



Reinterpreting Qur'anic Themes: Muṣṭafa Muslim's Approach to Mauḍū'i Tafsir

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Abstract

This article delves into Muṣṭafa Muslim's method of mauḍū'i tafsir, emphasizing the process of reinterpreting themes found within the Qur'an. The research methodology employed is library-based, utilizing an analytical framework. It commences with identifying primary sources pertinent to the research focus, particularly literature concerning Qur'anic interpretation, with a specific emphasis on the mauḍū'i approach. The primary focus lies on Muṣṭafa Muslim's work "Mabāhīs fi al-Tafsīr al-Mawdhū'i." Through this investigation, it is evident that Muṣṭafa Muslim developed three distinct methods for crafting a distinctive mauḍū'i interpretation. Firstly, he employs a technique to delve into the meanings of specific Qur'anic words. Secondly, he employs a method to identify and analyze themes present within individual Qur'anic surahs. Lastly, he utilizes an approach to explore themes spanning across various surahs in the Qur'an. By examining Muṣṭafa Muslim's approach to understanding and reinterpreting Qur'anic themes within the context of mauḍū'i tafsir, this article offers valuable insights for researchers and enthusiasts of Qur'anic studies, thereby paving the way for further scholarly exploration in this domain.

Contribution: This research enriches the study of mauḍū'i tafsir by analyzing Muṣṭafa Muslim's method of systematically interpreting Qur'anic themes.

Keywords: Muṣṭafa Muslim, Mauḍū'i Tafsir, Qur'anic Interpretation, Thematic Analysis, Analytical Approach

Abstrak

Artikel ini mendalami pendekatan Muṣṭafa Muslim terhadap tafsir mauḍū'i dengan menyoroti proses reinterpretasi tema-tema Al-Qur'an. Metode penelitian yang diterapkan dalam artikel ini adalah penelitian pustaka yang didasarkan pada pendekatan analitis. Penelitian dimulai dengan identifikasi sumber-sumber utama yang relevan dengan topik penelitian, terutama buku-buku dan artikel-artikel yang berkaitan dengan tafsir Al-Qur'an, khususnya yang menyoroti pendekatan tafsir mauḍū'i. Fokus utama penelitian adalah pada buku "Mabāhīs fi al-Tafsīr al-Mawdhū'i" karya Muṣṭafa Muslim. Dalam kajian ini, ditemukan bahwa Muṣṭafa Muslim mengembangkan tiga variasi dalam membentuk interpretasi mauḍū'i yang unik. Pertama, ada variasi yang digunakan untuk mengeksplorasi makna kata-kata tertentu dalam Al-Qur'an. Kemudian, terdapat metode yang digunakan untuk mengidentifikasi dan menganalisis tema-tema yang muncul dalam sebuah surat Al-Qur'an. Yang ketiga, Muṣṭafa Muslim juga menggunakan pendekatan untuk menjelajahi dan mendalami tema-tema yang melintasi berbagai surat dalam Al-Qur'an. Implikasi dari pendekatan Muṣṭafa Muslim dalam memahami serta mereinterpretasi tema-tema Al-Qur'an dalam konteks tafsir mauḍū'i, Dengan mendalaminya, artikel ini memberikan wawasan yang berharga bagi para peneliti dan pembaca yang tertarik dalam studi tafsir Al-Qur'an, serta membuka pintu untuk penelitian lebih lanjut dalam bidang ini.

Kontribusi: Penelitian ini memperkaya studi tafsir mauḍū'i dengan menganalisis metode Muṣṭafa Muslim dalam menginterpretasi tema-tema Qur'ani secara sistematis.

Kata Kunci: Muṣṭafa Muslim, Tafsir Mauḍū'i, Tafsir Al-Qur'an, Analisis Tematik, Pendekatan Analitis.





Introduction

Understanding the Qur'an as a sacred text in Islam has been a focal point for Islamic scholars and intellectuals over the course of centuries.¹ Central to comprehending the Qur'an is the practice of interpretation, or *tafsir*, which endeavors to elucidate, grasp, and decipher the meanings and messages embedded within this revered scripture.² Among the prominent figures in the realm of *tafsir* stands Muṣṭafa Muslim, a contemporary Islamic scholar renowned for his innovative approach to unraveling the depths of the Qur'an.³ Through his literary works, Muṣṭafa Muslim adopts a *mauḍū'i* approach to interpretation, emphasizing the thematic strands woven throughout the Qur'an's verses.

