



Gadamerian Hermeneutical Analysis of Hasbi Ash-Shiddieqy's Interpretation of QS. Luqman (31):6 in the Context of Contemporary Entertainment Discourse

Akhmad Aidil Fitra¹, Yousuf Aboujanah²

Affiliation: ¹Imam Bonjol State Islamic University Padang, Indonesia, ²University of Zawia, Libya

Corresponding Author: , akhmadaidilfitra@gmail.com yousuf.aboujanah@zu.edu.ly

Dates: Received: 15 January 2025, Revised: 2 March 2025, Accepted: 21 March 2025, Published: 30 March 2025

Abstract

One of the challenges faced by contemporary Muslims is the relevance of classical Qur'anic interpretation in addressing modern issues. This study examines Hasbi Ash-Shiddieqy's interpretation of QS. Luqman (31):6 through the lens of Gadamerian hermeneutics, particularly in the context of contemporary entertainment discourse. The verse, often associated with prohibitions on futile speech and entertainment, has been widely debated in Islamic scholarship. This research employs a text-based qualitative method, utilizing Gadamer's philosophical hermeneutics—especially the concepts of the "fusion of horizons" and historical consciousness—for an in-depth analysis. The findings reveal that Hasbi Ash-Shiddieqy's interpretation is influenced by his historical background, including his academic training and the impact of *Tafsir al-Maraghi*, which shaped his pre-understanding (*Vorverständnis*). However, in his interpretive process, Hasbi remains committed to the primary meaning of the text, defining *lahw al-hadith* as anything that distracts from virtue. In contemporary contexts, this concept can extend to modern entertainment, including social media, when it leads individuals away from religious and moral values. Hasbi's approach demonstrates an effort to balance textual fidelity with contextual adaptation, offering insights into how classical interpretations can remain relevant in contemporary ethical and cultural debates.

Contribution: This study contributes to the discourse on Qur'anic hermeneutics by illustrating how Gadamerian principles can help reinterpret classical exegesis to address evolving societal challenges.

Keywords: Hasbi Ash-Shiddieqy, Gadamerian hermeneutics, QS. Luqman (31):6, contemporary entertainment, Qur'anic interpretation.

Abstrak

Salah satu tantangan yang dihadapi oleh Muslim kontemporer adalah relevansi tafsir klasik Al-Qur'an dalam menjawab isu-isu modern. Penelitian ini mengkaji tafsir Hasbi Ash-Shiddieqy terhadap QS. Luqman (31):6 melalui pendekatan hermeneutika Gadamerian, khususnya dalam konteks diskursus hiburan modern. Ayat ini sering dikaitkan dengan larangan terhadap ucapan sia-sia dan hiburan, yang telah menjadi perdebatan dalam khazanah tafsir Islam. Penelitian ini menggunakan metode kualitatif berbasis teks dengan menerapkan hermeneutika filosofis Gadamer—terutama konsep "fusi cakrawala" dan kesadaran historis—untuk analisis yang mendalam. Hasil penelitian menunjukkan bahwa penafsiran Hasbi Ash-Shiddieqy dipengaruhi oleh latar belakang historisnya, termasuk pendidikan akademiknya serta pengaruh *Tafsir al-Maraghi*, yang membentuk pra-pemahamannya (*Vorverständnis*). Namun, dalam proses interpretasinya, Hasbi tetap berpegang pada makna utama teks, dengan mendefinisikan *lahw al-hadith* sebagai segala sesuatu yang melalaikan dari kebijakan. Dalam konteks kontemporer, konsep ini dapat diperluas ke hiburan modern, termasuk media sosial,





jika menyebabkan seseorang menjauh dari nilai-nilai agama dan moral. Pendekatan Hasbi mencerminkan upaya untuk menyeimbangkan kesetiaan terhadap teks dengan adaptasi kontekstual, sehingga menawarkan wawasan tentang bagaimana tafsir klasik dapat tetap relevan dalam perdebatan etika dan budaya modern. **Kontribusi:** Penelitian ini berkontribusi pada kajian hermeneutika Al-Qur'an dengan menunjukkan bagaimana prinsip-prinsip Gadamerian dapat membantu menafsirkan kembali tafsir klasik guna menghadapi tantangan sosial yang terus berkembang.

Kata Kunci: *Hasbi Ash-Shiddieqy, hermeneutika gadamerian, qs. luqman (31):6, hiburan modern, tafsir al-qur'an.*

Introduction

In the current study of interpretation, understanding of religious writings must deal with the duality between classical traditions and the pressure of current contextual issues.¹ The classical tafsir tradition has been considered outdated and not in accordance with the times, even the methodology inherited from the classical era continues to be used today, so it seems to be just a repetition without opening up new perspectives.² That is where the real challenge lies: how to interpret the meaning in relevant Qur'anic verses that may relate to current social and cultural issues. One popular approach is hermeneutics, which not only considers language and the history of reading, but also the actual and dynamic relationship between reader, text and context.³ It is in this context that hermeneutical studies become an indispensable input to find new understandings in tafsir, which are expected to answer the challenges and difficulties of the times. As Muhammad Arkoun said that a tradition will die if it is not continuously revived through reinterpretation in line with social dynamics,⁴ so does the holy text of the Qur'an.⁵

¹ Angelika Neuwirth and Michael Sells, eds., *Qur'anic Studies Today* (London: Routledge, 2016), <https://doi.org/10.4324/9781315646657>; Salman Faris, "Exploring the Divine Message: Quranic Studies in the Context of Islamic Scholarship," *Dirasah International Journal of Islamic Studies* 1, no. 2 (October 31, 2023): 111-25, <https://doi.org/10.59373/drs.v1i2.16>; M. Nur Kholis Setiawan, "Liberal Thought in Qur'anic Studies: Tracing Humanistic Approach to Sacred Text in Islamic Scholarship," *Al-Jami'ah: Journal of Islamic Studies* 45, no. 1 (June 25, 2007): 2-28, <https://doi.org/10.14421/ajis.2007.451.1-28>.

² Muhammad Nur Ikhwan, *Qur'anic Hermeneutics: A Map Analysis of the Development of Contemporary Qur'anic Interpretation* (Yogyakarta: IAIN Sunan Kalijaga, 1995), 3; Zikri Riza and Zainuddin, "Esoteric Interpretation of the Quran in 'The Study Quran': A New Translation and Commentary (2015) by Seyyed Hossein Nasr et Al.," July 19, 2023, <https://doi.org/10.1163/22321969-20230134>; Lukman Afandi and Monika @ Munirah Abd Razzak, "The Progress of the Quranic Scientific Exegesis in South-East Asia," October 19, 2021, <https://doi.org/10.1163/22321969-12340104>.

