Ma'na Cum Maghza as Sahiron Syamsuddin's Approach to the Science of the Qur'an and Tafsir

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Abstract:

The relevance of how the Al-Qur'an is interpreted in the modern day is explicitly covered in this essay. This approach's primary goal is to investigate the meaning and historical relevance of the verses under interpretation and then transform that historical significance into dynamic significance. The following procedures are used to determine historical meaning and significance: (a) textual analysis, (b) intratextuality, (c) intertextuality, (d) examination of the historical setting in which the verse was revealed, and (e) reconstruction of the verse's major meaning. To determine the verse's dynamic significance, the following procedures are followed: (a) classifying the verse, (b) contextualizing and re-actualizing the verse's significance, (c) identifying the verse's symbolic meaning, and (d) fortifying the verse's construction with knowledge to assist others. It is impossible to divorce the research methodology employed in this study from the realization of the ma'na-cum-maghza approach's urgency. Because content analysis is used in this study, Sahiron's work in applying the ma'na-cum-maghza methodology to QS Al-Maidah (5): 51 may be thoroughly examined. Similarly, the qualitative method used in this study can interpret ma'na-cum-maghza in the context of today, particularly in light of modern interpretations, which are supported by information the author gathered from books, documents, journals, and notes. Some observations about Ma'na-cum-Maghza. The author explains the connecting bridge as an explanation of *ma'na-cum-maghza* by utilizing source triangulation to find the validity of the data and sample Q 5:51, which Sahiron interpreted. This produces research that is compatible with the disclosure of the urgency of ma'na-cum-maghza.

Keywords: Hermeneutics; qualitative method; Qur'anic interpretation; symbolic meaning; textual analysis.

INTRODUCTION

The study of the Qur'an is actually always experiencing dynamic development along with changing socio-cultural conditions and human civilization (Akbar et al., 2020; Shihab, 2015). This fact is proven by the many works of interpretation from the classical to contemporary eras with various *manhaj, laun,* and approaches used (Mainiyo & Sule, 2023; Mubarok & Barkia, 2021). Even though the Al-Qur'an was revealed in the past with a certain socio-cultural context, it has universal value and will always be relevant in every era and era (Hanafi, 1991; Yunus & Jamil, 2020). Therefore, the interpretation of the Qur'an must be in accordance with the demands of the times (Syahrur, 1990). Rotraud Wielandt divides modern-contemporary thought into 6 types, namely (1) interpretations based on

Enlightenment rationalism, such as the interpretations compiled by Sayyid Ahmad Khan and Muḥammad 'Abduh, (2) interpretations based on modern and contemporary science, such as interpretations of Ṭanṭāwī Jawharī, (3) interpretations that depart from the perspective of literary science, such as the interpretations of Amīn al-Khūlī, Ahmad Muhammad Khalafallah and 'Ā'isyah Abdurraḥmān (Bint al-Syāṭi'), (4) interpretation from the perspective of the historicity of the Qur'anic text, such as the interpretation of Fazlur Rahman and Nashr Ḥāmid Abū Zayd, (5) a nuanced interpretation that goes back to the understanding of early generations of Islam, such as the interpretation of Sayyid Quṭb and Abū al-A'lā al-Mawdūdī, and (6) thematic interpretation, such as interpretive thinking Hasan Ḥanafī (Syamsuddin, 2020).

In contrast to Wietlandt, Abdullah Saeed (Saeed, 2003) emphasized the form of understanding and attitudes of interpreters towards the text of the Qur'an. Saeed said: The classification is based on the degree to which the interpreters (1) rely on just the linguistic criteria to determine the meaning of the text and (2) take into account the socio-historical context of the Qur'an as well as the contemporary context of today. (The classification is based on the extent to which the interpreters (1) rely solely on language criteria to determine the meaning of the text, and (2) pay attention to the socio-historical context of the Qur'an and the contemporary context) (Tilawati & Kamala, 2020).

The assumption is that the Qur'an is in harmony with the times and gives birth to renewal, namely interpretation as a process. This is based on the dialectic between revelation (the text of the Qur'an), the ratio of interpreters, and reality (context), which must always be balanced, remembering that the Qur'an is not a dead text. A mufassir is required to create a dialogue between the Al-Qur'an as a limited text and reality as an unlimited context (Mustaqim, 2010).