Various interpretive approaches are developing to answer all the problems of the people, in order to respond to the phenomena that occur in the current era, to produce a new direction for the world of *tafsir*.⁴ A number of *tafsir* methods are present in answering the challenges of the times, giving rise to several approaches.⁵ Among them are, hermeneutic, semantics, semiotics, and last but not least is the thematic approach where the themes are very relevant to various problems in people's lives.⁶ The *mauḍū'i* technique draws special attention from the conceptualization to the application level, but only serves as a complement to the *tahlīlī* method.⁷ It has had various effects among academics, observers, and other enthusiasts. According to Fazlur Rahman, this technique of *tafsir*

¹ Anwar Mujahidin, "The Dialectic of Qur'an and Science: Epistemological Analysis of Thematic Qur'an Interpretation Literature in the Field of Social Sciences of Humanities," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 19, no. 2 (October 23, 2018): 209–27, <https://doi.org/10.14421/esensia.v19i2.1563>; Ali Suleiman Ali, *A Brief Introduction to Qur'anic Exegesis* (International Institute of Islamic Thought (IIIT), 2017); Muhammad Luthfi Dhulkifli, "To What Extent Can the Diversity of Qur'anic Tafsir Be Described as 'Traditions of Reason,'" *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 1 (January 31, 2023): 79–96, <https://doi.org/10.14421/qh.v24i1.4303>.

² Selamat Amir and Zulkifli Mohd Yusoff, "The Contemporary Scientific Interpretation of Al-Quran: A Review on Al-Sha'rawi's Method in Tafsir," *QURANICA - International Journal of Quranic Research* 9, no. 1 (June 1, 2017): 51–66, <https://doi.org/10.22452/quranica.vol9no1.3>; Lailia Muyasarah, "METODE TAFSIR MAUDU'I (Perspektif Komparatif)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 18, no. 2 (July 2, 2017): 163–88, <https://doi.org/10.14421/qh.2017.1802-02>.

³ Anwar Taufik Rakhmat and Aam Abdussalam, "Metode Tafsir Maudhu'i Dan Hermeneutika Dalam Kajian Tafsir Al-Quran," *Mauriduna: Journal of Islamic Studies* 3, no. 2 (November 28, 2022): 191–213, <https://doi.org/10.37274/mauriduna.v3i2.626>; Recep Dogan, *A History of the Methodology of Qur'anic Exegeses* (New Jersey, USA: Tughra Books, 2015).

⁴ Amer Zulfiqar Ali, "A Brief Review of Classical and Modern Tafsir Trends and Role of Modern Tafsir in Contemporary Islamic Thought," *Australian Journal of Islamic Studies* 3, no. 2 (November 14, 2018): 39–52, <https://doi.org/10.55831/ajis.v3i2.87>.

⁵ Lukmanul Hakim et al., "Qur'anic Interpretation Method and Its Impact On Contemporary Interpretation," *Jurnal Ushuluddin* 26, no. 2 (December 13, 2018): 142–53, <https://doi.org/10.24014/jush.v26i2.4577>; Hussein Abdul-Raof, *Schools of Qur'anic Exegesis: Genesis and Development* (London: Routledge, 2013), <https://doi.org/10.4324/9780203867037>.

⁶ Ȧḥmād Sayyid Al-Kumy, *Al-Tafsīr Al-Mawdhū'i Lil Qur'ān al-Karīm* (Cairo: Maktabah al-Azhar, 1982).

⁷ Al-Kumy; Andrew Rippin, *The Qur'an: Formative Interpretation* (Routledge, 2020).





mauđū'i is the only way to convey to the reader how the Qur'ān and God's message to man are one and the same. Fazlur Rahman sees this *mauđū'i* method of *tafsir* as the only way that can give readers an idea of the unity of the Qur'an and God's message to humans.⁸

The *mauđū'i* technique is a more recent invention, but some commentators used it in classical times although they did not use it specifically according to the laws of the time.⁹ This approach, originally devised at the Faculty of *Ushūl al-Dīn* (Theology) of al-Azhar University in Cairo, continued to develop, particularly in the 19th and 20th centuries. Once al-Farmawi, who is also a Professor at the Faculty of *Ushūl al-Dīn* at al-Azhar, wrote his book *Al-Bidāyah fi al-Tafsīr al-Mauđū'i* in Cairo in 1977, the method began to take shape. Farmāwi claims that Amad Sayyid Aḥmad Sayyīd al-Kūmī was the one who popularized this idea.¹⁰

So far the study of thematic *tafsir* there are several trends. First, the tendency to examine the elements of methodological differences of thematic *tafsir* with other methods, such as research conducted by (Yahya, A. Yusuf, K. and Alwizar, A; 2022),¹¹ and (Akhdiyat, Abdul Khaliq; 2022).¹² Second, studies that discuss the tendency of thematic *tafsir* argumentation such as (Adi Pratama Awaddin, Asep Taufiq Hidayat; 2022),¹³ and (Azizy Jauhar Syarifuddin, Mohammad Anwar Ubaidah, Hani Hilyati; 2022).¹⁴ Third, the tendency to study thematic *tafsir* figures themselves, such as (Yunus Badruzzaman, M. Abdul Rohman, Ahmad Jalaludin Rumi Durachman; 2021)¹⁵, and (Nailil Muna; 2018).¹⁶ Meanwhile, studies that focus on the thoughts of Muṣṭafa Muslim have not been seen.