³ Sansan Ziaul Haq, "SUFICTIVE HERMENEUICS: A REVIEW OF TAKWIL IBN 'ARABI'S EPISTEMOLOGY," *At-Tibyan Journal: Journal of Qur'anic Sciences and Tafsir* 4, no. 1 (July 27, 2019): 21-22, <https://doi.org/10.32505/at-tibyan.v4i1.890>; Nur Rohman and Hamdi Putra Ahmad, "New Trajectories of Quranic Studies in Indonesia: A Critical Dissertation Review," *DINIKA: Academic Journal of Islamic Studies* 7, no. 1 (July 11, 2022): 29-54, <https://doi.org/10.22515/dinika.v7i1.5248>.

⁴ Johan Hendrik Meuleman, *Traditions of Modernity and Metamodernism; Discussing the Thought of Muhammad Arkoun* (Yogyakarta: LKIS, 1996), 40; Victoria S. Harrison, "Hermeneutics, Religious Language and the Qur'an," *Islam and Christian-Muslim Relations* 21, no. 3 (July 1, 2010): 207-20, <https://doi.org/10.1080/09596410.2010.487682>; Setio Budi, "The Dark Side of Quranic Hermeneutics: A Criticism of Mohammed Arkoun's Hermeneutics of the Koran," *Journal of Islamic Civilization* 4, no. 1 (September 30, 2022): 81-90, <https://doi.org/10.33086/jic.v4i1.2627>.

⁵ Johanna Pink, "Modern and Contemporary Interpretation of the Qur'ān," in *The Wiley Blackwell Companion to the Qur'ān* (John Wiley & Sons, Ltd, 2017), 479-91, <https://doi.org/10.1002/9781118964873.ch32>.





Hans-Georg Gadamer is seen to be one of the most important names in hermeneutics as he addresses the dialogue between text and reader in the whole process of understanding itself. He indicates that interpretation is inextricably tied to the historical, cultural, and personal background of the individual reading the text.⁶ His concept of the "fusion of horizons" illustrates how understanding is arrived at through the meeting of the reader's knowledge horizon and the horizon embedded in the text. Such conditions in the interpretation allow an experiential approach to the interpretation of religious texts. Such an attitude makes it possible to read the Qur'an and hadith as dynamic texts, becoming part of the problems of the times as opposed to static texts. It can be concluded that the hermeneutics of Gadamer provides a relevant frame to study contemporary tafsir.

This study uses Gadamer's hermeneutics as a theoretical framework to read Hasbi Ash-Shiddieqy's interpretation of Qs. Luqman (31): 6, especially on the term *lahw al-hadith* which is used as the material object of this research. Qs. Luqman (31): 6 was chosen because the issue offered is very interesting, namely related to entertainment that neglects religion and is very possible to be contextualized to contemporary audiences. Hasbi Ash-Shiddieqy relates this concept to a social phenomenon that usually produces nonsense, distracting people from more serious matters. The problem raised in this study is how Ash-Shiddieqy's interpretation can be taken much deeper by utilizing Gadamer's hermeneutic approach, so that it will be well identified not only what is written in Hasbi's interpretation, further than that, namely the events behind Hasbi's interpretation that affect the product of his interpretation, Gadamer calls this the historical effect.⁷

Some previous studies have attempted to apply hermeneutic strategies in tafsir, but none has specifically focused on Ash-Shiddieqy's interpretation of *lahw al-hadis* by applying Gadamer's theory. There is research from Dede Sulaiman (2017)⁸ which tries to compare the views of Abdul 'Aziz Bin Abdullah Baz and Yusuf Al-Qardhawi about *lahw al-hadith*. Another research was conducted by Akhmad Aidil Fitra and Oktasandi (2024)⁹ who traced Hamka's interpretation of *lahw al-hadith* with

⁶ Akhmad Aidil Fitra and Novizal Wendry, "Interpretation, Ideology, and Political Affiliation: Buya Hamka's (1908-1981 AD) Criticism of Nasakom in the Guided Democracy Era (1959-1966 AD)," *Istinarah: Religious, Social and Cultural Research* 6, no. 2 (December 30, 2024): 242, <https://doi.org/10.31958/istinarah.v6i2.13607>.

⁷ Moh Isom Mudin et al., "Hermeneutics of Hans-Georg Gadamer: A Critical Analysis Study of Amina Wadud's Interpretation of the Leadership Verse," *Intizar* 27, no. 2 (November 30, 2021): 118, <https://doi.org/10.19109/intizar.v27i2.10104>.

⁸ Dede Sulaiman, "Understanding Lahwu Al-Hadis Perspective of Abdul 'Aziz Bin Abdullah Baz and Yusuf Al-Qardhawi" (Thesis, Riau, UIN Suska, 2017).

⁹ Akhmad Aidil Fitra and Oktasandi Oktasandi, "Hermeneutical Reading: Buya Hamka's Interpretation of *Lahw al Hadith* (A Study of Hans George Gadamer's Thought)," *Syariati: Journal of Qur'anic and Legal Studies* 10, no. 2 (November 1, 2024): 147-62, <https://doi.org/10.32699/syariati.v10i2.7707>.





Gadamer's perspective. In principle, this research offers novelty in terms of the mufassir used, namely Hasbi Ash-Shiddieqy, who has a different hermeneutical situation from Hamka. This difference in background makes Hasbi's interpretation of Qs. Luqman (31): 6 has its own distinctiveness. Therefore, the purpose of this study is ultimately to find out how Ash-Shiddieqy's interpretation of Surah Luqman verse 6 can be expanded through hermeneutic dialogue so as to produce a richer understanding of lahw al-hadis in the present context.

