

The Emancipatory Dimension Of The Qur'an ; Analysis of Maqāṣidī Interpretation from the Perspective of Wasfi Asyur Abū Zayd

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ABSTRACT

This study examines the emancipatory dimension of the Qur'an through the perspective of Wasfi Asyur Abū Zayd's maqāṣidī interpretation. The research aims to analyze how maqāṣid al-Qur'ān constructs an emancipatory framework that connects theological foundations, human dignity, justice, and social transformation. This study employs a qualitative library research method using philosophical and content analysis approaches. Primary data are derived from Wasfi Asyur Abū Zayd's works on tafsir maqāṣidī and maqāṣid al-Qur'ān, while secondary data include contemporary studies on Qur'anic hermeneutics, Islamic ethics, and human emancipation. The findings reveal that Qur'anic emancipation is structured through five interconnected principles: Tawhīd, Karāmah Insāniyyah, Al-'Adl/Qist, Raf' al-Zulm, and Maṣlahah. These principles demonstrate that emancipation in the Qur'anic perspective does not mean unlimited freedom, but liberation from oppression, injustice, and dehumanization while promoting human dignity and collective welfare. This study contributes by formulating an Emancipatory Maqāṣidī Framework as a conceptual model for contemporary Qur'anic interpretation.



Introduction

The Qur'an constitutes not only the foundational scripture of Islam but also a normative source that shapes Muslim understandings of human dignity, justice, freedom, responsibility, and social relations. Its ethical orientation extends beyond ritual observance and formal legal prescriptions toward the construction of a social order grounded in justice, compassion, welfare, and recognition of human dignity. Contemporary Qur'anic scholarship has therefore increasingly shifted from interpretations that concentrate primarily on lexical meanings and isolated legal rulings toward approaches that examine the broader ethical purposes and contextual significance of revelation. Recent studies on Qur'anic interpretation confirm that contemporary scholarship has become increasingly concerned with contextuality, social relevance, ethical interpretation, and the relationship between the Qur'anic text and changing human realities (Nirwana AN et al., 2025).

This development responds to a persistent hermeneutical problem in Islamic thought: how can the Qur'an maintain its normative authority while its meanings are articulated in societies whose political, economic, cultural, and technological conditions

differ substantially from those surrounding the original revelation? A purely literal reading can preserve the apparent meaning of the text, but it may not always adequately explain how Qur'anic ethical objectives should operate in new circumstances. Contextual approaches consequently attempt to connect textual meaning, historical circumstances, human reasoning, and the ethical direction of revelation without reducing the Qur'an to either historical relativism or rigid textualism. Calis argues that contextual Qur'anic interpretation should not be regarded simply as an invention of modern Islamic reformism because important theoretical elements of contextuality can also be traced to pre modern Islamic theological and mystical traditions (Calis, 2022).

Within this broader interpretative transformation, *maqāṣidī tafsīr* has emerged as an important methodological orientation. Rather than stopping at the literal or fragmentary meaning of individual verses, *maqāṣidī* interpretation seeks to identify the purposes, values, and comprehensive objectives toward which Qur'anic teachings are directed. It therefore asks not only what a verse says at the level of wording, but also what moral, theological, social, and civilizational purposes the verse seeks to realize. This orientation is significant because the discourse of *maqāṣid* has increasingly expanded beyond conventional legal reasoning into wider discussions of ethics, human welfare, social justice, and contemporary Islamic thought (Güney, 2024).

Wasfi Asyur Abū Zayd occupies an important position within this development because his conception of *tafsīr maqāṣidī* systematically connects Qur'anic interpretation with *maqāṣid al-Qur'ān*. Khotijah and Fadal explain that Wasfi Asyur conceptualizes *maqāṣidī* interpretation not merely as an independent type of *tafsīr*, but also as an interpretative perspective capable of penetrating and integrating different exegetical approaches. His classification extends the objectives of the Qur'an into several levels, including general objectives, specific objectives, the objectives of individual surahs, verses, words, and even textual structures. This framework places purposiveness at the center of the interpretative process and provides a methodological basis for reading Qur'anic teachings as an interconnected system rather than as isolated textual units (Khotijah & Fadal, 2022).

Such an orientation has major implications for examining what this study calls the emancipatory dimension of the Qur'an. Emancipation in this context should not be reduced to unrestricted individual freedom or understood merely through modern secular theories of liberation. Rather, Qur'anic emancipation refers to the liberation of human beings from forms of domination that violate the theological and ethical purposes of revelation. It includes liberation from injustice, oppression, dehumanization, discrimination, exploitation, and servitude to powers that contradict the principle of divine sovereignty. This understanding places *tawhīd* at the foundation of emancipation and connects human freedom with moral responsibility, justice, and devotion to God.

The primary thesis on which this article is developed identifies this emancipatory structure through interconnected Qur'anic values such as *tawhīd*, equality, justice, humanity, and the dignity of women. It also identifies *karāmah insāniyyah* as a normative basis for respecting human dignity and argues that emancipation is intrinsically connected to the theological meaning of *tawhīd*. The same study concludes that *maqāṣidī* interpretation reveals universal emancipatory values in the Qur'an, including justice, religious freedom, protection of oppressed groups, and equitable economic distribution.

The centrality of dignity in this discussion is supported by recent international scholarship. Asghari demonstrates that human dignity occupies a substantive position in contemporary Islamic ethical discourse and that Qur'anic conceptions of dignity provide resources for addressing modern questions concerning rights and human worth (Asghari, 2023). (MDPI) Although Asghari focuses specifically on Shi'i intellectual discourse, his

analysis is important because it confirms that *karāmah* cannot be treated merely as an abstract theological attribute. It carries normative implications for how human beings should be treated within social, ethical, and religious structures (Asghari, 2023).