METHOD

This writing directly discusses the significance of the interpretation of the Al-Qur'an in the contemporary era. This continues to focus on the discussion of one of the figures in the world of Al-Qur'an interpretation, namely Sahiron Syamsuddin, with his Ma'na Cum Maghza Theory. By using library research, we develop more logical and straightforward writing structure patterns in descriptions or deeper analysis of the theory (Rahman, 2020).

RESULTS AND DISCUSSION

Sahiron Syamsuddin a Qur'anic Theorist

Sahiron Syamsuddin was born in Cirebon, Indonesia on August 11, 1968. Apart from being a lecturer at UIN Sunan Kalijaga, he also teaches at Baitul Hikmah Krapyak Islamic Boarding School, Yogyakarta. Living in a traditional Sunni environment which is widely adhered to by Indonesian society. Starting formal and informal education from elementary to high school, then continued his education in Canada and Germany to deepen Islamic studies and Hermeneutics. Sahiron received a Master at McGill University in Canada in the field of interpretation and studied Islam, Orientalism, Western Philosophy and Arabic Literature at Bamberg University, Germany.

The environment that shaped him in a traditional tradition that was strong with text interpretation methodology when he was in Indonesia, increased his desire to combine it with modern scholarship when he was in Germany. So the focus is on the vision of the Al-Qur'an as an idea to realize the ideals of the Al-Qur'an, which is constantly interpreted and re-interpreted by each generation in order to find the ideal meaning in the text of the Al-Qur'an. So that basic excellence in text interpretation methodology, which is flavored by knowledge outside the text, gives birth to knowledge and theories that are taken into account in the international arena, namely Ma'na Cum Maghza (Malula, 2019).

Hermeneutical Dynamics of Existence

Hermeneutics as a discipline of interpretation is not limited to the understanding & interpretation of a text but is woven into everything about the interpreter and also the factors surrounding the process and conclusion of an interpretation. The complex justification for the correct interpretation then grows into assumptions that reap pros and cons. In Indonesia, the dynamics of pros and cons continue. Some reject it outright and some accept it as a discipline of interpretation, although not in its entirety. For example, scholars such as Adian Husaini outright reject hermeneutics. Meanwhile, Quraish Shihab, as a professor and interpreter in the field of Tafsir, argues that hermeneutics can be used to see the messages of the Al-Qur'an. In Egypt, Hasan Hanafi opened up the possibility that hermeneutics could be applied to religious texts. Meanwhile, Muhammad Imarah criticized hermeneutics completely. These pros and cons are still based on the understanding of each of these figures.

Sahiron believes that the majority of Ulama reject hermeneutics because, in the Western tradition, Hermes is responsible for interpreting God's thoughts. This rejection was justified because if Hermes interpreted God's thoughts, the verbatim message would be lost. Furthermore, the use of unconditional hermeneutics actually shifts

the assumption that the Qur'an is authentic. If the realm of the Al-Qur'an as God's verbatim revelation is interfered with. Then it will be rejected outright. However, if hermeneutics is used as a means to deepen the meaning of the Al-Qur'an text, then it does not become problematic or is even highly recommended (Syamsuddin, 2020).

Ma'na Cum Maghza Sahiron explains that the ma'na-cum-maghza approach is an approach where someone explores or reconstructs the meaning and main message of history, is sure of the meaning (*ma'na*) and main message/significance (*maghza*) that may have been intended by the author of the text or understood by a historical audience, and then develop the text's significance for the current and contemporary context. Thus, there are three important things that an interpreter should look for, namely (1) historical meaning (*al-ma'na al-tarikhi*), (2) historical phenomenal significance (*al-maghza-al-tarikhi*), and (3) dynamic phenomenal significance (*al-maghza al-mutaharrik*) of the context when the text of the Qur'an is interpreted.

Historical Meaning (*al-ma'na al-tarikhi*) and Historical Phenomenal Significance (*al-maghza al-tarikhi*)

In exploring the historical meaning (*al-ma'na al-tarikhi*) and the phenomenal significance of history (*al-maghza al-tarikhi*), an interpreter takes the following steps:

1. Interpreters analyze the language of the Al-Qur'an text, both vocabulary and structure. In this case, he must pay attention that the language used in the text of the Qur'an is 7th century AD Arabic which has its characteristics, both in terms of vocabulary and grammatical structure. Al-Syaṭlbī, for example, emphasized that to understand the Qur'an, one must pay close attention to how Arabic was used at that time by the Arab people. A similar statement was also put forward by Friedrich Schleiermacher, one of the general hermeneutics experts: "Everything in a given utterance which requires a more precise determination may only be determined from the language area which is common to the author and his original audiences". This is emphasized because, according to linguists, any language, including Arabic, experiences diachrony (development over time), both in terms of structure and pronunciation meaning. Therefore, when translating or interpreting vocabulary from the Qur'an, one must pay attention to the use and meaning of the vocabulary when it is revealed. For example, the Arabic word *ikhlās*, which has the basic meaning of "purifying something," experiences diachrony or development of meaning. In pre-Islamic traditions, the word referred to the act of making something pure, without mixing with anything else, in a secular context. Meanwhile, in the Qur'an it is used while still carrying this basic meaning, both in secular and religious contexts. In a religious context, it means 'belief in one God' (monotheism), so its meaning is the same as *tawḥīd* (oneness of Allah), which had not been used for that meaning at the time the Qur'an was revealed. One piece of evidence that can support this is that the letter whose verses talk about monotheism is called Sūrat al-Ikhlāsh. An example of the use of the word *ikhlās* or its derivation with the meaning of monotheism is the mention of the word mukhlishīna lahu l-dīn in Sūrat al-Bayyinah: 5, which reads: *wa mā umirū illā liya'budū l-Lāha mukhliṣīna lahu l-dīn* ... Some people translate this verse as: "They (polytheists) are only commanded to worship Allah, sincerely obeying him..." This translation is illogical because how could the polytheists be commanded worship Allah sincerely, while they have not converted to Islam. Thus, this verse is more accurately translated: "They (polytheists) are only commanded to worship Allah by purifying their worship (solely) to Him..." Moreover, this verse is *makkiyah* (revealed before the Prophet's migration to Madinah), where in this period the concept of sincerity has not yet appeared, in the sense of performing acts of worship only because you want to get approval and reward from God. Based on this principle, Ibn Kaṡīr when interpreting Q.S. al-Zumar: 2, which contains the expression: fa- 'budi l-Lāha mukhliṣan lahū l-dīn (which is often translated as: "Then worship God with sincere obedience to Him"), he interpreted it as follows: Worship Allah alone, who has no partners, invite creatures to this, and teach them that worship is only worthy of Him. This is a small example related to the meaning of vocabulary. Moreover, other aspects of language, such as sentence structure and literary aspects that were in effect when the Qur'an was revealed, must be carefully observed.

2. To sharpen this analysis, the interpreter carries out intratextuality, in the sense of comparing and analyzing the use of the word being interpreted with its use in other verses. For example, when an interpreter wants to be more convincing that the word ikhlāsh and its derivation in the Qur'an means *tawḥīd* (faith in Allah as the only God), he focused on the use of the word in all verses and paid attention to its textual context (siyāq al-kalām) in each verse. *Mukhlisin lahū al-dīn* in Q.S. al-Zumar: 2, for example, can be ascertained to mean "one who purifies worship only of Allah" by paying attention to the relationship of this verse with the following verses (namely: Q.S. al-Zumar: 3-6) which talk about monotheism and the prohibition of *shirk* (associating partners with Allah). Furthermore, if necessary, the interpreter elaborates on the extent to which the

vocabulary in the Al-Qur'an has basic meaning and experiences dynamic meaning (in the form of relational meaning). To find out the basic meaning of words, one should use a classical Arabic dictionary, such as Ibn Man's Lisān al-'Arab. It is also important that each word/term being interpreted is analyzed syntagmatically and paradigmatically. The syntagmatic analysis is a linguistic analysis in which an interpreter, when interpreting a word/term, pays attention to the meaning of the word/term that comes before and after it in a sentence or more that are still related. Among the examples of the results of this kind of analysis are the works of scholars, such as *al-wujuh wal al-Naza'ir*.

3.   If necessary and possible, interpreters also carry out intertextuality analysis, namely analysis by connecting and comparing verses of the Al-Qur'an with other texts around the Al-Qur'an. This intertextuality analysis is usually carried out by comparing it with the hadith of the Prophet, Arabic poetry, and texts from Jews and Christians or other communities who lived at the time of the revelation of the Qur'an. In this case, he analyzes to what extent texts outside the Qur'an can strengthen the meaning of vocabulary in the Qur'an. Apart from that, interpreters should analyze whether there are differences in the meaning and concept of words/terms in the Al-Qur'an with the meaning and concept of words/terms used in other sources. What is also important, although not necessary, is that the interpreter also provides information on whether the Qur'anic concept underwent dynamism or not in the period after the revelation of the Qur'an (post-Qur'anic/post-Qur'anic).