The Horizon of Hasbi Ash-Shiddieqy

Tengku Muhammad Hasbi Ash-Shiddieqy was born on March 10, 1904, in Lhokseumawe, North Aceh into a highly-accomplished family of scholars. His father, Tengku Muhammad Husayn bin Muhammad Suud, was a famous Islamic scholar and this brought a great impact to the early understanding of Hasbi Ash-Shiddieqy. His mother, Tengku Amrah, played a part in molding him educationally.¹⁰ The journey of learning and scholarship led Ash-Shiddieqy to become one of the significant figures in Islamic thought, particularly in tafsir and fiqh. He died on December 9, 1975, in Jakarta, leaving a rich legacy in Indonesian Islamic scholarship, where his works continue to inspire future generations of scholars.¹¹

His educational journey began early in his father's pesantren and became the foundation of his spiritual and intellectual heritage. He studied in different pesantrens in the Aceh area, where he met Muhammad bin Salim al-Kalali, an Arabic scholar, and that person played an essential role in his studies. With the guidance of al-Kalali, he studied classical texts in Islamic fields: nahwu, sharaf, logic, tafsir, hadith, fiqh, and kalam.¹² Furthermore, in 1926, Ash-Shiddieqy continued his studies in Surabaya by joining Madrasah al-Irsyad, an institution established by the Sudanese scholar Sheikh Ahmad Soorkati. At the institution, he engaged in two years of specific lessons about education and languages. This period at al-Irsyad along with the modern ideas from Ahmad Soorkati created a crucial spectacle through which one comprehended his intellectual and modern points of view.¹³

¹⁰ Nourouzzaman Shiddiqi, *Indonesian Fikih: Its Initiators and Ideas* (Yogyakarta: Pustaka Pelajar, 1997), 3.

¹¹ Muhammad Anwar Idris, "Mapping the Study of TAFSIR AL-QUR'AN IN INDONESIA: A Study of Tafsir An-Nur by T.M Hasbi Ash-Shiddieqy" *AL TADABBUR: JOURNAL OF QURAN AND TAFSIR* 5, no. 1 (2020): 3, <https://doi.org/DOI: 10.30868/at.v5i1.733>.

¹² Muhammad Faisal, "The Contribution of T.M Hasbi Ash-Shiddieqy in the Development of Al-Qur'an and Tafsir Science in Indonesia," *Al-Bayan: Journal of Qur'anic and Hadith Sciences* 4, no. 1 (December 22, 2020): 39, <https://doi.org/10.35132/albayan.v4i1.101>.

¹³ Andi Miswar, "Tafsir Al-Qur'an Al-Majid Al-Nur by T.M. Hasbi Ash-Shiddieqy (Pattern of Tafsir Based on the Development of Islamic Culture in the Archipelago)," *(Journal of Adabiyah* XV, no. 1 (2015): 85.





The course of Hasbi Ash-Shiddieqy's career is definitely one of deep commitment to education, religious reform, and political involvement. In 1928, he was the head of the al-Irsyad school in Lhokseumawe, where he was not only in charge of the institution, but he also pioneered efforts in tajdid, preaching across Aceh, and combating such mischiefs as shirk, heresy, and khurafat.¹⁴ His influence in education was greatly expanded when he became the director of Darul Mu'allimin Muhammadiyah in Kutaraja (currently Banda Aceh) between 1940 and 1942 and established an academy of Arabic language. Alongside his educational appointments, he also made much to Islamic jurisprudence; particularly during the Japanese occupation when he came to be appointed as a member of the Supreme Religious Court in Aceh.

Ash-Shiddieqy had momentarily walked the political road as part of the Constituent Assembly in 1930, but in time, he completely allayed himself of politics to devote more time to academia. In 1960, he was appointed dean of the Faculty of Sharia at IAIN Sunan Kalijaga Yogyakarta, a position that was held until 1972, while also serving as a professor of hadith science. Academia offered him continued opportunities with the position of dean of the Faculty of Sharia at Sultan Agung University in Semarang and then as rector of al-Irsyad University in Surakarta during the years 1963 to 1968. He also took part in the advancement of Islamic higher education through instructor duties at the Indonesian Islamic University in Yogyakarta.¹⁵

Hasbi Ash-Shiddieqy is well known for his works that developed Islamic legal theory (fiqh) and tafsir, and his works still ring in Indonesian scholarship. One of his most powerful ideas was to call for an Indonesia-centric fiqh, emphasizing the need for Islamic law to be shaped by the culture of Indonesia.¹⁶ He stressed that the fiqh culture is based on the customs (urf) of regions such as Hijaz, Egypt, and Iraq, and the need to tailor it to the sole tradition and values of Indonesia. His contribution to tafsir consists of the groundbreaking anthology, *Tafsir al-Nur* (1955), which is regarded to be the first and largest tafsir in the Indonesian language. His scholarship is traceable in other major works such as *Tafsir al-Bayan*, *History and Introduction to the Science of al-Qur'an/Tafsir*, and *Dasar-Dasar Ilmu al-Qur'an*, thus establishing him as an expert in Qur'anic exegesis. His significant influence in

¹⁴ Iffatul Bayyinah, "Madzhab Tafsir Nusantara: Analysis of Tafsir Al Quran Al Majid Al Nur by M. hasbi Ash-Shiddieqy," *Journal of Religious Studies: Examining Religious Doctrines, Thoughts, and Phenomena* 21, no. 2 (December 31, 2020): 266, <https://doi.org/10.19109/jia.v21i2.7421>.

¹⁵ Sobari Sutarip, "Indonesian Fiqh Update (An Examination of Tafsir Al-Bayan by T.M Hasbi Ash-Shiddieqy)," *INDO-ISLAMIKA JOURNAL* 10, no. 1 (September 30, 2020): 67, <https://doi.org/10.15408/idi.v10i1.17532>.

¹⁶ M. Rifaki Asy'ari, "Epistemology of Tafsir Al-Nur by M. Hasbi Ash-Shiddieqy in Understanding the Quran," *Ta'wiluna: Journal of Al-Qur'an Science, Tafsir and Islamic Thought* 2, no. 2 (October 23, 2021): 50, <https://doi.org/10.58401/takwiluna.v2i2.319>.





this area earned him an appointment as Deputy Chairman of the Institute of Translators and Interpreters of the Qur'an under the Ministry of Religious Affairs of Indonesia. In recognition of his major contribution to Shari'a sciences, the university honored him with the honorary doctor degree (Doctor Honoris Causa) in 1975.¹⁷ He also served as Chairman of the Indonesian Islamic Institute (Lefisi). Ash-Shiddieqy died at 71 years of age and was buried at IAIN Syarif Hidayatullah cemetery in Jakarta, leaving behind a great legacy of scholarly achievement in Islamic studies.