The concept of justice is equally central. Abou-Bakr develops what she describes as a liberational *tafsīr* through the Qur'anic principle of *qist*, demonstrating that justice can operate as a lived ethic rather than merely an abstract doctrinal category. Her study shows that an egalitarian reading of the Qur'an requires interpreters to examine how ethical principles can challenge social structures and interpretative traditions that reproduce unequal relations (Abou-Bakr, 2023). This perspective is especially relevant to the concept of Qur'anic emancipation because it relocates justice from the level of theoretical interpretation to the level of transformative ethical practice.

Recent *maqāṣidī* scholarship also demonstrates the increasing application of purpose-oriented interpretation to concrete contemporary problems. Affandi, Billah, and Syaifudin employ *maqāṣidī* exegesis to reconsider Qur'anic passages related to gender and argue that justice, welfare, and human dignity provide a normative basis for challenging patriarchal interpretations. Their study shows that *maqāṣidī* interpretation can generate more equitable understandings of gender relations without abandoning the Qur'an's normative framework (Affandi, Billah, & Syaifudin, 2025). Their findings are significant because they demonstrate that *maqāṣidī* interpretation is capable of moving from methodological theory to the critical analysis of social domination.

The relevance of *maqāṣidī* interpretation is not confined to gender. Said, Mukri, Anggriani, and Wakhid demonstrate that *maqāṣid*-based Qur'anic interpretation can also address contemporary challenges such as digital misinformation, cultural diversity, generational change, inclusion, and ethical problems associated with digital religious learning. Their research combines hermeneutical, content, and comparative analysis and concludes that *maqāṣid* can function as a framework that preserves theological authenticity while allowing interpretation to respond constructively to contemporary circumstances (Said, Mukri, Anggriani, & Wakhid, 2025). This development demonstrates the broader methodological potential of *maqāṣid*-oriented exegesis for addressing changing forms of social and intellectual challenges.

A similar expansion can be observed in studies that apply *maqāṣid* to the Qur'anic discourse of social relations. Rane's analysis of *'ahd* and *mīthāq* shows that *maqāṣid* can be derived through systematic engagement with Qur'anic concepts in order to identify higher ethical objectives with implications for human relations and contemporary education about Islam (Rane, 2023). Such findings support the proposition that *maqāṣid* should not be restricted to a technical theory of Islamic law. They can also function as an interpretative framework for identifying the Qur'an's larger moral architecture.

Nevertheless, the expansion of *maqāṣid* discourse also creates methodological challenges. The use of *maqāṣid* cannot simply serve as a justification for attaching contemporary values to the Qur'an without adequate textual and methodological control. Güney's critical analysis of modern *maqāṣid* discourse warns that identifying and applying higher objectives involves theoretical complexities concerning the determination, interpretation, and legitimate use of *maqāṣid* (Güney, 2024). This methodological caution is especially important for emancipatory interpretation. If emancipation is imposed on the Qur'an as an external ideological category, the analysis risks becoming conceptually attractive but exegetically weak. Conversely, if interpretation remains confined to isolated textual meanings without considering the Qur'an's larger objectives, its ethical and transformative capacities can be obscured.

This tension establishes the intellectual space for examining Wasfi Asyur Abū Zayd. Existing scholarship has already provided an important account of his concept of *maqāṣid*

al-Qur'ān and the structure of his maqāṣidī interpretation. Khotijah and Fadal, for example, focus on Wasfi's classification of Qur'anic objectives and his understanding of maqāṣidī interpretation as both a distinctive approach and an integrative orientation within Qur'anic exegesis (Khotijah & Fadal, 2022). However, this methodological contribution does not exhaust the potential of Wasfi's thought. A crucial question remains underdeveloped: what conception of human emancipation emerges when Wasfi's maqāṣidī methodology is applied systematically to Qur'anic values concerning tawhīd, human dignity, justice, equality, oppression, and public welfare?

The literature reveals three related research gaps. First, much contemporary scholarship discusses maqāṣidī interpretation primarily at the level of methodology, legal reform, thematic interpretation, or specific social issues, while relatively little work formulates emancipation as an integrated Qur'anic ethical structure. This gap is visible in recent studies that successfully apply maqāṣid to gender equality, inclusive interpretation, religious education, and social ethics but do not systematically reconstruct a comprehensive theory of Qur'anic emancipation (Affandi et al., 2025).

Second, studies of emancipatory or liberational Qur'anic interpretation often prioritize particular ethical concepts such as equality or qist. Abou-Bakr's liberational tafsīr offers an important reconstruction of egalitarian justice, but it does not specifically analyze the methodological structure of Wasfi Asyur Abū Zayd's maqāṣidī tafsīr (Abou-Bakr, 2023). (MDPI) Conversely, studies dedicated to Wasfi's thought have largely concentrated on defining maqāṣid al-Qur'ān and explaining his interpretative method rather than reconstructing its emancipatory implications as an interconnected theological and social paradigm (Khotijah & Fadal, 2022).

Third, contemporary scholarship still requires stronger conceptual bridges between tawhīd, human dignity, justice, the removal of oppression, and public welfare. These values frequently appear separately across studies of Islamic ethics, human rights, gender, and maqāṣid. For example, Asghari emphasizes human dignity, Abou-Bakr focuses on egalitarian justice, and Affandi et al. examine gender equality through justice and dignity, but the relationship among these values as components of a single emancipatory Qur'anic paradigm remains insufficiently systematized (Asghari, 2023).

Against this background, the novel contribution of the present study lies in reconstructing the emancipatory dimension of the Qur'an through Wasfi Asyur Abū Zayd's maqāṣidī interpretative framework. Rather than treating emancipation as a single ethical theme, the study conceptualizes it as a multidimensional structure built upon five interconnected principles: tawhīd as the theological foundation of liberation, karāmah insāniyyah as the normative foundation of human dignity, al-'adl or qist as the ethical demand for justice, raf' al-ẓulm as the transformative imperative to eliminate oppression, and maṣlahah as the social orientation toward collective human flourishing. This formulation develops the primary study's finding that Qur'anic emancipation is rooted in tawhīd, oriented toward justice, and directed toward the protection and elevation of human dignity.