⁸ Fazlur Rahman, *Major Themes of the Qur'ān*, Middle East, vol. 35 (kuala Lumpur: Islamic Book Trust, 2012).

⁹ M. Nurdin Zuhdi and Sahiron Syamsuddin, "The Contemporary Qur'anic Exegesis: Tracking Trends in The Interpretation of The Qur'an in Indonesia 2000-2010," *JAWI* 1, no. 1 (March 11, 2019), <https://doi.org/10.24042/jw.v1i1.2840>.

¹⁰ Rahman, *Major Themes of the Qur'ān*.

¹¹ Anandita Yahya, Kadar M Yusuf, and Alwizar Alwizar, "Metode Tafsir (al-Tafsir al-Tahlili, al-Ijmali, al-Muqaran Dan al-Mawdu'i)," *PALAPA* 10, no. 1 (May 21, 2022): 1–13, <https://doi.org/10.36088/palapa.v10i1.1629>; Muhammad Aga Yudha, "Uncovering the Human and Divine Aspect of Ridha in the Qur'an through the Lens of Tafsir Tahrir Wa Tanwir," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 1 (January 31, 2023): 119–36, <https://doi.org/10.14421/qh.v24i1.4291>.

¹² Akhdiat Akhdiat and Abdul Kholiq, "Metode Tafsir Al-Qur'an: Deskripsi Atas Metode Tafsir Ijmali," *Jurnal Iman Dan Spiritualitas* 2, no. 4 (2022): 643–50, <https://doi.org/10.15575/jis.v2i4.21315>.

¹³ Adi Pratama Awadin and Asep Taopik Hidayah, "Hakikat Dan Urgensi Metode Tafsir Maudhu'i," *Jurnal Iman Dan Spiritualitas* 2, no. 4 (2022), <https://doi.org/10.15575/jis.v2i4.21431>.

¹⁴ Jauhar Azizy, Mohammad Anwar Syarifuddin, and Hani Hilyati Ubaidah, "Thematic Presentations in Indonesian Qur'anic Commentaries," *Religions* 13, no. 2 (2022): 1–15, <https://doi.org/10.3390/rel13020140>; Dogan, *A History of the Methodology of Qur'anic Exegeses*.

¹⁵ Badruzzaman M. Yunus, Abdul Rohman, and Ahmad Jalaludin Rumi Durachman, "Studi Komparatif Pemikiran Al-Farmawi, Baqir Shadr Dan Abdussatar Fathallah Tentang Tafsir Maudhui," *Jurnal Iman Dan Spiritualitas* 1, no. 3 (2021): 286–96, <https://doi.org/10.15575/jis.v1i3.12836>.

¹⁶ Nailil Muna, "Metode Tafsir Mawđū'i Studi Komparatif Antara Muhammad Al-Ghazali Dan Abd Al-Hayy Al-Farmawi," *AL ITQAN: Jurnal Studi Al-Qur'an* 4, no. 2 (2018): 127–54.





More specifically, studies that place the denial of the development of thematic tafsir that has developed in such a way.

While *maudū'i* tafsir has garnered attention from researchers, Muṣṭafa Muslim's methodology for comprehending and reinterpreting Qur'ānic themes via *maudū'i* tafsir remains inadequately elucidated. Therefore, this study endeavors to delve into Muṣṭafa Muslim's approach to *maudū'i* tafsir, particularly in the context of reinterpreting Qur'ānic themes. Through an examination of Muṣṭafa Muslim's methodology, it aims to furnish a deeper comprehension of his contributions to the field of interpretation and foster further advancements in understanding the Qur'an through the *maudū'i* interpretive approach.

The research method employed in this article is library research utilizing an analytical framework.¹⁷ The research commenced with the identification of primary sources pertinent to the research topic. This process involved systematically scouring academic databases, digital libraries, and library catalogs to pinpoint books, articles, and other sources relevant to Qur'ānic exegesis, particularly those elucidating the *maudū'i* exegetical approach.¹⁸ Clear inclusion and exclusion criteria were established to ensure the relevance and quality of the sources integrated into the research. Following the identification of primary sources, the content of Muṣṭafa Muslim's "Mabāhit fī al-Tafsīr al-Mawdhū'i" underwent meticulous analysis. This analysis entailed meticulous and critical examination of the text with the objective of grasping Muṣṭafa Muslim's approach, methodology, findings, and arguments pertaining to *maudū'i* tafsir. Throughout the analysis, pertinent information was methodically recorded and categorized, encompassing the diverse methods employed by Muṣṭafa Muslim in shaping *maudū'i* interpretation.¹⁹

Moreover, this study encompassed further exploration of supplementary literature that reinforces and supplements the understanding of *maudū'i* interpretation, alongside concepts germane to Qur'ānic interpretation at large. This additional literature encompasses the contributions

¹⁷ Barry Glassner and Jay Corzine, "Library Research as Fieldwork: A Strategy for Qualitative Content Analysis," *Sociology & Social Research* 66, no. 3 (1982): 305–19; Virginia Braun and Victoria Clarke, "Reflecting on Reflexive Thematic Analysis," *Qualitative Research in Sport, Exercise and Health*, August 8, 2019, <https://www.tandfonline.com/doi/abs/10.1080/2159676X.2019.1628806>.