The Horizon of the Text: Hasbi Ash-Shiddieqy's Interpretation of Qs. Luqman (31): 6

Hasbi Ash-Shiddieqy begins his interpretation by cutting QS. Luqman (31): 6, by writing the verse in Latin, as follows: *Wa minan naasi may yastarii lahwal hadii-tsi yu-dhillah 'an sabiilillaahi bi ghairi 'ilmiw way atta-khi-dza haa huzuwan* = Among men there are those who buy all those things that neglect virtue without knowledge to mislead people from the path of Allah and make them a mockery.¹⁸ Translation of a snippet of QS. Luqman (31): 6 above, it appears that Hasbi Ash-Shiddieqy interprets yastari as buying. Interestingly, lahw al-hadith is translated as 'all things that neglect virtue'. If we compare it with Nusantara mufassirs who lived close to Hasbi Ash-Shiddieqy's era, such as Mahmud Yunus translated lahw al-hadith as 'empty news that distracts'.¹⁹ However, it seems that Hasbi Ash-Shiddieqy interprets lahw al-hadith more generally, 'all things' meaning not only words but all things that distract from virtue.

When referring to the classic tafsir book, lahw al-hadith is interpreted as words that distract, which from the statement will be general, not specific to a particular thing. Like Imam Ath-Thabari who said that lahw al-hadith is useless words are words that distract from the path of Allah, which Allah and His messenger forbid to listen to, because Allah mentions it in general, Allah does not specialize in a particular meaning, until there is evidence that specializes it.²⁰ Furthermore, Hasbi Ash-Shiddieqy began his interpretation by saying, this is the Qur'an that was revealed to be a guide and a mercy that contains clear verses, deep secrets, and high wisdom. However, there are also some people who buy story books to mislead people from the path of Allah and make His verses a mockery.²¹

¹⁷ Bayyinah, "Madzhab Tafsir Nusantara," 266-77.

¹⁸ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Qur'anul Majid an-Nuur* (Semarang: Pustaka Rizki Putra, 2000), 3201.

¹⁹ Mahmud Yunus, *Tafsir Al-Qur'an Al-Karim* (Selangor: Klang Book Center, 2003), 603.

²⁰ Ibn Jarir At-Thabari, *Tafsir Ath-Thabari* (Jakarta: Pustaka Azzam Team, 2008), 724.

²¹ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Qur'anul Majid an-Nuur*, 3201.





This initial interpretation shows Hasbi Ash-Shiddieqy's train of thought that wants to make a very contrasting difference. By doing munasabah on the previous verse. Where in QS. Luqman (31): 1-5, Hasbi gives his conclusion that Allah SWT explains that the Qur'an is a guide and a mercy for those who worship Him sincerely and sincerely.²² The antithesis of all that is that there are some humans who buy story books to mislead people from the path of Allah SWT.

In the translation of QS. Luqman (31): 6 above Hasbi Ash-Shiddieqy interprets lahw al-hadith as 'all things that neglect virtue', which indicates the generality of lahw al-hadith. However, when entering his interpretation Hasbi Ash-Shiddieqy began to detail lahw al-hadith into story books that mislead from the path of Allah, and make the verses of Allah a mockery. So from here it can be traced that this understanding is obtained by Hasabi from the azbabun nuzul of this verse, about the story of Nadhir bin Harith who bought story books to turn Muslims away from reading the Qur'an.

After that without any bridging at all Hasbi Ash-Shiddieqy entered the issue of music, he said listening to music to simply cool the mind and listening to songs that have good meaning and contain deep meaning is not against religion, as long as it does not waste an obligation. Songs that violate modesty or stimulate sexual appetite are forbidden and fall under the words 'lahwal hadiitsi' contained in this verse.²³

Hasbi Ash-Shiddieqy's interpretation above also details lahw al-hadith as singing and music. Although according to him music and singing are fine as long as they contain good lyrics, do not contradict religion, do not neglect obligations and do not cause sexual stimulation. The interpretation of lahw al-hadith as singing is also inspired by the azbabun nuzul of this verse that Nadhir bin Harits every time he heard that someone wanted to convert to Islam then he bought a singer to seduce him so that the person would not convert to Islam. So it can be concluded that the interpretation of lahw al-hadith done by Hasbi Ash-Shiddieqy follows from what is told in Azbabun Nuzul QS. Luqman (31): 6.

Ulaa-ika lahum'a-dzaabum muhin = They are the ones who get a humiliating punishment. Hasbi Ash-Shiddieqy's interpretation of the above verse says that those who exchange virtue for evil and exchange guidance for sin will receive a humiliating punishment on the Day of Judgement. Because, they humiliate and fight the truth.

²² Teungku Muhammad Hasbi ash-Shiddieqy, 3200.

²³ Teungku Muhammad Hasbi ash-Shiddieqy, 3201.





Wa i-dzaa tutlaa 'alaihi aayaatunaa wallaa mustakbiran ka-al lam yasma'haa ka anna fii u-dzunaihi waqrān = When our verses are recited to him, he turns away arrogantly, as if he had never heard them, as if he had deafness in both ears.

When the verses of the Qur'an are recited to those who exchange the Book of Allah for useless books of stories. Then they will turn their backs on it with arrogance and reproach. In this case, they are like deaf people.²⁴ Hasbi Ash-Shiddieqy makes verses 6 and 7 of Surah Luqman one interconnected part. So that in interpreting the 7th verse it still contains the context of the 6th verse.

Fa basy-syirhu bi 'a-adzaabin aliim = Then, delight him with a painful punishment. Therefore, explain to him that they will have a very painful punishment on the Day of Judgement.²⁵ After explaining the interpretation of QS. Luqman (31): 6, Hasbi Ash-Shiddeiqy conveyed the azbabun nuzul of this verse, as follows: This verse was revealed concerning the person of an-Nadhr ibn al-Harith. He was a merchant who often traveled to Persia. There he bought books in Persian whose contents were read to the Quraysh. He said: 'if Muhammad explains to you the story of 'Ad and Tsamud, I tell you the story of Bahram and the kings of Persia, as well as the kings of Hirah.' Some Muslims were delighted to hear these stories, and no longer wanted to listen to the stories of the Qur'an.