The uniqueness of this research therefore lies neither in introducing maqāṣidī tafsīr as a completely new interpretative method nor in claiming that justice and liberation have not been discussed previously. Its originality lies in the systematic integration of these concepts into an emancipatory maqāṣidī framework derived specifically from Wasfi Asyur Abū Zayd's interpretative perspective. This approach moves the discussion from identifying separate ethical values toward explaining their structural relationship. In this model, tawhīd establishes the theological rejection of illegitimate servitude, karāmah insāniyyah establishes the inviolability of human worth, justice establishes the normative

standard of social relations, *raf' al-zulm* gives the framework its critical and transformative function, and *maṣlaḥah* directs emancipation toward constructive social outcomes.

This research is important for several reasons. Theoretically, it contributes to contemporary Qur'anic studies by strengthening the conceptual relationship between *maqāṣidī* exegesis and emancipatory hermeneutics. Methodologically, it seeks to demonstrate how a purpose-oriented interpretation can remain grounded in Qur'anic textuality while simultaneously engaging social realities. Contemporary research increasingly recognizes that Qur'anic studies require methodological approaches capable of maintaining textual integrity while responding to changing ethical and social questions (Calis, 2022).

The research is also socially relevant because contemporary societies continue to confront questions concerning inequality, marginalization, religious intolerance, gender injustice, economic exclusion, abuses of authority, and new forms of domination within digital public spaces. The significance of *maqāṣidī* interpretation lies in its capacity to connect Qur'anic normativity with ethical evaluation of such conditions without reducing revelation to either literal legalism or unlimited contextual relativism. Recent applications of *maqāṣid* to gender, inclusion, human dignity, and contemporary social conditions demonstrate the growing scholarly need for such value-oriented forms of interpretation (Said et al., 2025).

Accordingly, this study aims to analyze the emancipatory dimension of the Qur'an through the perspective of Wasfi Asyur Abū Zayd's *maqāṣidī* interpretation and to reconstruct the relationship between its principal theological, ethical, and social elements. It asks how Wasfi's *maqāṣidī* framework enables Qur'anic teachings to be understood as a coherent project of human liberation that remains grounded in divine sovereignty, human dignity, justice, the elimination of oppression, and public welfare. Through this analysis, the study seeks to contribute a conceptual model of Qur'anic emancipatory *maqāṣidī* interpretation capable of enriching contemporary Qur'anic hermeneutics while preserving the theological foundations that distinguish Qur'anic emancipation from unrestricted notions of liberation.

Methods

This study employed a qualitative research design using library research and document-based analysis (Nurhayati & Rosadi, 2022). This design was selected because the study focused on interpreting concepts, structures of meaning, normative principles, and methodological orientations contained in Qur'anic texts and the works of Wasfi Asyur Abū Zayd rather than measuring variables quantitatively. A qualitative approach is appropriate for research that seeks to understand meanings, concepts, relationships, and interpretative patterns within complex textual data (Lim, 2025). The use of library research was also relevant because the main objects of analysis consisted of written sources, including Qur'anic verses, exegetical works, writings on *maqāṣid al-Qur'ān*, and contemporary academic studies. Document analysis provides a systematic procedure for selecting, reviewing, interpreting, classifying, and synthesizing written materials according to formulated research questions (Moilanen et al., 2022). This methodological orientation is also consistent with the study of Khotijah and Fadal, which examined Wasfi Asyur Abū Zayd's understanding of *maqāṣid al-Qur'ān* and his *maqāṣidī* interpretative framework through qualitative library research based on primary and supporting textual sources (Khotijah & Fadal, 2022).

This study combined a *maqāṣidī* interpretative approach, a philosophical-critical approach, and qualitative content analysis. The *maqāṣidī* approach was used to identify the

higher purposes, ethical values, and universal objectives contained in Qur'anic discourse. In Wasfi Asyur Abū Zayd's framework, maqāṣid al-Qur'ān are not limited to legal objectives, but also include general objectives, specific objectives, the purposes of individual surahs, verses, words, and textual structures. Therefore, maqāṣidī interpretation functions not only as an independent method of interpretation but also as an analytical perspective capable of integrating various exegetical approaches (Khotijah & Fadal, 2022). The philosophical-critical approach was employed to examine the conceptual foundations of emancipation, human dignity, justice, freedom, oppression, and welfare. This approach enabled the study to distinguish Qur'anic emancipation from unrestricted concepts of individual freedom and to position emancipation within a theological and ethical framework grounded in tawḥīd. Meanwhile, qualitative content analysis was applied to classify and interpret textual materials systematically. Qualitative content analysis enables researchers to organize large bodies of textual data into meaningful categories while preserving the relationship between research questions, textual evidence, coding processes, and interpretation (Nicmanis, 2024).

The primary data of this study consisted of selected works by Wasfi Asyur Abū Zayd that specifically discuss tafsīr maqāṣidī, maqāṣid al-Qur'ān, Qur'anic objectives, justice, human welfare, and the contextual application of Qur'anic values. Among the principal works examined were Naḥwa Tafsīr Maqāṣidī li al-Qur'ān al-Karīm: Ru'yah Ta'sisiyyah li Manhaj Jadīd fī Tafsīr al-Qur'ān, al-Tafsīr al-Maqāṣidī li Suwar al-Qur'ān al-Karīm, and other relevant writings concerning maqāṣid, justice, human dignity, and the welfare of humankind. These works were selected because they represent the conceptual and methodological foundations of Wasfi Asyur Abū Zayd's maqāṣid-oriented Qur'anic interpretation. Previous research has demonstrated that his writings provide an important theoretical basis for understanding the classification of maqāṣid al-Qur'ān and the relationship between textual meaning and the higher purposes of revelation (Khotijah & Fadal, 2022).