¹⁸ Yahya, Yusuf, and Alwizar, "Metode Tafsir (al-Tafsir al-Tahlili, al-Ijmali, al-Muqaran Dan al-Mawdu'i)"; Sahiron Syamsuddin, "Ma'na-Cum-Maghza Approach to the Qur'an: Interpretation of Q. 5:51" (International Conference on Qur'an and Hadith Studies (ICQHS 2017), Atlantis Press, 2017), 131–36, <https://doi.org/10.2991/icqhs-17.2018.21>.

¹⁹ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>; Adhi Kusumastuti and Ahmad Mustamil Khoiron, *Metode penelitian kualitatif* (Lembaga Pendidikan Sukarno Pressindo (LPSP), 2019).





of other scholars and researchers relevant to the research theme. All data amassed from these sources were subsequently subjected to analysis utilizing an analytical approach. This analytical process encompassed organizing the data, identifying recurring patterns or themes, and formulating conclusions grounded in evidence drawn from pertinent sources.²⁰ The conclusions derived from this analysis were subsequently interpreted and presented in a scholarly article, affording a comprehensive understanding of Muṣṭafa Muslim's approach to *maudū'i tafsir* and its implications for Qur'anic comprehension.

Definition of *Maudū'i Tafsir*

By definition *tafsir maudū'i* is a combination of two words, each of which has its own meaning, the word *tafsir* is taken from the root word *al-fasr* which means: explain, show and describe the meaning that can be digested by common sense or logical (*al-ibānah wa al-Kasyf wa Izhār al-Ma'na al-Ma'qūl*).²¹ In addition to the definition above, there are still many variants of the definition offered by the scholars of *tafsir*, among which is the definition given by Al-Zarqāni, according to Al-Zarqāni *tafsir*, is a branch of the oldest science that examines the intention of Allah, through the Qur'an, with the human abilities that have been given by Allah swt.²²

According to Muṣṭafa Muslim, the scholars of the Qur'an have two ways of interpreting and defining the concept of *tafsir*. The first way is by studying the sciences that are in direct contact with understanding the text of the Qur'an. Such as *'am*, *khās*, *hakikat*, *majāz*. Or those related to matters that encourage *tafsir*, such as knowing the cause of the verse's revelation, *naskh masyūkh*. Or knowing the knowledge related to the extratexts surrounding the Qur'an, such as the science of *qirāat*, *tajweed*, and the history of the Qur'an. But this term is not directly related to *tafsir* as the main science, but rather a provision that must be owned by an interpreter. In this case, it is no different from the interpreter's obligation to understand Arabic. However, such a condition cannot be said to be the concept of *tafsir*. In addition, this definition makes the concept of *tafsir* limited to certain sciences that

²⁰ Sharlene Hesse-Biber, "Qualitative Approaches to Mixed Methods Practice," *Qualitative Inquiry* 16, no. 6 (July 1, 2010): 455–68, <https://doi.org/10.1177/1077800410364611>.

²¹ Wahyudi Yasif Maladi, *Makna Dan Manfaat Tafsir Maudhu'i*, *Makna Dan Manfaat Tafsir Maudhui* (Bandung: Prodi S2 Studi Agama Agama UIN SGD, 2021); Edi Kurniawan and Ahmad Mustaniruddin, "THE UNITY OF QUR'ANIC THEMES: Historical Discourse and Contemporary Implications for Tafsīr Al-Mawdū'i Methodology," *TAJDID: Jurnal Ilmu Ushuluddin* 23, no. 2 (December 30, 2024): 674–98, <https://doi.org/10.30631/tjd.v23i2.559>.

²² Abd al-'Azhīm Al-Zarqāni, *Manāhil Al-'Irfān Fi 'Ulum Al-Qur'an* (Bairut: Dar Ihya al-Kutub al-'Arabiyyah, 2015).





are not included in the sciences contained in the Qur'an, let alone those that will occur in the future. As there is no connection between linguistic significance and the understanding of terms in tafsir.²³

The second way, aims directly to clarify the meaning of the Qur'an, this understanding is free, and only limited by the intent contained in the Qur'an, without discussing at length a method of tafsir as a branch of science needed to examine the meaning contained in the Qur'an. This way of defining refers to the concept of *al-kasf* and *al-bayān* in the tafsir instructions. i.e. the implication of linguistic meaning in the understanding of tafsir, such as terms. After that, it tries to connect the concepts of *al-kasf* and *al-bayān* in the context that Allah wants, namely the Qur'an. And it is a result of the process of explaining what is meant, and is limited by the relativity and limitations of human energy.²⁴