4.   Interpreters pay attention to the historical context of the revelation of the verses of the Qur'an, whether they are micro or macro in nature. The macro-historical context is the context that includes the situation and conditions in Arabia at the time of the revelation of the Qur'an, while the micro-historical context is the small events that form the background to the revelation of a verse, which is usually called *sabab al-nuzūl*. The main purpose of paying attention to the historical context of the decline of a particular verse is, apart from understanding the historical meaning of the vocabulary in a particular verse, to also capture what is called the "historical significance of the phenomenon", or the main meaning of the verse (*maqsad al-āyah*) when it was revealed to Prophet Muhammad SAW.

5.   The interpreter tries to dig up the *maqsad* or *maghzā al-āyah* (purpose/main message of the verse being interpreted) after carefully paying attention to the linguistic expression and/or historical context of the verse of the Qur'an. Maqsad or maghzā al-āyah is sometimes mentioned explicitly in the verse and often not mentioned at all. When it is mentioned explicitly, then the interpreter analyzes it. As for when it is not mentioned in the verse, then the historical context, both micro and macro, may help the interpreter to find maqsad or maghzā al-āyah. Once again, at this methodical stage, what is sought is maqsad or maghzā al-āyah that existed at the time of the Prophet SAW. Related to the legal verse, the main meaning of the verse is mentioned by al-Syāṭibī with maqāshid al-syaĭ'ah and by Fazlur Rahman with ratio legis (reasons for determining laws). Apart from legal verses, we usually call them *al-maghzā*.

Constructing Dynamic Phenomenal Significance

The interpreter tries to contextualize *maqsad* or *maghzā al-āyah* for the current context, in other words an interpreter tries to develop a definition and then implement the significance of the verse for the context in which the text of the Qur'an is interpreted. The methodical steps are as follows:

1.   The interpreter determines the category of the verse. Some scholars divide the category of verses into three large parts, namely: (1) verses about monotheism, (2) legal verses, and (3) verses about the stories of previous prophets and people. Regarding legal verses, Abdullah Saeed divides them into five hierarchies of values: (1) obligatory values (obligatory values), such as verses about prayer, fasting, zakat and hajj, (2) fundamental values such as verses about the command to maintain human honor, protect life and property, carry out justice and do good to others, (3) protectional values, namely verses that contain protection of values fundamentals, like verses regarding the prohibition on killing people, the prohibition on reducing the scale when selling, the prohibition on consuming food and drinks that damage the mind, etc., (4) implementational values, namely verses containing the implementation of punishment specifically when a person damages or violates basic human values, such as verses regarding the qisas punishment for murderers, the punishment of cutting off hands for thieves, the punishment of stoning for people who commit adultery, and (5) instructional values, namely verses containing God's instructions to the Prophet Muhammad Saw and his Companions in order to solve certain problems, such as the verse on polygamy which was revealed to overcome the problem of orphans and the problem of injustice in the family. The first three hierarchies (namely obligatory values, fundamental values and protection values) are universal and do not require contextualization, while the last two values (namely implementational values and instructional

values) require re-actualization and contextualization in interpreting these verses because these two types of values closely related to aspects of Arab culture and the situations and conditions that existed at that time. This categorization is very important in order to determine the extent to which one can contextualize and reconstruct 'dynamic phenomenal significance'. For example, Q. 5:51 can be classified into a verse with the fifth hierarchy of values (namely, instructional values) because, at that time, the Prophet Muhammad SAW and his Companions were ordered by Allah not to make a group of Jews and Christians Medina as *awliyā'* (loyal friends) in order to overcome the problem of their betrayal of the Medina Charter.