Relevant Qur'anic verses were also treated as primary textual data. The verses were selected according to their relationship with central emancipatory themes such as tawḥīd, equality, justice, human dignity, freedom, and liberation from oppression. The study did not attempt to analyze all Qur'anic verses related to social ethics. Instead, it purposively selected verses that were directly connected to the research questions and to the analytical framework of Wasfi Asyur Abū Zayd's maqāṣidī interpretation. The secondary data consisted of recent peer-reviewed academic articles, classical and contemporary Qur'anic commentaries, studies on maqāṣid al-sharī'ah, maqāṣid al-Qur'ān, Islamic ethics, justice, human dignity, emancipatory interpretation, and contemporary Qur'anic hermeneutics. These secondary sources were used to contextualize Wasfi Asyur Abū Zayd's intellectual position, compare his approach with current developments in maqāṣid-oriented interpretation, and strengthen the conceptual analysis of Qur'anic emancipation.

The selection of documents was conducted purposively. Sources were included when they directly discussed Wasfi Asyur Abū Zayd's maqāṣidī interpretation, addressed maqāṣid al-Qur'ān or tafsīr maqāṣidī, analyzed Qur'anic concepts of justice, dignity, equality, oppression, liberation, or welfare, or provided methodological support for qualitative textual analysis. Sources that discussed Islamic law without a clear relationship to Qur'anic interpretation, dealt with emancipation without a relevant connection to Islamic thought, or lacked sufficient academic credibility were excluded. Establishing explicit inclusion and exclusion criteria is important in document analysis because it improves the transparency of source selection and reduces arbitrary decisions during the research process (Moilanen et al., 2022).

Data were collected through systematic documentation. The researchers first identified the major works of Wasfi Asyur Abū Zayd and then examined passages related to Qur'anic objectives, justice, dignity, freedom, oppression, welfare, and human responsibility. Relevant textual evidence was recorded and classified according to its source, Qur'anic concept, interpretative statement, maqāṣid category, emancipatory value, and contextual implication. Such systematic extraction helps researchers maintain consistency between original documentary evidence and subsequent interpretation (Moilanen et al., 2022). The researchers also conducted repeated readings of the selected texts in order to understand the broader argumentative context before identifying specific units of meaning. Repeated engagement with documents is important in qualitative analysis because isolated quotations may produce incomplete or decontextualized interpretations if they are separated from the overall structure of the source (Moilanen et al., 2022).

The units of analysis consisted of words, phrases, Qur'anic verses, exegetical statements, paragraphs, and conceptual arguments related to the emancipatory purposes of the Qur'an. Particular attention was given to the concepts of tawhīd, karāmah insāniyyah, al-'adl, qist, equality, freedom, raf' al-zulm, protection of marginalized groups, maṣlaḥah, ethical responsibility, and social transformation. The units of analysis were treated semantically rather than purely grammatically because one Qur'anic verse or interpretative passage could simultaneously contain several interconnected maqāṣid values.

The data analysis was conducted through several interconnected stages. The first stage involved familiarization with the data through repeated reading of the primary and secondary sources. This process was intended to develop a comprehensive understanding of Wasfi Asyur Abū Zayd's interpretative framework and the broader discourse of Qur'anic emancipation. Repeated reading helps prevent fragmented interpretation and allows textual patterns to be understood within their wider argumentative context (Moilanen et al., 2022). The second stage involved identifying keywords, meaningful textual units, Qur'anic verses, interpretative statements, and theoretical propositions related to emancipation. Special attention was given to concepts such as tawhīd, karāmah, 'adl, qist, ḥurriyyah, zulm, and maṣlaḥah. Identifying keywords and units of meaning provides an important transition from raw textual material to systematic coding and conceptual interpretation (Naeem, Ozuem, Howell, & Ranfagni, 2023).

The third stage consisted of initial coding. Extracted materials were coded according to their substantive meanings, including theological liberation, rejection of illegitimate servitude, protection of human dignity, moral equality, distributive justice, opposition to oppression, social welfare, ethical responsibility, and transformative interpretation. The coding process combined deductive and inductive strategies. Deductive codes were derived from established concepts of maqāṣid and emancipation, while inductive codes emerged from patterns identified in Wasfi Asyur Abū Zayd's writings and the selected Qur'anic texts. The combination of deductive and inductive coding allows researchers to maintain a theoretical framework while remaining open to meanings that emerge directly from the textual data (Naeem et al., 2023).

The fourth stage involved grouping and refining the codes into broader analytical themes. Five major themes were identified, namely tawhīd as the theological foundation of emancipation, karāmah insāniyyah as the normative basis of human dignity, al-'adl and qist as principles of ethical and social justice, raf' al-zulm as the transformative imperative to eliminate oppression, and maṣlaḥah as the social objective of emancipatory interpretation. Thematic analysis enables researchers to identify, organize, and interpret

meaningful patterns within qualitative data and to explain the relationships among different categories of meaning (Ahmed et al., 2025).

The fifth stage involved interpreting each theme through Wasfi Asyur Abū Zayd's maqāsidī framework. At this stage, the analysis examined the relationship between the immediate meaning of Qur'anic texts and their higher theological, moral, and social objectives. The verses were therefore not interpreted solely according to isolated lexical meanings, but were analyzed in relation to broader Qur'anic purposes such as justice, dignity, liberation, and welfare. This procedure corresponds with Wasfi Asyur Abū Zayd's understanding that maqāsid al-Qur'ān operate at different textual levels and that individual verses should be connected with the general objectives of revelation (Khotijah & Fadal, 2022).

The final analytical stage consisted of conceptual synthesis. The themes identified throughout the analysis were integrated into a coherent framework of Qur'anic emancipation. In this framework, tawhīd functions as the theological foundation of human liberation, karāmah insāniyyah establishes the intrinsic dignity of human beings, al-'adl and qist function as normative standards of justice, raf' al-zulm represents the imperative to eliminate oppression, and maṣlahah directs emancipation toward social welfare and constructive human flourishing. These principles were not treated as separate or sequential variables, but as interconnected components of an integrated emancipatory structure. The process of synthesizing themes into an explanatory conceptual framework is consistent with systematic thematic analysis that moves from codes and categories toward the development of a broader conceptual model (Naeem et al., 2023).