Muştafa Muslim emphasized that tafsir is explaining what Allah wants in the Qur'an, according to the human abilities that Allah has given. Therefore, various scientific discourses that should be an important guide owned by the interpreter, such as *majāz al-Qur'ān* or *nāṣkh masyūkh, makki madani* are not included in the category of tafsir, because it is a set of tools that the interpreter needs to have in interpreting the Qur'an. We can understand that tafsir is a variety of scientific activities with the intention of seeking the will of Allah in the Qur'an, which is independent of various tools, methods and ways to reveal this goal.²⁵

After discussing the word tafsir, we will discuss the word *maudū'i*, which has a meaning that is linguistically derived from the word *maudū' isim maf'ul* from *fi'il madhi wadha'a*, which has many meanings, including: that which is placed, that which is delivered, that which is put, that which is made up, that which is discussed as a theme or topic. from these words, it can be found that *maudū'i* is a theme, topic, term, and a certain sector of dialogue.²⁶

In terms of the terminology of *maudū'i* tafsir, the scholars of tafsir offer various definitions of *maudū'i* tafsir.²⁷ Among them is the opinion of al-Farmāwī, as an activist of *maudū'i* tafsir, al-Farmāwī offers a definition of *maudū'i* tafsir as an tafsir that collects verses of the Qur'an, which have the same

²³ Muştafa Muslim, *Mabāhith Fi Al-Tafsīr Al-Mawdu'i*, vol. 21 (Damascus: Dār al-Qalām, 2020).

²⁴ Muslim.

²⁵ Muslim.

²⁶ Ahmad Warson Munawwir, *Kamus Al-munawwir Arab-Indonesia*. (Surabaya: Pustaka Progresif, 1997); Zaenal Arifin, "SYAFA'AT (INTERCESSION) IN AL-QUR'AN PERSPECTIVE (A Study on the Interpretation of Maudhu'i)," *Jurnal Ilmiah Islam Futura* 18, no. 2 (October 11, 2019): 323–41, <https://doi.org/10.22373/jiif.v18i2.3498>.

²⁷ Muhammad Rifat Al-Banna and Moch. Ihsan Hilmi, "Tafsir Maudhu'i Dan Ramifikasi Permasalahannya," *Jurnal Iman Dan Spiritualitas* 2, no. 2 (2022): 233–38, <https://doi.org/10.15575/jis.v2i2.18319>; Nasrullah Nasrullah, Amaruddin Amaruddin, and Humaidi Humaidi, "Enrichment Of Methods And Approaches In The Interpretation Of The Qur'an," *SYAHADAH : Jurnal Ilmu al-Qur'an Dan Keislaman* 11, no. 1 (July 25, 2023): 31–46.





meaning in the sense that they both discuss one topic of the problem by arranging them based on chronology and the cause of the revelation of these verses.²⁸ While Ziyād Khalīl Muḥammad al-Daghāwin, explained that *tafsir mauḍū’ī* is a method of interpreting the Qur'an by collecting verses of the Qur'an that have the same purpose and collecting them in one discussion through a big theme or one title.²⁹ Muṣṭafa Muslim offers a definition of *tafsir mauḍū’ī* that reads *tafsir mauḍū’ī* is a science that examines issues in the Qur'an through one or more letters in the Qur'an.³⁰

علم يتناول القضايا حسب المقاصد القرآنية من خلال سورة أو أكثر

The science that studies one or more surahs to understand a matter based on the point of view of the intention of the Qur'an.³¹

Muṣṭafa Muslim's Biography and Views on Maudū’ī Tafsir

Muṣṭafa Muslim, is an expert on the science of the Qur'an and *tafsir* who was born in 1940 in Syria. Muṣṭafa Muslim is an alumnus of S2 and S3 of Al-Azhar Islamic University in Egypt. After graduating, he began working at a boarding school in Saudi. His career continues to increase, until now he is a rector at Zuharā University in Turkey. Through his work entitled *Mabāhīth fī al-Tafsīr al-Mawdū’ī* (Discussions of Thematic Tafsir), Muṣṭafa Muslim classifies the discussion into four parts. In the first discussion, Muṣṭafa Muslim discusses the definition of *mauḍū’ī* *tafsir*, then explains the growth and development, after that discusses the style and urgency of *mauḍū’ī* *tafsir*. The second discussion contains the method of *mauḍū’ī* *tafsir*, the third is about *Munāsabāt* Science or the correlation between words with verses, verses with letters and letters with letters, and in this discussion examines more about *al-Tafsīr mauḍū’ī*. Fourth, it explains the implementation or examples of *mauḍū’ī* *tafsir*.³²

The thing that encourages Muṣṭafa Muslim to make the concept of *tafsir mauḍū’ī*. This factor arises from the demands of contemporary scholars who doubt the relevance of the Qur'an in the

²⁸ Jauhar Azizy, Mohammad Anwar Syarifuddin, and Hani Hilyati Ubaidah, "Thematic Presentations in Indonesian Qur'anic Commentaries," *Religions* 13, no. 2 (2022), <https://doi.org/10.3390/rel13020140>; Sahlawati Abu Bakar, Haziyah Hussin, and Wan Nasyrudin Wan Abdullah, "Analisis Perkembangan Penulisan Tafsir Maudu'i Di Malaysia: An Analysis of Development of Thematic Exegesis in Malaysia," *Al-Irsyad: Journal of Islamic and Contemporary Issues* 4, no. 2 (December 20, 2019): 142–53, <https://doi.org/10.53840/alirsyad.v4i2.62>.