It has been narrated that an-Nadhr bought songs. When he found out that there was a person who wanted to convert to Islam, then he sent the singer away singing with the aim of canceling the intention of the person who wanted to convert to Islam.²⁶ At the end of his interpretation Hasbi Ash-Shiddieqy gives his conclusion, as follows: In these verses, Allah describes the group of people who try to turn people away from reading the Book of Allah by giving them obscene books and containing useless stories. Or deliberately organizing musical events full of immorality to prevent people from accepting and implementing the way of Allah.²⁷

The Influence of Historicity in Hasbi Ash-Shiddieqy's Interpretation

The product of interpretation or understanding of the text is not born in a vacuum, but is born in a certain hermeneutic situation. Hans Georg Gadamer argues that an interpreter's understanding is influenced by certain hermeneutic situations that surround him. The hermeneutic situation

²⁴ Teungku Muhammad Hasbi ash-Shiddieqy, 3201.

²⁵ Teungku Muhammad Hasbi ash-Shiddieqy, 3202.

²⁶ Teungku Muhammad Hasbi ash-Shiddieqy, 3202.

²⁷ Teungku Muhammad Hasbi ash-Shiddieqy, 3203.





includes tradition, culture, life experience and others.²⁸ This means that history has a role and contribution in shaping a person's understanding, including life experience. Reading and further examining the understanding of Hasbi Ash-Shiddieqy on lahw al-hadith in QS. Luqman (31): 6, found a unique fact that historical influences also colored the thoughts of Hasbi Ash-Shiddieqy.

Hasbi Ash-Shiddieqy interpreted that the term *lahw al-hadith* in QS. Luqman (31): 6, refers to all things that distract from virtue, such as buying story books that mislead from the path of Allah SWT and listening to songs that arouse sexual lust.²⁹ If traced in history, Hasbi Ash-Shiddieqy's opinion is in line with a famous mufassir in his time or contemporaries, namely Ahmad Musthafa Al-Maraghi. Al-Maraghi in his *tafsir* suggests that the intended meaning of *lahw al-hadith* women singers and books of 'ajam people, as in his *tafsir* as follows:

المراد بلهو الحديث: الجواري المغنيات، وكتب الأعاجم، وقد اشتريت حقيقة

Meaning: 'Lahw al-hadith : What is meant is the singing women and the books of the 'Ajam (novels) that are sold well'.³⁰

The above description shows that Ahmad Musthafa Al-Maraghi is in line with Hasbi Ash-Shiddieqy's view. Further confirmed by Hasbi Ash-Shiddieqy himself in the opening part of his tafsir, that for the material in this An-Nur tafsir, he took most of it from Al-Maraghi's tafsir. So it is clear the influence of Al-Maraghi's interpretation of Tafsir An-Nur by Hasbi Ash-Shiddieqy.

In addition, Hasbi Ash-Shiddieqy who has a strong academic background, with years of wrestling in the campus world, especially in the Faculty of Sharia. The 12 years he served as Dean of the Faculty of Sharia IAIN Yogyakarta seems to have influenced his focus and mindset. Even when his inauguration as Professor at the end of 1960, he delivered a speech entitled 'Islamic Sharia Answering the Challenges of the Times'. In his speech Hasbi Ash-Shiddieqy also reaffirmed his idea, which he had long voiced since 1940 and 1948 regarding the need to foster fiqh with Indonesian personality.

The above situation also influenced Hasbi Ash-Shiddieqy in interpreting lahw al-hadith. His desire to create Fiqh with an Indonesian personality can be seen when he explains the law of singing. He said that listening to music to simply cool the mind and listening to songs that have a good meaning and contain deep meaning is not against religion. Implicitly, this basically shows the reality

²⁸ Jean Grondin, *Introduction to Philosophical Hermeneutics* (New Haven: Yale University Press, 1991), 113–115.

²⁹ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Qur'anul Majid an-Nuur*, 3201.

³⁰ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, 21 (Semarang: PT. Karya Toha Putra, 1992), 135.



that occurs in Indonesian society, which sometimes listens to music not for fun but just to take a break from the fatigue of world activities.

Hasbi Ash-Shiddieqy's Pre-understanding

The hermeneutic situation (*wirkungsgeschicchte*) is very influential on a mufassir's (reader) understanding of the text to be interpreted. According to Hans Georg Gadamer as explained by Sahiron Samsuddin, this condition is closely related to the pre-understanding (*Vorverständnis*) of a mufassir. Because pre-understanding is a must for a reader or mufassir in order to dialogue with the interpreted text. Pre-understanding also serves to guide the reader (mufassir) to the correct understanding.³¹ Thus, pre-understanding has a big role in producing a tafsir. Or in other words, the concept that the interpreter has about the text before he interacts with the text is very instrumental in the style of understanding.

Pre-understanding is very much colored by the influential tradition in which a mufassir is located and from this will emerge prejudices (prejudices / initial estimates) formed in the tradition. In addition, an important factor in this pre-understanding is the issue of language. Even language plays an important role in Gadamer's hermenutic theory.³² Language for Gadamer is one of the fulcrums to get a complete understanding. For him, all understanding is rooted in language. Gadamer claims that hermeneutic understanding occurs when the text and the interpreter are fused. A text interpreter must carefully understand the hidden meaning of the language expressed by the author.³³ This step will also shape prejudice.

Likewise, Hasbi is inseparable from pre-understanding when in contact with Qs. Luqman (31): 6. As explained earlier, the tracing of historical influences in Hasbi's interpretation has formed his pre-understanding before coming into contact with the text of the Qur'an. His struggle in the academic world, to his desire to create a fiqh with an Indonesian personality and the influence of his

³¹ Sahiron Syamsuddin, *Hermeneutics and the Development of Ullum Al-Qur'an* (Yogyakarta: Pesantren Nawesa Press, 2009), 46-47; 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>; Sahiron Syamsuddin, "Differing Responses to Western Hermeneutics: A Comparative Critical Study of M. Quraish Shihab's and Muhammad 'Imāra's Thoughts," *Al-Jami'ah: Journal of Islamic Studies* 59, no. 2 (December 31, 2021): 479–512, <https://doi.org/10.14421/ajis.2021.592.479-512>.

³² Hans-Georg Gadamer, "Classical and Philosophical Hermeneutics," *Theory, Culture & Society* 23, no. 1 (January 1, 2006): 29-56, <https://doi.org/10.1177/0263276406063228>; Klemm, D. E., *Hermeneutical Inquiry: The Interpretation of Texts* (Atlanta: Scholars Press, 1986).