The trustworthiness of the study was strengthened through source triangulation, repeated textual examination, analytical transparency, and conceptual comparison. Source triangulation was conducted by comparing Wasfi Asyur Abū Zayd's writings with relevant Qur'anic verses, classical and contemporary tafsir, maqāsid literature, and recent peer-reviewed academic studies. Analytical transparency was maintained by documenting the processes of source selection, textual extraction, coding, categorization, thematic construction, and conceptual synthesis. The researchers also repeatedly compared emerging interpretations with the original texts to minimize interpretative bias and prevent unsupported conceptual projection. Credibility in qualitative document analysis depends substantially on transparent source selection, systematic analytical procedures, explicit interpretative decisions, and continuous reflection on possible researcher bias (Moilanen et al., 2022). Reflexivity was therefore maintained throughout the analytical process because qualitative content analysis necessarily involves interpretative judgments that need to remain accountable to the textual evidence (Nicmanis, 2024).

This research did not involve human participants, interviews, experiments, or personally identifiable information. Ethical considerations therefore centered on academic integrity, accurate citation, faithful representation of the arguments of previous scholars, and avoidance of decontextualized quotation. The study also distinguished between the original ideas of Wasfi Asyur Abū Zayd and the researchers' own conceptual reconstruction. Ethical responsibility remains important in document-based research because researchers must carefully consider the provenance, interpretation, attribution, and appropriate representation of the written materials used in the study (Moilanen et al., 2022).

Results and Discussion

1. The Maqāsidī Structure of Qur'anic Emancipation

The findings demonstrate that the emancipatory dimension of the Qur'an cannot be reduced to a single concept of freedom. It constitutes an integrated theological, ethical, and social structure. In the perspective of Wasfi Asyur Abū Zayd, Qur'anic interpretation must move beyond fragmented readings of individual verses toward the identification of the higher purposes of revelation. This orientation allows liberation, justice, human dignity, equality, and social welfare to be understood as interconnected Qur'anic objectives rather than isolated ethical commands. Wasfi's formulation of *maqāṣid al-Qur'ān* includes general and specific objectives as well as the purposes of surahs, verses, words, and other textual units, demonstrating the comprehensive character of his interpretative framework (Khotijah & Fadal, 2022).

This finding confirms that *tafsir maqāṣidī* provides an important bridge between textual authority and contextual relevance. The approach does not reject linguistic analysis or classical exegetical traditions. Instead, it places textual interpretation within the wider moral purposes of revelation. The source study similarly identifies Wasfi's intellectual orientation with justice, protection of human dignity, freedom from oppression, and social welfare, while criticizing literalist readings that neglect the social context and ethical purposes of Qur'anic verses.

This position corresponds with recent discussions of contextual Qur'anic hermeneutics. Calis argues that contextual interpretation should not simply be seen as a modern departure from Islamic tradition because important theoretical foundations for contextual interpretation can already be identified within classical Islamic intellectual traditions (Calis, 2022). Contemporary contextual interpretation therefore does not necessarily require abandoning the normative authority of the Qur'an. It can instead seek to identify the moral direction of revelation while carefully relating textual meaning to new circumstances (Calis, 2022).

Wasfi's distinctive contribution lies in making *maqāṣid* the central hermeneutical orientation. Khotijah and Fadal find that his *maqāṣidī* interpretation functions simultaneously as a type of interpretation, a perspective, and an approach capable of penetrating other forms of Qur'anic exegesis (Khotijah & Fadal, 2022). The present study develops this insight further by arguing that Wasfi's framework can be reconstructed as an emancipatory structure in which *tawḥīd*, *karāmah insāniyyah*, justice, the removal of oppression, and *maṣlaḥah* operate in an integrated relationship.

2. *Tawḥīd* as the Theological Foundation of Emancipation

The first and most fundamental finding concerns the position of *tawḥīd*. Qur'anic emancipation begins with the affirmation that ultimate authority belongs to God. From this perspective, *tawḥīd* does not function only as a theological declaration concerning divine unity. It also establishes a normative principle that rejects absolute human domination over other human beings. A person who recognizes ultimate servitude to God cannot legitimately treat another person as an object of exploitation, humiliation, or unrestricted domination.

This understanding distinguishes Qur'anic emancipation from a purely individualistic conception of freedom. Emancipation does not mean autonomy without ethical limits. It refers to liberation from illegitimate forms of servitude while directing human freedom toward moral responsibility. The original study accordingly concludes that the emancipatory paradigm of Islam is inherent in *tawḥīd* and that it generates *karāmah insāniyyah* as a basis for respecting human dignity and moral equality.

The theological character of this emancipation is important because it prevents liberation from becoming detached from accountability. Human beings are liberated from domination, but they remain morally responsible before God. Freedom and responsibility

therefore form a reciprocal relationship. Qur'anic emancipation rejects both oppressive domination and unlimited individual freedom.

This framework provides a distinctive contribution to contemporary liberation discourse. Modern liberation theories frequently begin from political, economic, social, or anthropological premises. Qur'anic emancipation, as reconstructed through Wasfi's maqāṣidī perspective, begins from tawḥīd and proceeds toward human dignity and social justice. It is therefore theocentric in foundation but humanistic and transformative in its social consequences.

3. Karāmah Insāniyyah and the Protection of Human Dignity

The second major finding places karāmah insāniyyah at the center of the Qur'anic emancipatory paradigm. Human dignity represents the normative consequence of recognizing human beings as morally responsible creations of God. Dignity is therefore not granted by political authority, social status, ethnicity, gender, economic position, or membership in a particular social class. It is attached to the human person and consequently becomes a normative limitation on domination and humiliation.

The source study identifies the safeguarding of human dignity as one of the major objectives of Wasfi's maqāṣid-oriented interpretation. It presents the Qur'an not as a collection of disconnected legal provisions, but as an ethical-civilizational project oriented toward welfare and liberation from various forms of injustice.

