



From Social Pragmatism to Linguistic Semantics: A Comparative Theo-Linguistic Study of Ḥaḳīqah–Majāz in Hamka and M. Quraish Shihab's Interpretation of QS. Al-Mā'idah: 6

Dari Pragmatisme Sosial Menuju Semantik Linguistik: Studi Komparatif Teo-Linguistik tentang Ḥaḳīqah–Majāz dalam Penafsiran Hamka dan M. Quraish Shihab terhadap QS. Al-Mā'idah: 6

Sayyid Amir Ali Madani*¹

Institut Agama Islam Pemalang, Pemalang, Indonesia ¹

**Corresponding Author: kuliahali26@gmail.com*

Submitted : 2 June 2026

Revision : 18 June 2026

Accepted : 3 July 2026

Abstract

The development of digital literacy requires Tafsir and Fiqh education to move beyond a mere focus on legal outcomes toward an understanding of the linguistic processes that produce the diversity of ijtihād. This study aims to comparatively examine the theo-linguistic epistemology of Buya Hamka and M. Quraish Shihab in applying the concept of ḥaḳīqah–majāz to the phrase *aw lāmastumu al-nisā'* in QS. Al-Mā'idah verse 6 and its implications for Islamic education. This study employed a library research method using a qualitative-descriptive and comparative approach through content analysis of Tafsir Al-Azhar and Tafsir Al-Mishbah. The findings reveal that both exegetes acknowledge majāz as an instrument of Qur'anic interpretation, yet they employ different epistemological pathways. Hamka adopts a socio-pragmatic approach emphasizing legal flexibility based on social realities and the principle of taysīr, whereas Quraish Shihab employs a linguistic-semantic approach grounded in morphological analysis and balāghah. The integration of both approaches contributes to the development of more critical, moderate, and linguistically grounded Tafsir and Fiqh education.

Keywords: Ḥaḳīqah; Majāz; Lāmastumu an-Nisā'; Hamka; Quraish Shihab

Abstrak

Perkembangan literasi digital menuntut pembelajaran Tafsir dan Fikih tidak hanya berorientasi pada produk hukum, tetapi juga pada pemahaman terhadap proses linguistik yang melahirkan keragaman ijtihad. Penelitian ini bertujuan untuk mengkaji secara komparatif epistemologi teo-linguistik Buya Hamka dan M. Quraish Shihab dalam menerapkan konsep ḥaḳīqah–majāz pada frasa *aw lāmastumu an-nisā'* dalam QS. Al-Mā'idah ayat 6 serta implikasinya terhadap Pendidikan Islam. Penelitian ini menggunakan metode library research dengan pendekatan kualitatif-deskriptif dan studi komparatif melalui analisis isi terhadap Tafsir Al-Azhar dan Tafsir Al-Mishbah. Hasil penelitian menunjukkan bahwa kedua mufasir sama-sama mengakui keberadaan majāz sebagai instrumen penafsiran Al-Qur'an, tetapi memiliki jalur epistemologis yang berbeda. Hamka menggunakan pendekatan sosial-pragmatis dengan menekankan fleksibilitas hukum berdasarkan realitas masyarakat dan prinsip taysīr, sedangkan Quraish Shihab menggunakan pendekatan linguistik-semantik yang bertumpu pada analisis morfologi dan balāghah. Integrasi kedua pendekatan tersebut berkontribusi terhadap pengembangan pembelajaran Tafsir dan Fikih yang lebih kritis, moderat, dan berbasis nalar kebahasaan.

Kata Kunci: Ḥaḳīqah; Majāz; Lāmastumu an-Nisā'; Hamka; Quraish Shihab



Creative Commons Attribution-ShareAlikeBY-SA: This work is licensed under a Contemporary Quran Creative Commons Attribution-ShareAlike 4.0 International License (<https://creativecommons.org/licenses/by-sa/4.0/>). If you remix, transform, or build upon the material, you must contribute under the same license as the original.