²⁹ Hamid Ya'qub Al-Farihi, *Manhajiyah Al-Bahs Fi al-Maudhu' al-Qur'an* (Amman: Dar al-Bashir, 2019).

³⁰ Muslim, *Mabāhīth Fī Al-Tafsīr Al-Mawdū’ī*.

³¹ Sāmir 'Abd al-Rahmān Rasywānī, *Manhaj At-Tafsīr al-Maudhū'iy Lil-Qur'ān al-Karīm: Dirasat Naqdīyyat* (Damaskus: Dār al-Multaqa, 2009).

³² Muslim, *Mabāhīth Fī Al-Tafsīr Al-Mawdū’ī*.





present. This is because the Qur'an is an old product that comes with different situations and conditions with the present. This factor must be addressed immediately by making many legal modifications that are considered irrelevant, so that the Qur'an does not lose contact with the realization of the present. When compared to the situation and conditions when the Qur'an was revealed, it is far different from the various new phenomena that continue to emerge at this time. In addition, the text of the Qur'an has stagnated and will not increase or decrease, while various problems continue to arrive. So how can the limited text punish various theories and political, social, humanitarian, cultural and economic issues that continue to emerge, if the understanding of the Qur'an does not continue to be modified, then the Qur'an will lose contact with the reality of society that is growing today.³³

In response to the above, Muştafa Muslim expressed the opinion that the Qur'an is multi-interpreted, elastic with various places and times. With the existence of diverse tafsirs, it is always able to revive the spirit and keep the Qur'an relevant to the ever-changing circumstances at any time. Evidently among the previous scholars, they expressed diverse tafsirs on one word or verse. Sometimes the scholars make judgments or tarjih with these tafsirs and sometimes they do not make tarjih because in fact the basis of the word or verse has a loose and elastic meaning, so that it can be interpreted with various possibilities. Such phenomena can be found in the previous tafsir literature such as al-Tabarī, Ibn al-Jauzi, al-Mawardi and al-Suyūtī.³⁴

Muştafa Muslim also addressed the issue of interpreting the Qur'an with the Qur'an. Because long before the present time at the time of the Prophet there was an attempt to interpret the Qur'an with the Qur'an, the effort can be seen when the sahaba asked about something that was not understood from the Qur'an, such as the example below. This can be seen in several narrations that have been recorded. First, as the hadith codified by Bukhari and Muslim, that 'Abdullah ibn Mas'ud said: "When the verse was revealed;

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِنَّكُلُّهُمْ أَلَّا مُنْ وَهُمْ مُهْتَدُونَ

Those who believe and do not mix their faith with injustice (shirk), they are the ones who have security and they are the ones who are guided. Qur'an surah al-An'am [06]: 82.

³³ Muslim.

³⁴ Muslim.





This was hard for the Companions". So the Companions said: "O Messenger of Allah, is there anyone among us who has never wronged himself?" The Prophet said: "The verse is not as you understand it, did you not hear what a righteous servant said".³⁵

وَإِذْ قَالَ لَقَمْنُ لِأَبْنِهِ وَهُوَ يَعْظِلُهُ يَبْنِيَ لَا تُشْرِكُ بِاللَّهِ إِنَّ الْشَّرِكَ لَظَلَمٌ عَظِيمٌ

And (remember) when Luqman said to his son, while he was instructing him: "My son, do not associate partners with Allah; indeed, associating partners with Allah is a great injustice". Qur'an Surah Luqmān [31]:13.

Muṣṭafa Muslim fully supports the understanding of scholars who conclude that returning the understanding of the Qur'ān to the Qur'ān (*tafsīr al-Qur'ān bi al-Qur'ān*) is urgent (*dharūrī*).³⁶