Recent international scholarship supports the importance of human dignity in Islamic ethical thought. Asghari shows that human dignity has substantial normative significance within Islamic discourse and remains central to contemporary debates concerning human worth, rights, moral responsibility, and social relations (Asghari, 2023). Although Asghari examines these debates specifically within Shi'i Islam, the analysis confirms the wider significance of dignity as an Islamic ethical category rather than merely a modern concept imported into Islamic thought (Asghari, 2023).

The contribution of the present analysis is to connect dignity explicitly with emancipation. If karāmah insāniyyah represents a fundamental Qur'anic value, then practices that humiliate, marginalize, exploit, or systematically subordinate human beings contradict the higher objectives of revelation. Emancipation is consequently not only the removal of physical coercion. It also includes resistance to practices that diminish human moral agency and worth.

This relationship can be expressed conceptually as tawḥīd → karāmah insāniyyah. The theological recognition of God's ultimate authority removes the basis for the absolutization of human power, while human dignity sets normative limits on how individuals and institutions may exercise authority over others. This construction gives the emancipatory interpretation a clear theological foundation and a practical ethical orientation.

4. Justice and Qist as Universal Maqāṣid

The third finding identifies justice as the operational core of Qur'anic emancipation. Human dignity would remain abstract if it did not generate concrete standards for evaluating relationships, institutions, and social structures. The concepts of al-'adl and qist therefore translate dignity into an ethical demand for fair treatment, responsible power, and resistance to discriminatory structures.

The thesis finds that Wasfi's maqāṣidī framework reveals universal emancipatory values that include justice, religious freedom, defense of oppressed groups, and equitable economic distribution. These findings indicate that justice is not confined to judicial or legal

matters. It encompasses interpersonal relations, social distribution, religious relations, political authority, and the treatment of vulnerable groups.

Abou-Bakr's recent work provides a significant point of comparison. She interprets the Qur'anic principle of *qist* as a foundation for a liberational tafsir and argues that egalitarian justice must function as a lived ethic rather than remain an abstract exegetical concept (Abou-Bakr, 2023). Her approach demonstrates that Qur'anic justice contains transformative potential when interpretation connects the ethical demands of the text with social practices that produce inequality (Abou-Bakr, 2023).

This finding strengthens the present study's argument that tafsir maqāsidī cannot be satisfied with identifying justice semantically. The central interpretative question concerns how Qur'anic justice operates as a purpose of revelation. When justice is approached as a maqṣad, verses dealing with different social circumstances can be read within a wider normative system that rejects arbitrary privilege, discrimination, exploitation, and oppression. The distinction is significant. A fragmented interpretation may determine the immediate meaning of a particular verse. A maqāsidī interpretation additionally asks how that verse contributes to the Qur'an's larger ethical order. Justice thus serves as a bridge between textual interpretation and social transformation.

The findings also correspond with contemporary studies that place justice among the wider normative objectives of Islamic thought. Güney notes that modern maqāsid discourse has expanded considerably beyond conventional technical discussions of law, although the identification and application of maqāsid require methodological discipline to prevent subjective or arbitrary interpretations (Güney, 2024). This caution is particularly relevant to emancipatory tafsir because justice must be derived through a defensible relationship between text, context, and Qur'anic objectives rather than imposed externally on the text.

5. Raf' al-Zulm as the Transformative Dimension of Tafsir

The fourth finding concerns *raf' al-zulm*, or the removal of oppression. This principle transforms maqāsidī interpretation from a descriptive approach into an ethically engaged method of interpretation. If justice represents the normative standard, *raf' al-zulm* represents the corrective action required when that standard is violated. The significance of this principle lies in its ability to move Qur'anic interpretation from ethical affirmation toward critical evaluation. It asks not only what justice means but also what structures, practices, interpretations, and relations produce injustice. The emancipatory function of tafsir therefore includes identifying and criticizing conditions that deny human dignity.

The uploaded study shows that emancipatory values are expressed not only in normative verses but also through prophetic narratives, the practices associated with the pillars of Islam, and responses to contemporary problems, including authoritarian tendencies in digital public spaces. This broad scope demonstrates that emancipation functions as an interpretative orientation rather than a narrowly defined subject. This finding shares important affinities with contemporary Islamic liberation theology. Rahemtulla observes that recent work in Islamic liberation theology attempts to develop forms of Islamic thought that critically confront oppression while remaining rooted in Islamic theological and scriptural resources (Rahemtulla, 2023). Abou-Bakr similarly demonstrates that a liberational tafsir can derive its critical force from Qur'anic concepts themselves, particularly the principle of *qist* (Abou-Bakr, 2023).

However, the maqāsidī approach reconstructed in this study adds a specific methodological structure to the liberation paradigm. Resistance to oppression is not treated as an external political ideology imposed upon Qur'anic interpretation. It emerges from the relationship between *tawhīd*, human dignity, justice, and the objectives of revelation. This

distinction is important because a liberation-oriented interpretation faces two possible risks. The first is excessive textualism, which can preserve the wording of a text while weakening its capacity to address new forms of injustice. The second is excessive contextualization, which can permit contemporary ideological commitments to dominate the meaning of revelation. The source study explicitly recognizes this tension and argues that maqāṣidī interpretation must maintain a balance with textual approaches so that contextual and progressive interpretation remains connected to the normative authority of the Qur'an.

6. Maṣlaḥah as the Social Horizon of Emancipation

The fifth finding concerns maṣlaḥah. Emancipation in the Qur'anic sense does not end when oppression has been removed. It also requires the construction of conditions that enable human beings and communities to flourish. Maṣlaḥah therefore provides the constructive social horizon of the emancipatory paradigm. In this framework, liberation and welfare cannot be separated. Liberation without a constructive ethical objective may remove one form of domination without establishing a just social order. Conversely, appeals to welfare that ignore oppression may preserve unequal relationships in the name of collective interests. The relationship between raf' al-zulm and maṣlaḥah therefore creates a dual movement: eliminating harmful structures and building conditions conducive to justice, dignity, and human well-being.

