|----|--------------------------|---|---------------------|----------|
| | | Contemporary Society,” 2020. | | |
| 7. | | “The Legal Concept of ‘Iddah in the Holy Qur’an: An Analytical Study of the Problem of ‘Iddah in Technological Development,” 2019. | Yunita Wahyu Kurnia | |
| 8. | | “Riba from a Qur’anic Perspective and Its Context in the Modern Era,” 2022. | Isan Rianto | |
| 9. | | “The Typical Interpretation of Polygamy in the Qur’an, Surah An-Nisa, Verse 3: Interpretation of al-Musbah” (Text and Context Study), 2023. | Mahfud Alfaozi | |
| 1. | PTIQ University, Jakarta | “The Contextual Meaning of Jihad: Application of the Dual Movement Method of Fazlur Rahman,” 2022. | Kasis Darmawan | Master |
| 2. | | “A Multidimensional System for Reconciling Marriage Verses from Different Religions,” 2024. | Dayu Aqraminas | Doctoral |

The University of the Science al-Quran in Wonosobo is one of the most renowned Islamic universities in Central Java. It aims to promote an understanding of the Quran and Sunnah through academic research that integrates Islamic traditions and Indonesian values. The university offers specialized educational programs in Quranic sciences and interpretation through its graduate and research programs, focusing on interpreting verses related to jurisprudential rulings. Students are encouraged to research the interpretation of Quranic texts about contemporary jurisprudential issues such as Islamic economics, marriage, and social issues.⁵¹

Some research has addressed the role of jurisprudential interpretation in addressing local issues, such as mixed marriages or economic problems. A characteristic of knowledge production in jurisprudential interpretation at the University of Science of the Quran (UNSIQ) Wonosobo and PTIQ Jakarta is its local application. The universities are concerned with applying jurisprudential rulings derived from the Qur'an to meet the needs of Indonesian society.

PTIQ University, one of the first Indonesian universities to specialize in Quranic studies, is renowned for promoting Quranic studies rooted in Islamic thought. PTIQ's knowledge production in jurisprudential interpretation includes specialized academic studies. The university offers in-depth courses on interpreting verses on legal rulings, making it an essential academic center for producing jurisprudential knowledge of the Quran. Emphasis is also placed on analyzing verses on legal rulings from a maqasidi perspective and comparing different schools of jurisprudence.⁵²

The intellectual output of jurisprudential interpretation at PTIQ includes student research papers and theses addressing the interpretation of legal verses, such as economic issues (usury and zakat) and family law (marriage and divorce). Some research has also compared the interpretation of jurisprudential verses in the classical and modern contexts.

⁵¹ Interview with Mr. Sawa, Secretary of the Department of the Qur'an and Tafsir Sciences at the Faculty of Sharia and Law, and Mr. Shamsur Rahman, University Lecturer at the University of Qur'an Sciences, Wonosobo, on December 13, 2024.

⁵² Interview with the Head of the Qur'an and Tafsir Sciences Department at the Faculty of Ushuluddin, PTIQ University, Jakarta, Dr. Luqman Al-Hakim, M.A. on December 11, 2024.

Through its intellectual output in jurisprudential interpretation, PTIQ seeks to contribute to society. These contributions are evident in the university's efforts to raise awareness of Qur'anic jurisprudence through seminars, workshops, and scientific publications addressing Indonesian issues. Contemporary issues, such as rulings on bank loans and Sharia law, are also studied about Quranic sources.⁵³

Points of Convergence Between the Two Institutions

Through research and data review, we found that University of Science of the Quran (UNSIQ) and PTIQ Jakarta have similar approaches to knowledge production in jurisprudential interpretation. First, both institutions focus on the local context. Both institutions strive to ground Quranic jurisprudence in the context of Indonesian social and cultural challenges. Second, the integration of tradition and modernity. They combine classical jurisprudential heritage with contemporary needs in interpreting legal rulings. Third, they have distinguished academic output. Both universities produce research and writings that contribute to developing jurisprudential interpretations and linking them to societal issues. Fourth, they graduate qualified personnel. Both institutions play a significant role in educating scholars and thinkers with in-depth knowledge of legal interpretation.

The efforts of the University of Science of the Quran (UNSIQ) in Wonosobo and PTIQ University in Jakarta have strengthened the role of jurisprudential interpretation in addressing legal and jurisprudential issues in Indonesia. Additionally, the two universities contribute to producing research on interpreting jurisprudential verses, which helps revive this field. The University of Science of the Quran (UNSIQ), Wonosobo, and PTIQ Jakarta face challenges in the form of the need for more studies linking the interpretation of rulings to global contexts and striking a balance between preserving the classical jurisprudential heritage and meeting the demands of the times.

Conclusion

Knowledge production in fiqh interpretation at Indonesian Islamic universities, as demonstrated by the case studies at the University of Science of the Quran (UNSIQ) in Wonosobo and PTIQ

⁵³ Interview with the Dean of the Faculty of Ushuluddin, PTIQ University Jakarta, Dr. Andi Rahman, MA, December 11, 2024.

University in Jakarta, is an essential aspect of the country's intellectual and religious development. These universities integrate classical interpretive heritage with contemporary social and cultural contexts, demonstrating the flexibility of jurisprudential interpretation in addressing current challenges. The study showed that both universities focus on two things: First, enhancing the understanding of legal texts; Second, they analyze legal verses and compare them with societal needs. Second, they focus on developing educational and research methodologies. They integrate Islamic tradition and the objectives of Sharia with the Indonesian reality. Third, they contribute to community service. It can be done by applying jurisprudential interpretation to practical issues, such as family law, financial transactions, and personal status. Despite notable achievements, challenges remain in knowledge production, most notably the need for more comparative studies with global heritage and for expanding the connection between jurisprudential interpretation and contemporary issues, such as technology and modern ethics. In conclusion, Islamic universities in Indonesia, such as the University of Science and Quran and PTIQ University, are moving toward renewing jurisprudential interpretations. It strengthens their position as educational institutions, contributing to a renewed understanding of Islamic law that aligns with contemporary changes while preserving the essence of Qur'anic texts.

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