2. Interpreters develop the essence/definition and scope of "historical phenomenal significance" or al-maghzā al-tārikhī for the interests and needs of the contemporary context (time) and here (place), where/when the text of the Qur'an is interpreted. For example, someone interprets Q.S. al-Mā'idah: 51, which contains a prohibition on appointing Jews and Christians as awliyā' (loyal friends) to defend and defend Medina during the time of the Prophet Muhammad. He analyzed the linguistic aspects of the verse and paid attention to the historical context in which it was revealed. In short, he found that the reason for the ban was that a group of Jews betrayed the agreement with the people of Medina at that time, namely the "Medinah Charter". historical phenomenal significance". This is then constructed more broadly for the current and contemporary context as follows:
   a. everyone must not betray collective agreements, whether in the political, social or business fields
   b. Anyone who commits betrayal must be prepared to no longer be trusted by the person betrayed. These two points we call "dynamic phenomenal significance." In developing "dynamic phenomenal significance", one pays attention to the development of social values (which have become a common agreement in a particular community or even world society) when the text of the Qur'an is interpreted. Thus, the significance of this dynamic phenomenon will continue to develop over time, and its implementation may vary. This is where there is the subjectivity of the interpreter in communicating what is contained in the text of the Qur'an with the reality of life and existing social values. What is certain is that this was done to show that the text of the Qur'an is *saliḥ li kulli zamān wa makān* (suitable for all times and places), and this holy book was revealed for the benefit of mankind and the universe.

3. Interpreters capture the symbolic meanings of Al-Qur'an verses. Some scholars are of the view that the meaning of pronunciation in the Al-Qur'an has four levels of meaning: (1) ẓāhir (outer/literal meaning), (2) bāṭin (inner/symbolic meaning), (3) ḥadd (legal meaning), and (4) maṭla' (peak/spiritual meaning). The three levels of meaning mentioned last (namely: bāṭin, ḥadd and maṭla') are the symbolic meanings intended here. For example, the dialogic approach is the symbolic meaning of Q.S. al-Saffāt: 102: 102: "So when the child reached (the age) he was able to try with it, (Ibrahim) said, "O my son! Actually, I dreamed that I slaughtered you. So think about what you think!" He (Isma'il) answered, "O my father! Do what (Allah) commands you; God willing, you will find me among those who are patient." From the short story above, we can understand that even though Prophet Ibrahim believed that the dream of slaughtering his child was a revelation from Allah, he still had a dialogue with Ismail. Prophet Ibrahim's words, "O my son! Actually I dreamed that I slaughtered you. So think about what you think!" teach us to take a dialogical approach in conveying any message or teaching, including messages and teachings that are believed to be true. Another example is the story of Queen Balqis after receiving a letter from Prophet Sulaiman inviting her to submit to Allah SWT (contained in Q.S. al-Naml: 29-35) contains a symbolic meaning, namely that a good leader is a leader who has the following characteristics: (1) wise and democratic attitude, (2) concern for the peace and benefit of his people, (3) likes diplomacy and peace, and (4) intelligent, thorough and has mental strength. We can develop these symbolic meanings into "dynamic phenomenal significance".

4. Interpreters develop interpretations by using a broader perspective. In order for the building of "dynamic phenomenal significance," which is a development of maghzā (significance) or the main meaning of the verse for the current context (time) and here (place) to be stronger and more convincing, an interpreter then strengthens his argument by using other auxiliary knowledge, such as Psychology, Sociology, Anthropology and so on within sufficient limits and not too long.

Cum Maghza Meaning Application

Sahiron's interpretation of QS. Al Maidah (5): 51, the explanation is carried out using three models. First, a descriptive explanation that displays Sahiron's interpretation of the QS. Al Maidah (5): 51 using *ma'na-cum-maghza*, which was done by Sahiron. This form of explanation was carried out to obtain a comprehensive picture of the ma'na-cum-maghza method in interpreting the QS. Al Maidah (5) 51.

1. The Form of Sahiron's Interpretation of QS. Al Maidah (5): 51

Sahiron's interpretation of QS. Al Maidah (5): 51 using ma'na-cum-maghza begins by looking at the historicity of the verse. The historical concept in this verse is reviewed in a macro and micro historical context. The macro-historical context explained is related to the time the verse was revealed. According to Sahiron, this verse was revealed after the Prophet Muhammad and his friends moved to Medina, which gave birth to the Medina Charter, which was a peace agreement between the Muslims and the Jews of Medina. However, the Jews betrayed the agreement. Meanwhile, in its micro-historical context, Sahiron mentions several sabāb al-nuzūl, namely the story of 'Ubada bin al-Sāmit who no longer trusted the Jews and Christians in Medina as an alliance 'Abd Allah bin Ubay bin Salūl and 'Abd Allah bin Ubay bin Salūl who still trusted them. Meanwhile, another background related to the reason the verse was revealed was the concern of the Muslims after the Uhud war, so some of them asked for help from Jews and Christians in Medina (Syamsuddin, 2017). This verse was then revealed to advise Muslims not to ask for help from them.