³³ T. Graham, *The Dual Aspect of Hermeneutics* (Studies in Religion, 1993), 110; Georgia Warnke, *Gadamer: Hermeneutics, Tradition and Reason* (John Wiley & Sons, 2013); Dieter Misgeld, "On Gadamer's Hermeneutics," *Philosophy of the Social Sciences* 9, no. 2 (June 1, 1979): 221–39, <https://doi.org/10.1177/004839317900900209>.





reading, namely *tafsir al-Maraghi*, formed Hasbi's pre-understanding.³⁴ However, this pre-understanding should not be highlighted according to Gadamer, but the main meaning of the text must be prioritized and this is what Hasbi did.³⁵ Thus, horizon assimilation occurs as will be explained in the next section.

Horizon Assimilation: Combining Hasbi's Horizon and the Horizon of the Qur'anic Text

According to Hans-Georg Gadamer, understanding a text does not occur in a vacuum; rather, it emerges from a reflective process that involves both pre-understanding (*Vorverständnis*) and the realities that shape the interpreter (*mufassir*). This pre-understanding consists of the interpreter's prior knowledge, beliefs, and experiences, which interact dynamically with the text to produce a new understanding.³⁶ The reality surrounding the *mufassir* is crucial in this interpretative process because it inevitably influences how the text is perceived and understood in different historical and socio-cultural contexts. Gadamer asserts that one of the fundamental conditions that shape interpretation is the fusion of horizons (*Horizontverschmelzung*), a process in which the historical context of the text and the contemporary perspective of the interpreter merge to create meaning.³⁷ In this regard, Gadamer states:

"Every finite present has its limitations. We define the concept of 'situation' by saying that it represents a standpoint that limits the possibility of vision. Hence essential to the concept of situation is the concept of horizon. The horizon is the range of vision that includes everything that can be seen from a particular vantage point. Applying this to the thinking mind, we speak of narrowness of horizon, of the possible expansion of horizon, of the opening up of new horizons, and so forth... A person who has no horizon does not see far enough and therefore over-values what is nearest to him".³⁸

Gadamer's concept of the fusion of horizons implies that understanding a text is an evolving process. The past, represented by the horizon of the text, carries meanings embedded in its original context, while the present, represented by the horizon of the interpreter, introduces new layers of

³⁴ Imanuddin Imanuddin and Mursalim Mursalim, "The Spirit of Purification in Indonesian Tafsir: T.M. Hasbi As-Siddieqy and His Interpretation of Verses on Tawasul in Tafsir An-Nur," *An-Nida'* 48, no. 1 (June 20, 2024): 1–18, <https://doi.org/10.24014/an-nida.v48i1.25964>.

³⁵ Akhmad Aidil Fitra et al., "HISTORICAL INFLUENCE IN TAFSIR AL-MISHBAH," *At-Tibyan: Journal of Qur'anic Sciences and Tafsir* 9, no. 2 (2024): 268-2 69, <https://doi.org/10.32505/at-tibyan.v9i2.10789>.

³⁶ Gadamer, "Classical and Philosophical Hermeneutics."

³⁷ Duška Dobrosavljev, "Gadamer's Hermeneutics as Practical Philosophy," *FACTA UNIVERSITATIS - Philosophy, Sociology, Psychology and History*, no. 09 (2002): 605-18; P. Christopher Smith, "The Ethical Dimensions of Gadamer's Hermeneutical Theory," *Research in Phenomenology* 18 (1988): 75–91.

³⁸ Gadamer, "Classical and Philosophical Hermeneutics."





understanding influenced by contemporary realities.³⁹ In the realm of Qur'anic interpretation (*tafsir*), this interplay between the two horizons is crucial in ensuring that the meaning of the text remains relevant across different historical periods. A pertinent example of this process is found in the exegetical approach of Hasbi Ash-Shiddieqy, particularly in his interpretation of *lahw al-hadith* in QS. Luqman (31): 6.⁴⁰

Hasbi Ash-Shiddieqy provides a nuanced interpretation of *lahw al-hadith*, which he defines as encompassing all things that distract individuals from virtue. This interpretation reflects Hasbi's reflective dimension, where his pre-understanding is shaped by his linguistic comprehension and moral framework. His engagement with the historical horizon of the text is evident when he examines narrations regarding Nadhir bin Harith, who was known for attempting to divert early Muslims from the Qur'an by purchasing and disseminating Persian storybooks.⁴¹ Another narration suggests that Nadhir bin Harith bought songstresses to entertain and distract those considering conversion to Islam, thereby preventing them from embracing the faith. In light of these narrations, Hasbi Ash-Shiddieqy contextualizes QS. Luqman (31): 6 as addressing such diversions, illustrating the historical significance of the verse at the time of revelation.⁴²

By meticulously reconstructing the historical horizon of the text, Hasbi Ash-Shiddieqy lays the groundwork for a deeper hermeneutical engagement. However, the interpretative process does not stop at uncovering the past meaning; it also involves dialoguing with the present reality of the interpreter. In Hasbi's case, his exegetical method was significantly influenced by Ahmad Mustafa Al-Maraghi, a scholar known for his rationalist and contextual approach to *tafsir*. Hasbi openly acknowledges this intellectual influence in the *muqaddimah* of his *Tafsir An-Nur*, signifying an intentional engagement with Al-Maraghi's methodology.⁴³ This acknowledgment exemplifies

³⁹ David Weberman, "A New Defense of Gadamer's Hermeneutics," *Philosophy and Phenomenological Research* 60, no. 1 (2000): 45–65, <https://doi.org/10.2307/2653427>.

⁴⁰ Nazar Fadli, "Contribution Of Acehnese Scholars To The Development Of Quranic Exegesis In Indonesia: A Study Of Tengku Muhammad Hasbi Ash-Shiddieqy And His Work 'Tafsir An-Nuur,'" *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (2024): 1–22, <https://doi.org/10.23917/qist.v3i1.3381>.

⁴¹ Tasya Salsabila et al., "TM Hasbi Ash-Shiddieqy's Interpretative Thought: Epistemological Study of *Tafsir Al-Bayan*," *Indonesian Journal of Islamic Thought* 1, no. 1 (2024): 16–38.

⁴² Rizki Firmansyah, Abu Zaki Ismail, and Abur Hamdi Usman, "Determination of Science Traces in the Book of *Tafsir An-Nur* by Tengku Muhammad Hasbi Ash-Shidiqy: Research on Science Interpretation in *Tafsir An-Nur* by Tengku Muhammad Hasbi Ash-Shidiqy," *Journal of Islamic Studies* 17, no. 1 (May 28, 2024): 88–106, <https://doi.org/10.53840/jpi.v17i1.264>.