INTRODUCTION

The development of digital technology has brought significant transformations in the way contemporary society accesses, consumes, and understands religious knowledge.¹ Various classical and modern Islamic sources, including works of *tafsir*, *fiqh*, and other religious sciences, are now widely available through digital platforms, allowing broader public engagement with Islamic intellectual traditions. Nevertheless, this accessibility is not always accompanied by adequate methodological literacy, particularly regarding the principles and approaches used by scholars in interpreting religious texts. As a result, many individuals tend to understand Qur'anic verses and Islamic legal rulings through a textual and simplified perspective that neglects the complexity of linguistic interpretation and the diversity of *ijtihad* within the Islamic scholarly tradition.² Therefore, strengthening methodological awareness becomes an urgent necessity in responding to the challenges of digital religious literacy.

This phenomenon presents a major challenge for Islamic education, which is not merely responsible for transmitting established legal rulings but also for developing students' abilities to understand the epistemological foundations behind the formation of different religious interpretations. In the contemporary era, Islamic educational institutions need to reconstruct their learning systems through interdisciplinary and multidisciplinary approaches that are capable of connecting Qur'anic texts with evolving social realities and intellectual developments.³ However, one of the persistent problems in religious learning is the dominance of instructional models centered on memorization and the one-directional transfer of information, leaving limited opportunities for students to cultivate critical reasoning and analytical skills.⁴ Consequently, learners may recognize legal conclusions without understanding the linguistic and methodological processes that produce scholarly disagreements.

One of the most significant methodological instruments for understanding the plurality of Qur'anic interpretation is the discourse of *ḥaqīqah* and *majāz*. Within the disciplines of *uṣūl al-fiqh* and Arabic rhetoric (*balāghah*), these concepts function as fundamental analytical tools for determining whether a Qur'anic expression should be interpreted according to its primary literal meaning or through a transferred metaphorical meaning.⁵ The application of *ḥaqīqah* and *majāz* demonstrates that differences among Muslim scholars do not emerge arbitrarily, but rather are constructed through systematic linguistic reasoning and recognized methodological principles. Therefore, introducing these linguistic concepts within Islamic education is essential for cultivating students' critical awareness, enabling them to appreciate the plurality of legal opinions and understand the intellectual processes behind the formulation of Islamic jurisprudence.

-
- 1 Martin Hilbert, "Digital Technology and Social Change: The Digital Transformation of Society from a Historical Perspective," *Dialogues in Clinical Neuroscience* 22, no. 2 (June 30, 2020): 189–94, <https://doi.org/10.31887/DCNS.2020.22.2/mhilbert>.
 - 2 Moh HM Yusuf and Muhammad Satra, "Kajian Tafsir Al-Quran Di Era Digital: Literasi Dan Pengaruh Teknologi," *Jurnal Literasiologi* 12, no. 5 (2024): 226–39, <https://jurnal.literasikitaindonesia.com/index.php/literasiologi/article/view/863/1013>.
 - 3 Arna Saskia et al., "Rekontruksi Pendidikan Islam Integratif: Sebuah Model Interdisipliner Dan Multidisipliner Di Era Digital," *Journal for Islamic Studies* 9, no. 2 (2026), <https://doi.org/10.31943/afkarjournal.v9i2.2916>.
 - 4 Salam, "Problematika Pembelajaran Kitab Kuning Di Pondok Pesantren Hasan Jufri," *CENDEKIA: Jurnal Studi Keislaman* 10, no. 1 (2024): 101–2, <https://doi.org/10.37348/cendekia.v10i1.537>.
 - 5 Hany Rashwan, "Hadith as Oral Literature through Early Islamic Literary Criticism," *Studia Islamica* 119, no. 1 (April 3, 2024): 34–69, <https://doi.org/10.1163/19585705-12341481>.