Wasfi's orientation toward maqāṣid al-Qur'ān supports this interpretation. The thesis describes his approach as one that integrates textual authority with contemporary social realities while emphasizing welfare, justice, and human liberation. Khotijah and Fadal likewise demonstrate that Wasfi understands Qur'anic objectives at multiple levels and treats maqāṣidī interpretation as an integrative perspective rather than as a limited thematic technique (Khotijah & Fadal, 2022). The broader maqāṣid literature also demonstrates the continuing expansion of purpose-oriented reasoning toward questions of human welfare, ethics, and contemporary social challenges. Güney's analysis shows that contemporary maqāṣid discourse has become increasingly significant but also methodologically contested, especially when interpreters seek to determine and apply higher purposes in modern contexts (Güney, 2024). This observation reinforces the need for a disciplined relationship between maṣlaḥah and textual evidence. Accordingly, maṣlaḥah should not be interpreted as unlimited pragmatism. Within the emancipatory framework developed here, welfare remains constrained by tawḥīd, dignity, and justice. An outcome cannot meaningfully qualify as maṣlaḥah if it institutionalizes humiliation, discrimination, or oppression.

7. From Literal Meaning to Ethical Purpose

One of the most important methodological implications of the findings is a shift from exclusive concentration on literal meaning toward the integration of literal meaning and ethical purpose. This does not mean replacing dalālat al-naṣṣ with maqṣūd al-naṣṣ. Rather, the two operate together. Wasfi's perspective is based on the assumption that the Qur'an possesses universal purposes such as dignity, justice, freedom from oppression, and social welfare. Interpretation should therefore not stop at literal meanings or individual legal provisions but should identify the ethical and social objectives toward which revelation directs human life.

This aspect of the findings parallels current debates in Qur'anic hermeneutics. Calis demonstrates that contextual interpretation has theoretical roots within Islamic intellectual history and can therefore be understood as part of the continuing development of Qur'anic interpretation rather than as a simple rupture with tradition (Calis, 2022). Mostfa's analysis

of Muḥammad ‘Ābid al-Jābrī and Naṣr Hāmid Abū Zayd similarly highlights contemporary efforts to interpret the Qur’an through a humanistic lens that recognizes the dynamic relationship between text and human interpreter (Mostfa, 2024).

Wasfi’s approach differs, however, in its explicit location of contextual interpretation within maqāṣid al-Qur’ān. Context does not independently determine meaning. It reveals new circumstances in which the higher objectives of revelation must be identified and actualized. The methodological structure can therefore be expressed as:

Text → Context → Maqāṣid → Ethical Evaluation → Transformative Application

This sequence provides an important safeguard. Textual meaning prevents arbitrary interpretation, contextual analysis identifies contemporary problems, maqāṣid establishes normative direction, ethical evaluation assesses existing conditions, and transformative application connects interpretation with human life.

8. Contemporary Relevance of the Emancipatory Paradigm

The emancipatory dimension identified in this study has implications beyond theoretical tafsir. The source study applies these principles to leadership, education and da’wah, gender relations, and authoritarian discourse in social media. This broad applicability suggests that maqāṣidī emancipation can function as an ethical framework for evaluating contemporary human relations. In leadership, the principles of justice, dignity, and raf’ al-ẓulm require authority to operate as responsibility rather than domination. Public authority can be evaluated according to whether it protects dignity, distributes opportunities fairly, listens to vulnerable groups, and prevents abuses of power. Recent studies of Muslim leadership likewise emphasize the importance of justice and moral responsibility within Qur’anic frameworks of leadership (Lahmar, 2024).

In education, an emancipatory approach requires learning processes that develop moral agency rather than simply transmit information. Education should enable learners to understand religious texts, exercise responsible judgment, recognize injustice, and participate constructively in society. Such an orientation follows the broader maqāṣidī principle that knowledge should contribute to human welfare and ethical development rather than remain disconnected from lived realities.

Gender provides another important application. If karāmah insāniyyah establishes human dignity and al-’adl constitutes a universal maqṣad, interpretations that systematically legitimize unjust treatment must be critically reassessed. This does not mean that every legal or social distinction automatically constitutes discrimination. Rather, maqāṣidī analysis requires examining whether an interpretation preserves dignity, justice, responsibility, and the broader objectives of revelation. Abou-Bakr’s formulation of qīṣṭ as a liberational principle demonstrates how Qur’anic justice can provide an internal Islamic basis for evaluating unequal social arrangements (Abou-Bakr, 2023).

The digital public sphere presents a newer field of application. Social media can expand access to religious knowledge, but it can also facilitate monopolization of religious authority, polarization, humiliation, misinformation, and forms of discursive domination. A maqāṣidī emancipatory perspective evaluates digital religious communication according to justice, dignity, responsibility, and its effects on public welfare. This application is consistent with the original study, which explicitly identifies authoritarian discourse in digital public space as one of the contemporary fields in which Qur’anic emancipatory values remain relevant.

9. Critical Evaluation of Wasfi Asyur Abū Zayd’s Maqāṣidī Approach

The findings also indicate several methodological strengths of Wasfi’s approach. First, it provides an interpretative framework that connects individual verses with the

broader ethical architecture of the Qur'an. Second, it creates space for contextual interpretation without making context the sole determinant of meaning. Third, it enables Qur'anic exegesis to address concrete human problems. Fourth, it integrates theological commitments with social ethics.

These characteristics explain why the approach can operate between two hermeneutical extremes. The source study explicitly describes Wasfi's methodology as an attempt to connect scriptural authority with modern social realities while avoiding both rigid literalism and forms of liberal interpretation disconnected from the text. Nevertheless, a maqāsidī approach also requires methodological controls. One of its central challenges concerns how a researcher determines that a particular value genuinely constitutes a Qur'anic objective rather than the interpreter's contemporary preference. Güney warns that modern maqāsid discourse faces substantial questions about the identification, hierarchy, interpretation, and practical application of higher objectives (Güney, 2024).