⁴³ Asy'ari, "Epistemology of *Tafsir Al-Nur* by M. Hasbi Ash-Shiddieqy in Understanding the Qur'an"; Idris, "Mapping the Study of TAFSIR AL-QUR'AN IN INDONESIA: A Study of *Tafsir An-Nur* by T.M Hasbi Ash-Shiddieqy."





Gadamer's fusion of horizons, where the meaning of the text is shaped by both its original context and the evolving perspectives of its interpreters.

The significance of Hasbi Ash-Shiddieqy's interpretation lies in his ability to bridge the historical and contemporary meanings of *lahw al-hadith*. While the Qur'anic verse originally addressed specific distractions prevalent in the Prophet's era, Hasbi's contextual reading allows for its application in a broader sense.⁴⁴ By understanding *lahw al-hadith* as all forms of distractions from virtue, Hasbi's interpretation resonates with contemporary challenges, such as the excessive consumption of entertainment and digital distractions in the modern era. This methodological approach affirms the relevance of the Qur'anic message across time while simultaneously reflecting the evolving concerns of Muslim societies.⁴⁵

Furthermore, Hasbi's engagement with Al-Maraghi's interpretative framework demonstrates the dynamic nature of *tafsir*. Al-Maraghi emphasized that the Qur'an should be interpreted in a way that aligns with contemporary issues and societal needs, an approach that Hasbi adopted in his own work.⁴⁶ This synthesis of past and present perspectives is precisely what Gadamer describes as the fusion of horizons: the past meaning of the text is not discarded but rather absorbed and reinterpreted in light of new realities.⁴⁷ This ensures that Qur'anic interpretation remains a living and evolving discourse rather than a static and rigid exercise.

In conclusion, Hasbi Ash-Shiddieqy's interpretation of QS. Luqman (31): 6 illustrates Gadamer's hermeneutical principles in practice. His exegetical method exemplifies the fusion of horizons, where the historical context of the text interacts with the interpreter's contemporary reality to produce a meaning that remains relevant. By drawing from linguistic analysis, historical context, and intellectual influences such as Al-Maraghi, Hasbi successfully bridges the past and present, demonstrating that Qur'anic interpretation is not a mere act of textual exegesis but an ongoing engagement with both tradition and modernity. This case study reinforces the importance of

⁴⁴ Diva Nur Indriyani and M. Yusuf Wibisono, "Takhrij Hadith Types of Major Sins in Islam," *Journal of Takhrij Al-Hadith* 1, no. 1 (August 17, 2022): 37–46, <https://doi.org/10.15575/jth.v1i1.19891>.

⁴⁵ Ahmad Fibrianto, Jannatul Husna, and Waharjani Waharjani, "Hasbi Ash-Shiddieqy's Thoughts In The Pearl Of Hadith: Intertextual Analysis Of Idea," *Profetika: Journal of Islamic Studies* 24, no. 01 (March 7, 2023): 74–84, <https://doi.org/10.23917/profetika.v24i01.1686>.

⁴⁶ Bayyinah, "Madzhab Tafsir Nusantara."

⁴⁷ Eko Zulfikar, Almunadi Almunadi, and Abdul Kher, "Rabbani's Character in Social Media: A Study of the Relevance of Al-Qur'an Meme's Instagram Mubadalah.Id with Interpretations of Mufasir Nusantara," *Journal of Semiotics-Q: Studies in Quranic Science and Tafsir* 3, no. 1 (June 29, 2023): 85–106, <https://doi.org/10.19109/jsq.v3i1.18417>.





hermeneutical approaches that recognize the dynamic interplay between the text, the interpreter, and the evolving socio-cultural landscape in which interpretation takes place.

Application: Contextualizing Qs. Luqman (31): 6 in the Contemporary Era

Sahiron Syamsuddin explained that the application theory developed by Hans-Georg Gadamer emphasizes the importance of continuity between the original meaning of the text and the new meaning that emerges in the interpretation process.⁴⁸ After an interpreter finds the intended meaning at the time of revelation, he does not stop at the stage of literal understanding but must develop interpretations that are relevant to the current context. This reflects the idea that the text is not a static entity that has only one fixed meaning, but a hermeneutic space that is open to reinterpretation according to the needs of the times.⁴⁹ Gadamer emphasizes the concept of *Sinn* (meaning) and *Sinnsgemaess* (deeper and more meaningful meaning), where a text is not only understood literally but must also be traced to its essential meaning.⁵⁰ In tafsir, this approach becomes the foundation for a more contextual method of interpretation, which allows the text of revelation to remain relevant in responding to the challenges of the times. Thus, interpretation is not just a process of finding meaning in the past, but also an effort to link it with the realities of life today.

In the tradition of Islamic interpretation, this approach can also be found in the thoughts of Hasbi Ash-Shiddieqy who interpreted the phrase *lahw al-hadith* in QS. Luqman (31): 6. He explains that this term does not only refer to literal vain words, but also includes all forms of activities that can divert a person from the path of Allah. This interpretation is reinforced by M. Quraish Shihab who emphasized that the scholars did not limit *lahw al-hadith* only to the verbal dimension, but also included various forms of actions that keep a person away from spiritual awareness and moral responsibility.⁵¹ This approach indicates that the Qur'an speaks not only to the community at the time the revelation was revealed but also to the next generation with various challenges that continue to

⁴⁸ Syamsuddin, "Differing Responses to Western Hermeneutics."

⁴⁹ Ali Sanusi Rambe*, Khoirul Saleh Harahap, and Mawan Rinaldi Silalahi, "Analysis of Religious Studies: Getting to Know the Interpretation of the Qur'an," *JIM: Scientific Journal of History Education Students* 8, no. 2 (April 10, 2023): 309–18, <https://doi.org/10.24815/jimps.v8i2.24642>.

⁵⁰ Gadamer, "Classical and Philosophical Hermeneutics."