Broad insight into linguistic studies or linguistic aspects contained in the Qur'an is an important element that needs to be revealed by the interpreter with a sufficient set of knowledge. In this case, Muṣṭafa Muslim raises an opinion related to the *tafsīr* of the Qur'an that some of the same words in the Qur'an can have different meanings (compound, diverse, and heterogeneous) depending on the sentence structure that composes these words. This was proven by Maqātil ibn Sulaiman al-Balkhi (150 H) in his book *al-Ashbāh wa al-Nadzāir*. This research was developed by Yahya ibn Salam (200 H) in his book *al-Tashārīf* and Raghib al-Asfahani (502 AH) in his book *Mufradāt fī Gharib al-Qur'ān*, *al-Tauqīf 'alā Muhimmāt al-Ta'ārif* by Zayn al-Dīn Muḥammad al-Mad'ū Ya'īd al-Raūf, *al-Mushtarak al-Lafḍī fī al-Haqal al-Qur'ān* by Makrūm Abd al-Sālam, *Qāmūs al-Qur'ān au Islāh al-Wujūh wa al-Nazāir fī al-Qur'ān al-Karīm* by al-Ḥusain bin Muḥammad al-Dāmaghānī, *al-Furūq al-Lughawiyah* by Abī Hilāl al- A'skarī, *Lisān al-'Arāb* by Jamāl al-Dīn ibn Manzūr al-Anṣārī al-Rawīfi, *Mā ittafaqa lafzahu wa ikhtilafa ma'nāhu fī al-Qur'ān al-Karīm* by al-Imam Ibrāhīm ibn Abī Muḥammad al-Yazīdī, *al-Mausū'ah al-Qur'āniyah* by Ibrāhīm ibn Ismā'īl al-Abyārī, *al-Wujūh wa al-Nazāir fī al-Qur'ān al-Karīm* by Salwā Muḥammad, and many more.³⁷

Furthermore, in the discussion of *munāsabāt*, Muṣṭafa Muslim argues that the sequence of verses in a surah is a *tawqīfī* matter that is inviolable (it has been determined by the one who owns the Shari'ah) and does not open the possibility of *ijtihad* in it.³⁸

³⁵ Muslim.

³⁶ Muslim.

³⁷ Muslim.

³⁸ Muslim.





Some of the descriptions of the Qur'an above are accompanied by evidence in the form of supporting phenomena. This means that these descriptions have been around for a long time. After that, it was collected and reorganized so that it could be understood as a whole. There is also a summary of Muṣṭafa Muslim's description of the Qur'an as follows:

- 1) The Qur'an can be interpreted according to need or multi-tafsir
- 2) Returning the understanding of the Qur'an to the Qur'an, because understanding the Qur'an with the Qur'an is the main source in interpreting (*tafsīr al-Qur'ān bi al-Qur'ān*) is something *dharūrī* (urgent)
- 3) The miracle of the Qur'an is not only found in the meaning and content of the message carried by the Qur'an, but also from the beautiful words contained in it. Therefore, some words consisting of the same sentence building in the Qur'an can have different meanings depending on the sentence structure that forms these words.
- 4) He string of verses in a letter is a *tawqīfi* matter that cannot be contested.

Against the backdrop of these four understandings, Muṣṭafa Muslim was compelled to create an idea of a method of interpreting the Qur'an. Muṣṭafa Muslim argued that with this *maudū'ī* method, the guidance contained in the content of the Qur'an could be revealed more deeply. The next factor that encouraged , Muṣṭafa Muslim to come up with the *maudū'ī* tafsir was his understanding of the science of studying one or more surahs in order to understand a matter from the point of view of the purpose of the Qur'an discussing the theme (*maqāshid al-Qur'ān*). , Muṣṭafa Muslim actualized this understanding in the form of three methods. The first method is thematic words, namely, determining one memorization / word from various sentences in the Qur'an, by explaining the details of the tafsir of the verses one by one, accompanied by an understanding of the context of the use of the meaning of the word that has been determined in each verse.

The second *maudū'ī* method is thematic al-Qur'an used to explore a theme from the themes contained in the Qur'an. The steps of the second method are:

- 1) Determining a title that does not come out of the scope of the Qur'anic theme.
- 2) Collecting verses of the Qur'an that discuss or hint at the theme to be studied.
- 3) Sorting the verses based on *asbāb al-nuzūl* or the time of the verse's revelation.
- 4) Exploring the tafsir of each verse from various tafsir *tahlīlī* literature as a supporting reference and making *asbāb al-nuzūl* as an aspect of consideration if any, the meaning of each word and the





place of its use, the relationship between memorization in a sentence, and the relationship between sentences contained in a verse, to the correlation of one verse with another.

- 5) Examining more deeply the important elements on the theme based on the discussion of the verses above.
- 6) The writer should understand the verses to be discussed thoroughly to reveal various perspectives in writing. The writer should not limit his analysis to linguistic issues, but rather to more universal aspects and needs to find further signs of the verses. This can be done by considering the information in the hadith and the sayings of the companions.
- 7) The writer must have a consistent spirit in studying the meaning of the Qur'an and in accordance with scientific research procedures.
- 8) The objectives of this method are: a) Reveal the essence of the Qur'an; b) Exposing the essence that has been discovered in a simple way but containing an easy, correct and contemporary language style so that it can be understood by contemporary society.³⁹

After carrying out these steps, the writer categorizes the theme into chapters, and the chapters into *fasl*, and then outlines the commentary. The writer organizes the main elements of the theme under the headings of the chapters, and then organizes the branches of the commentary and the details of the *fasl*. In some cases, when the topic is about the natural surroundings and horizons and the topics tend to be few, the writer is advised to cite research related to the current study in the introduction, body and conclusion. The totality of the scientific review is then documented in the form of a conclusion.