An important example illustrating the urgency of the *ḥaqīqah–majāz* discourse can be found in the interpretation of the phrase *aw lāmastumu al-nisā'* in QS. Al-Mā'idah verse 6. This phrase, which appears within the Qur'anic discussion of ritual purification (*ṭaharah*), has generated diverse interpretations among Muslim scholars regarding its legal implications.⁶ Some scholars interpret the word *lāmastumu* through its *ḥaqīqah* meaning as ordinary physical contact between men and women, whereas others understand it through the perspective of *majāz* as a figurative expression (*kināyah*) referring to sexual intercourse between husband and wife. This interpretive diversity reveals that linguistic analysis plays a crucial role in the process of Islamic legal derivation (*istinbāṭ al-aḥkām*) and demonstrates how different methodological approaches may produce different legal conclusions.⁷

Within the tradition of Indonesian Qur'anic exegesis, two prominent figures who provide important perspectives on this linguistic debate are Buya Hamka through *Tafsir Al-Azhar* and M. Quraish Shihab through *Tafsir Al-Mishbah*. Both exegetes belong to the tradition of modern Nusantara tafsir and share a commitment to presenting Qur'anic teachings in accordance with the needs of contemporary society. Nevertheless, their epistemological pathways in applying the concept of *ḥaqīqah–majāz* reveal distinctive characteristics. Hamka tends to employ a socio-pragmatic orientation by considering the religious realities, legal traditions, and practical needs of Indonesian Muslim society. In contrast, Quraish Shihab emphasizes linguistic, semantic, and structural analysis of Qur'anic language, particularly through the examination of morphology, diction, and rhetorical dimensions in determining the intended meaning of a Qur'anic expression.

Research on Hamka's interpretation has shown that *Tafsir Al-Azhar* is characterized by an *adabi ijtimā'i* approach that connects Qur'anic messages with social realities. However, such studies remain limited to discussing the general characteristics of Hamka's exegetical methodology and have not specifically examined the application of the *ḥaqīqah–majāz* concept in interpreting the phrase *aw lāmastumu al-nisā'*.⁸ Studies concerning Quraish Shihab's interpretive methodology have also demonstrated that *Tafsir Al-Mishbah* emphasizes linguistic analysis, the relationship between Qur'anic verses, and semantic precision.⁹ Nevertheless, these studies primarily focus on the general features of his exegesis and have not explored his linguistic argumentation concerning the transition from *ḥaqīqah* to *majāz* in QS. Al-Mā'idah verse 6. Furthermore, studies on the legal discourse of *ṭaharah* have identified debates concerning whether the phrase refers to physical contact or sexual intercourse, yet they remain confined to juristic discussions without comparatively examining the theo-linguistic epistemology of both exegetes.

Based on these limitations, this study aims to comparatively analyze the interpretations of Buya Hamka and M. Quraish Shihab regarding the phrase *aw lāmastumu al-nisā'* in QS. Al-Mā'idah

6 Cintana Balkis Habibah et al., "Thaharah Dalam Perspektif Al-Qur'an: Fondasi Kebersihan Jasmani Dan Rohani Muslim Serta Membangun Budaya Bersih," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 3, no. 1 (January 23, 2026): 23–37, <https://doi.org/10.61132/karakter.v3i1.1831>.

7 Muhammad Yusuf Pratama, "Recontextualizing hadith on image prohibition to assess AI-generated images through Fazlur Rahman's double movement" *Визуальная теология* 8, no. 1 (2026): 133-146, <https://doi.org/10.34680/vistheo-2026-8-1-133-146>.

8 Ahmad Izzan, Mohammad Irfan Farraz Haecal, and Nadya Fitri, "Minangkabau Cultural Imprints in Hamka's Tafsir Al-Azhar: Contextualizing the Qur'an through Critical Discourse Analysis," *Islamica: Jurnal Studi Keislaman* 20, no. 1 (September 30, 2025): 76–95, <https://doi.org/10.15642/islamica.2025.20.1.76-95>.