⁵¹ M. Quraish Shihab, *Tolerance: Belief, Humanity, and Religion* (Jakarta: Lentera Hati, 2022).





develop. Therefore, understanding the sacred text requires hermeneutic skills that are able to capture the essence of the divine message so that it remains relevant to the dynamics of human life.⁵²

In the modern context, the meaning of *lahw al-hadith* can be linked to the phenomenon of digitalization and the dominance of technology in human life. The development of social media such as YouTube, TikTok, Facebook, and Instagram has created a new space where individuals spend time in virtual interactions that often neglect them from spiritual and social obligations.⁵³ Preoccupation in the consumption of unproductive digital content can cause one to lose balance in living life, as warned in QS. Luqman (31): 6. Although the text originally criticized activities that take one away from the values of faith in the form of useless verbal entertainment, in contemporary reality, its meaning can be expanded to criticize excessive and undirected patterns of media consumption.⁵⁴ In many cases, social media has not only become a communication tool but also a source of disruption to the quality of one's worship and moral awareness.

One of the obvious impacts of the dominance of social media is the emergence of content that is not only useless but also damaging to ethical and religious values. Various YouTube and TikTok accounts, for example, produce podcasts or videos with content that has no educational value or even tends to exploit sensations for popularity and financial gain. It is not uncommon for such content to contain elements of vulgarity, verbal violence, and even sexual exploitation that clearly contradict Islamic moral principles. This phenomenon is a modern manifestation of *lahw al-hadith*, in which individuals are more interested in entertainment that is distracting compared to activities that bring spiritual and intellectual benefits.⁵⁵ In this context, contemporary *tafsir* must be able to respond to this reality with a more critical approach, not only condemning the phenomenon but also offering constructive solutions so that people can be wiser in addressing media consumption.

Furthermore, when viewed from the perspective of *maqashid al-shariah*, the excessive use of social media without control can be categorized as something that threatens the objectives of sharia in protecting the mind (*hifz al-aql*) and religion (*hifz al-din*). In Islam, the intellect is considered the

⁵² Moh Sirojul Munir and Hoirul Anwar, "Mapping Quranic Exegesis in West Java: Influential Figures and Linguistic Insights," *Al-Karim: International Journal of Quranic and Islamic Studies* 2, no. 1 (March 31, 2024): 51–72, <https://doi.org/10.33367/al-karim.v2i1.4708>.

⁵³ Muharman Lubis, "Hoaxes and the Dissemination of Hope through Social Media in the Islamic Perspective: White Lies versus Black Lies," 2021, <https://eudl.eu/doi/10.4108/eai.11-7-2019.2297768>.

⁵⁴ Fadhli Lukman, "Tafsir Sosial Media in Indonesia," *Nun: Journal of Quranic and Tafsir Studies in the Archipelago* 2, no. 2 (October 30, 2016): 117–39, <https://doi.org/10.32495/nun.v2i2.59>.

⁵⁵ Nadirsyah Hosen, "Challenging Traditional Islamic Authority: The Impact of Social Media in Indonesia," *Proceedings of International Conference on Da'wa and Communication* 1, no. 1 (November 5, 2019): 84–100, <https://doi.org/10.15642/icondac.v1i1.280>.





main gift that must be preserved, but with the proliferation of unverified information, hoaxes, and excessive entertainment on social media, people's critical thinking becomes weak and tends to be easily influenced by unhealthy information flows. This also has an impact on the aspect of *hifz al-din*, where busyness in cyberspace often distracts a person from their worship responsibilities, such as prayer, reading the Qur'an, and other spiritual reflections. Therefore, the reinterpretation of *lahw al-hadith* in the digital era aims not only to identify new forms of negligent activities, but also to emphasize the urgency of maintaining a balance between the use of technology and adherence to religious values.⁵⁶

Within the framework of Gadamer's application theory, the effort to reinterpret the Qur'anic verses in the current context is not an effort to change the original meaning of the text, but rather to actualize it so that it remains relevant to the times. This approach requires a mufasir to not only understand the text in its historical space but also in dynamic interaction with current social, cultural and technological conditions. In this way, *tafsir* is not only a scientific heritage but also a critical instrument in shaping people's awareness to stick to spiritual values in the face of changing times. In the context of *lahw al-hadith*, this reinterpretation provides insight that the temptation that leads people away from the path of Allah does not only appear in the form of verbal entertainment as it did in the past, but also in the form of excessive digitization of entertainment that dominates modern life.⁵⁷

Thus, the understanding of QS. Luqman (31): 6 is not only normative but also has practical implications for daily life. Muslim communities are required to be more critical in responding to technological developments, especially in building awareness of how social media can impact their mindset, habits and spirituality. Contextual interpretations not only guide people in understanding the sacred text, but also offer deeper reflections on how Islamic values can be applied in contemporary reality. With such an approach, the Qur'message will not only remain alive in the academic space, but will also become a guideline that can direct Muslims in facing the challenges of the times without losing its spiritual essence.

⁵⁶ Mubaidi Sulaeman, "Hasan Hanafi's Qur'anic Hermeneutic Thought in Qur'anic Studies in Indonesia," *Salimiya: Journal of Islamic Religious Studies* 1, no. 2 (June 17, 2020): 1-26.

⁵⁷ Fadhli Lukman, "Digital Hermeneutics and A New Face of the Qur'an Commentary: The Qur'an in Indonesian's Facebook," *Al-Jami'ah: Journal of Islamic Studies* 56, no. 1 (June 14, 2018): 95-120, <https://doi.org/10.14421/ajis.2018.561.95-120>.





Conclusion

This study concludes that Hasbi Ash-Shiddieqy's interpretation of *Qs. Luqman* (31): 6 is historically influenced, as analyzed through Gadamer's concept of *Wirkungsgeschichte* (historically effected consciousness). Hasbi's scholarly background and his aspiration to develop *fiqh* with an Indonesian character have shaped his pre-understanding (*Vorverständnis*), which in turn influenced his interpretive approach. Notably, Hasbi engages in a fusion of horizons (*Horizontverschmelzung*) with the Qur'anic text but ultimately prioritizes the textual horizon. As a result, his interpretation of *lahw al-hadith* in *Qs. Luqman* (31): 6 is framed as anything that distracts from virtue. This interpretation remains relevant in contemporary contexts, particularly in understanding modern distractions such as excessive social media use that leads to negligence in religious and moral obligations. However, this study has certain limitations, including a lack of comparative analysis with other exegetes, the absence of empirical validation regarding the application of Hasbi's interpretation to contemporary issues, and a tendency to prioritize textual analysis over socio-political influences. Despite these limitations, the study contributes to the understanding of Indonesian Qur'anic exegesis, bridges classical interpretations with modern challenges, and advances the application of Gadamerian hermeneutics in analyzing Qur'anic interpretation.

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