In examining a theme within a surah, Muṣṭafa Muslim employs a methodical approach. Initially, all aspects related to the surah under study are meticulously identified, encompassing factors such as its *asbāb al-nuzūl*, or occasions of revelation, and whether it is of Makkiyyah or Madaniyyah origin. Additionally, relevant authentic traditions are scrutinized for contextual insights. Subsequently, Muṣṭafa Muslim endeavors to grasp the fundamental purpose and overarching theme of the surah's discourse. This involves a comprehensive analysis of the surah's title, its thematic content, and the context of its revelation, aiding in understanding the surah's intended message.

To facilitate a deeper understanding, particularly in the case of longer surahs, Muṣṭafa Muslim categorizes them into sections. Each section is then meticulously explored, with careful consideration

³⁹ Muslim.





given to the interrelationship between its verses and the overarching theme of the surah. This holistic approach, known as *munāsabāt*, ensures coherence and consistency in the interpretation process. Ultimately, Muṣṭafa Muslim adeptly connects the elements of each section with the core purpose of the surah, thereby illuminating its central message and ensuring a comprehensive understanding of its thematic content.

Through this systematic method, Muṣṭafa Muslim seeks to unravel the layers of meaning embedded within the surah, shedding light on its thematic intricacies and underlying messages. By carefully dissecting the surah into manageable sections and examining each segment in relation to the surah's overarching theme, Muṣṭafa Muslim ensures a thorough exploration of its content. Moreover, by contextualizing the surah within its historical and linguistic framework, Muṣṭafa Muslim provides valuable insights into the socio-cultural milieu in which it was revealed. This contextual understanding enhances the interpretation process, enabling a more nuanced comprehension of the surah's intended message and relevance to contemporary issues.

In essence, Muṣṭafa Muslim's method for examining themes within a surah represents a holistic and rigorous approach to Qur'anic interpretation. By integrating textual analysis with historical context and thematic exploration, Muṣṭafa Muslim illuminates the rich layers of meaning inherent in the Qur'an, thereby contributing to a deeper understanding of its timeless teachings.

Differences in the *Maudū'ī Tafsir* of al-Kumy, al-Farmāwī and Muṣṭafa Muslim

Seteps	al-Kūmī	al-Farmāwī	Muṣṭafa Muslim
Sentence order and writing in the Qur'ān	The focus is on the impact / wisdom and cannot be proven except for actions that have implications in the form of rewards mentioned in the hadith.	Focus on the miraculous side	Focusing on the study of the word order in the Qur'an is formed, so that it can be proven in a simple way.
Different words/same theme in the Qur'ān	Concentrate on the impact / wisdom but cannot be proven logically what is the wisdom?	Focus on linguistic impact by referring to dictionary-based books	Focuses on the linguistic impact of shifting the meaning of words in different sentence structures.
The benefits of exploring the themes of the Qur'an by collecting verses	Just saying it is an important action, but not trying to prove the urgency of studying the theme.	This step is urgent, in order to respond to what is happening in reality.	Expanding the discussion by explaining the importance of the theme studied, on the possibility of differences in tafsir due to differences in sentence structure in different verses.





that contain these themes			
Tafsir of the Qur'an with the Qur'an/Tafsir al-Qur'ān bi al-Qur'ān	It explicitly reveals that the tafsir is urgent.	Implicitly states the urgency of	Implicitly states that the tafsir is urgent.

Conclusion

In conclusion, Muṣṭafa Muslim delineated tafsir mauḍū'ī as a discipline that delves into pivotal issues within the Qur'an through the lens of one or more surahs. He was driven by four key motivations in formulating his concept of mauḍū'ī tafsir. Firstly, he recognized the Qur'an's multi-interpretative nature. Secondly, he underscored the imperative nature of returning to the Qur'an itself for understanding (tafsīr al-Qur'ān bi al-Qur'ān). Thirdly, he acknowledged that identical words in the Qur'an could yield divergent meanings based on their syntactic context. Lastly, he regarded the sequence of verses within a surah as a matter of divine decree, leaving no room for personal interpretation (ijtihad).

Not unlike his predecessors in the realm of mauḍū'ī tafsir, Muṣṭafa Muslim employed three distinct techniques in crafting his mauḍū'ī interpretation. The first method entailed gathering and interpreting individual words found in the Qur'an. The second method involved analyzing and identifying thematic elements within a surah. Finally, the third method focused on discerning overarching themes amidst the diverse subjects addressed throughout the Qur'an's verses. Through these meticulous approaches, Muṣṭafa Muslim contributed significantly to the scholarly discourse on Qur'anic interpretation, enriching our understanding of this sacred scripture.

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