For this reason, emancipatory interpretation requires at least three safeguards. First, the proposed maqṣad must be supported by a sufficiently broad pattern of Qur'anic evidence. Second, interpretation must maintain a clear relationship with linguistic and textual analysis. Third, contemporary application should distinguish between the Qur'an's normative principles and the interpreter's own contextual judgment. These safeguards do not weaken the emancipatory function of maqāsidī tafsir. They strengthen its scholarly legitimacy. The objective is neither to confine the Qur'an to historical literalism nor to transform it into an unrestricted repository for contemporary ideological claims.

10. Conceptual Synthesis: An Emancipatory Maqāsidī Framework

Based on these findings, the central theoretical contribution of this study is the formulation of an integrated Emancipatory Maqāsidī Framework. The framework consists of five interconnected dimensions:

Tawhid → Karāmah Insāniyyah → Al-'Adl/Qisṭ → Raf' al-Zulm → Maṣlaḥah

Tawhid supplies the theological foundation by liberating human beings from absolute submission to created powers. Karāmah insāniyyah establishes human dignity as a normative value. Al-'adl and qisṭ translate dignity into standards of ethical and social justice. Raf' al-zulm gives the framework a critical and transformative function by requiring resistance to injustice. Maṣlaḥah directs this process toward constructive social welfare and human flourishing.

The originality of the model lies in the relationship among these principles. Existing scholarship has examined maqāsidī methodology, contextual interpretation, human dignity, and liberation from several perspectives. Khotijah and Fadal focus directly on Wasfi's structure of maqāsid al-Qur'ān and his interpretative methodology (Khotijah & Fadal, 2022). Asghari examines human dignity as an important normative category within contemporary Islamic discourse (Asghari, 2023). Abou-Bakr develops qisṭ as a foundation for liberational tafsir (Abou-Bakr, 2023). Calis explains the theoretical foundations of contextual Qur'anic interpretation within Islamic intellectual history (Calis, 2022).

The present study integrates these concerns around Wasfi's maqāsidī perspective and argues that Qur'anic emancipation should be interpreted as a structured movement from theological liberation toward social transformation. This finding extends the original thesis conclusion that the Qur'an's emancipatory values are comprehensive, rooted in tawḥīd, oriented toward justice, and applicable to contemporary life.

Thus, the emancipatory dimension of the Qur'an is neither a secondary political reading nor a modern concept artificially attached to revelation. Within the maqāsidī perspective reconstructed in this research, it emerges from the relationship between divine unity, human dignity, justice, resistance to oppression, and public welfare. The contribution

of tafsir maqāsidī is therefore its ability to maintain the normative authority of revelation while recovering its ethical capacity to respond to changing forms of human injustice.

Conclusion

This study concludes that the emancipatory dimension of the Qur'an can be understood comprehensively through Wasfi Asyur Abū Zayd's maqāsidī interpretation framework. Qur'anic emancipation is not limited to the modern meaning of individual freedom, but represents a holistic process of liberating human beings from all forms of domination, injustice, humiliation, and oppression while directing human life toward justice, dignity, and collective welfare. Through the maqāsidī approach, the Qur'an is understood not merely as a collection of textual commands but as a divine guidance system containing ethical objectives that respond to human realities across different contexts.

The analysis demonstrates that the emancipatory structure of the Qur'an is built upon five interconnected principles: Tawhīd → Karāmah Insāniyyah → Al-'Adl/Qist → Raf' al-Zulm → Maṣlaḥah. Tawhīd functions as the theological foundation of emancipation because recognition of God's absolute sovereignty liberates human beings from illegitimate forms of submission and domination. From this foundation emerges karāmah insāniyyah, which establishes human dignity as an inherent value that must be protected regardless of social status, ethnicity, gender, or economic position. Human dignity then requires the realization of al-'adl and qist as ethical principles that regulate social relations and ensure fairness in human interaction.

Furthermore, the study finds that emancipation in Qur'anic perspective requires an active commitment to raf' al-zulm, namely the removal of all forms of injustice, oppression, discrimination, and exploitation. Justice in the Qur'an is not merely a theoretical ideal but a transformative principle that demands social engagement and ethical responsibility. The final orientation of this emancipatory framework is maṣlaḥah, which ensures that liberation leads toward constructive human development, social harmony, and the realization of collective welfare.

The study also highlights the methodological contribution of Wasfi Asyur Abū Zayd's tafsir maqāsidī. His approach provides a balanced framework between textual authority and contextual relevance. It avoids rigid literalism that ignores social realities while also preventing excessive contextualization that separates interpretation from the normative foundations of revelation. Through the maqāsidī approach, Qur'anic interpretation becomes capable of addressing contemporary issues such as social inequality, human rights, gender justice, ethical leadership, religious communication, and challenges in the digital public sphere.

The theoretical contribution of this research lies in the formulation of an Emancipatory Maqāsidī Framework that integrates theological, ethical, and social dimensions of Qur'anic interpretation. Previous studies have examined maqāsidī interpretation, human dignity, justice, and liberation separately. This study contributes by demonstrating their interconnected relationship within Wasfi Asyur Abū Zayd's interpretative framework. The Qur'an's emancipatory vision therefore emerges not as an external ideological construction but as an internal consequence of the relationship between divine unity, human dignity, justice, the elimination of oppression, and public welfare.

Nevertheless, the application of maqāsidī interpretation requires methodological responsibility. The identification of Qur'anic objectives must remain connected to textual evidence, linguistic analysis, and the broader structure of revelation. Emancipatory interpretation should therefore maintain a balance between fidelity to the Qur'anic text and sensitivity toward contemporary human conditions.

Ultimately, this study confirms that the Qur'an contains a comprehensive emancipatory vision that seeks to transform human beings and society through divine guidance. In Wasfi Asyur Abū Zayd's perspective, tafsīr maqāṣidī provides an interpretative pathway that preserves the sacred authority of revelation while actualizing its ethical mission in human life. The Qur'an is therefore not only a source of spiritual guidance but also a foundation for building a just, dignified, and humane civilization.

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