After analyzing the historical concept of the verse, the discussion of Q 5: 51 continues with linguistic analysis. At this stage, Sahiron focused his discussion on the words awliyā', al-Yahūd and al-Nasharā, which is the main problem in contemporary reality. The word awliyā' is explained as the plural form of the word walī, which means someone who likes to help. If this meaning is understood in the context of Q 5: 51, then the meaning is related to the Prophet and his companions. To explore its meaning and significance, Sahiron confirmed it.

2. Formation of Interpretation of QS. Al Maidah (5) : 51 with Ma'na-cum-Maghza

The factors behind the existence of interpretation using the ma'na-cum-maghza approach are closely related to the methodological problems that Sahiron feels in interpreting the Qur'an. He divided the flow of interpretation into three parts, namely the objectivist school, the subjectivist school and the objectivist-cum-subjectivist school. Likewise, in terms of the concept of thought used, there are three characters, namely traditionalist quasi-objectivists, modernist quasi-objectivists and subjectivists. Hermeneutical balance only occurs in quasi-objectivists, so this concept is widely accepted. However, Sahiron found a vacuum in this concept by eliminating subjectivists who avoided historical meaning. On this basis, he introduced the ma'na-cum-maghza approach, which he admitted could fall into a quasi-objective or contextual approach with differences in several strategies used in contextualizing verses in context. The strategy that is considered different lies in its emphasis on the original literal meaning (*al-ma'na al-asli*) and the main message (*maghza*) behind the literal meaning (Robikah, 2020). The aim is to explore the meaning of the surrounding text, which can be seen from certain horizons that are in accordance with the problem of religious blasphemy, which is currently being widely debated (Rahmadi, 2017).

The existence of this approach was not only driven by Sahiron's dissatisfaction with existing exegetical methods, but also the need for an interpretation of the Qur'an that could answer social problems. The religious blasphemy case that befell Basuki Tjahaja Purnama (Ahok) received a moment with the presence of this method. In a seminar, Sahiron explained the chronology of the existence of this approach which was applied to Q 5: 51. He admitted that he was asked by a party to be interviewed in his capacity as chairman of the Indonesian Association for Al-Quran and Tafsir Science (AIAT). However, Sahiron prefers to comment on this issue through writing. After the article was published, the Ministry of Religion asked him to officially provide his views on the issue. He chose to use Facebook to provide his views, so the post was widely read by many groups, including Ahok's legal team. On that basis, Sahiron was officially appointed as an expert in the case (Malula, 2019).

Through the ma'na-cum-maghza approach, the meaning of Q 5: 51, which is the main issue in this case, can be understood based on the context of the verse. This approach is able to provide a comprehensive understanding by tracing historical meaning according to the context so that it can produce contextual meaning (Robikah, 2020). The Qur'an is not only understood in its lexical meaning but is understood contextually (Chaer & Rasyad, 2019). This historical context can be used as a reference to explain historical meaning in accordance with the provisions of ma'na-cum-maghza. Some of the tools in this approach are borrowings from Jorge Gracia's theory of understanding the formation of a historical context (Fadilah, 2019) which are refined by adding intratextual ones. Intratextual analysis functions to analyze more deeply the meaning of a text, both syntagmatically and paradigmatically. Another tool used in this approach is the cross-analysis of verses with other texts (intertextual) so that the meaning of one proverb or verse can be confirmed (Syamsuddin, 2020).

3. Implications of the Use of Ma'na-cum-Maghza in QS. Al Maidah (5): 51

The *ma'na-cum-maghza* theory can be said to be a derivative and explanatory theory of the function of hermeneutics, namely as a tool for interpreting holy books, methods of philology, linguistics, methods of historical science, phenomenology and existential understanding, as well as an interpretation system (Kuswanto, 2019). Its

role in contemporary times is very significant in contextualizing the text of the Qur'an with contemporary reality (Zaenudin, 2020). The ma'na-cum-maghza approach has the same function, so its use in interpreting Q 5: 51 is to solve the problem of appointing non-Muslim leaders by looking at the historical chronology of the search for the meaning of the revelation of the verse. The discovery of historical phenomenal significance (*al-maghzā al-mutafiarrik al-ma'asir*), which is the achievement of this approach, is used to view contemporary reality so that the significance of the verse can be applied to contemporary reality (Syamsuddin, 2020).

The urgency of this approach in understanding Q 5: 51 does not only have implications for understanding the Qur'an, but also influences state legal considerations. The results of the interpretation carried out by Sahiron were needed to see the problem of religious blasphemy, which inserted Q 5: 51 carried out by Basuki Tjahaja Purnama (Ahok), so Sahiron was asked to become an expert witness. More practically, Sahiron's view of the meaning of QS Al Maidah (5): 51 can provide academic answers to various acts of prohibition against non-Muslim leaders using the evidence of this verse. Many groups justify the content of Q 5: 51 to narrow the opportunities for Indonesian citizens to become leaders only on the basis of a textual understanding of this verse. Interpretation of Q 5: 51 using the ma'na-cum-maghza approach can provide a new direction for society regarding the rights of citizens to become leaders, regardless of their religion.

On the other hand, the emergence of the interpretation of Q 5: 51 with ma'na-cum-maghza makes a major contribution to the realm of contemporary tafsir studies. This also proves that interpretive methodology continues to move along and in line with developments over time. This also implies that the ma'na-cum-maghza theory of hermeneutic interpretation can be in accordance with the provisions of interpretation, because this kind of approach is a collaboration between text insight and interpreter insight between classical and contemporary periods, between the divine dimension and the human dimension, as well as hermeneutics. which is in line with contextualization of text meaning (Amir & Hamzah, 2019). The existence of the Qur'an as a divine word whose text is transfigured in human language requires this kind of device so that its meaning and purpose remain relevant to human needs. Therefore, when the interpreter wants to interpret the Qur'an, he is required to first look at the social conditions of Arab society at the time of the Prophet Muhammad as an illustration of the human aspect he wants to address. The reality of meaning by reviewing the meaning of the text and context is needed methodologically to find meaning that is relevant to the needs of contemporary society.

CONCLUSION

The ma'nā-cum-maghzā approach is a form of simplification and development of the progressive quasi-objectivist school promoted, among others, by Fazlur Rahman, Nasr Ḥāmid Abu Zayd, Abdullah Saeed son of Muḥammad al-Ṭālibī in their respective books. The main aim of this approach is to explore the meaning and historical significance of the verses being interpreted and then develop this historical significance into dynamic significance (current and contemporary significance). The methodical steps are as follows. To obtain historical meaning and significance, someone carries out: (a) language analysis of the text, (b) intratextuality, (c) intertextuality, (d) analysis of the historical context of the revelation of the verse, and (e) reconstruction of the historical significance/main message of the verse. As for establishing the dynamic significance of the verse, the steps taken are: (a) determining the category of the verse, (b) re-actualizing and contextualizing the significance of the verse, (c) capturing the symbolic meaning of the verse, and (d) strengthening the construction of the dynamic significance of the verse with knowledge help others.

The discovery of the urgency of the ma'na-cum-maghza approach in this research cannot be separated from the research method used. The existence of content analysis as a method in this research is able to provide an in-depth analysis of Sahiron's work in applying the ma'na-cum-maghza approach to QS Al-Maidah (5): 51. Likewise, the qualitative approach in this paper is able to interpret ma'na-cum-maghza in the contemporary realm, especially contemporary interpretations, which are assisted by data that the author found in the form of books, documents, journals and notes. notes regarding ma'na-cum-maghza. The connecting bridge is also an explanation regarding ma'na-cum-maghza by sampling Q 5: 51, which was interpreted by Sahiron and explained by the author using source triangulation to find the validity of the data, thereby producing compatible research on the disclosure of the urgency of ma'na-cum-maghza . In this article, only examples of the implementation of ma'na-cum-maghza towards Q 5: 51 are shown. Therefore, further research is needed to strengthen the urgency of ma'na-cum-maghza by selecting other topics that are in accordance with the development of actual issues in society by see the problems or needs of the people who are needed. It could be that the research was carried out on a text of the Qur'an that has not been summarized or other problems need to be resolved using the ma'na-

cum-maghza approach. With this, it is possible that there will be a lot of evidence that the ma'na-cum-maghza approach can indeed be relevant to the contests that are taking place in contemporary times. This can also be a means of proving that the Qur'anic entity is *sālih li kullī saat wa makān*.

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