9 Anwar Mujahidin, Muhammad Shohibul Itmam, and Ahmad Choirul Rofiq, "The Dynamic of Contextualization in Indonesian Qur'anic Tafsirs: A Comparative Study of Tafsir Al-Azhar and Tafsir Al-Mishbah on 'The Story of The Prophet Moses,'" *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (August 15, 2024): 221–46, <https://doi.org/10.14421/qh.v25i2.5397>.

verse 6 through the theoretical framework of *ḥaqīqah–majāz* and to investigate its implications for the development of Tafsir and Fiqh education. This research contributes to the field of Islamic studies by mapping two distinct epistemological models in Nusantara Qur’anic interpretation, namely Hamka’s socio-pragmatic orientation and Quraish Shihab’s linguistic-semantic orientation. Through this comparison, the study proposes a more comprehensive educational framework that integrates linguistic analysis, awareness of methodological diversity, and appreciation of *ijtihād*. Consequently, the findings are expected to strengthen the development of Islamic education that promotes critical reasoning, moderation, and a deeper understanding of the intellectual processes behind Islamic legal formation.

Method

This study employed a library research approach using a qualitative-descriptive framework, focusing on the analysis of various written sources related to the research object. A comparative approach was applied to examine the similarities and differences between the interpretations of Buya Hamka and M. Quraish Shihab regarding the phrase *aw lāmastumu al-nisā’* in QS. Al-Mā’idah verse 6 through the perspective of *ḥaqīqah* and *majāz*. Through this approach, the study not only identified the interpretative outcomes of both exegetes but also explored the linguistic arguments and methodological orientations underlying their differing interpretations. Thus, library research served as a framework for developing a comprehensive conceptual understanding of the intellectual constructions of both exegetes based on relevant literary sources.¹⁰

The primary data of this study consisted of the textual interpretations of the phrase *aw lāmastumu al-nisā’* in QS. Al-Mā’idah verse 6 found in *Tafsir Al-Azhar* by Buya Hamka and *Tafsir Al-Misbbah* by M. Quraish Shihab. These two works were selected because they represent two modern Indonesian exegetical traditions with distinctive characteristics in understanding the concepts of *ḥaqīqah* and *majāz*. Meanwhile, secondary data were obtained from scholarly journal articles, academic books, and other relevant studies discussing the theory of *ḥaqīqah–majāz*, Qur’anic exegesis methodology, studies on Hamka and Quraish Shihab, and discussions concerning the law of *ṭabarāh* in the Qur’an. These sources functioned as the theoretical foundation and supporting materials to strengthen the comparative analysis conducted in this study.¹¹

Data collection was conducted through documentation techniques involving the processes of searching, selecting, classifying, and organizing relevant literature systematically according to the focus of the study. Subsequently, the data were analyzed using the content analysis technique through several stages: identifying the interpretations of both exegetes concerning the phrase *aw lāmastumu al-nisā’*, classifying their linguistic arguments based on the concepts of *ḥaqīqah* and *majāz*, and comparing the similarities and differences in the interpretative methods employed by each exegete. The final stage involved interpreting the comparative findings to identify their pedagogical implications for the development of Tafsir and Fiqh learning that is more contextual, critical, and grounded in linguistic reasoning.¹²

10 Abdurrahman, “Metode Penelitian Kepustakaan Dalam Pendidikan Islam,” *Adabuna: Jurnal Pendidikan Dan Pemikiran* 3, no. 2 (June 8, 2024): 102–13, <https://doi.org/10.38073/adabuna.v3i2.1563>.

11 Subhan Subhan, “Komparasi Tafsir Kitab Klasik Dan Tafsir Digital Berbasis ChatGPT Tentang Fenomena Demonstrasi,” *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 19, no. 2 (2025): 317–27, <https://doi.org/10.56997/almabsut.v19i2.2493>.

12 Barney G. Glaser, “The Constant Comparative Method of Qualitative Analysis,” *Social Problems* 12, no. 4 (April 1965): 436–45, <https://doi.org/10.2307/798843>.

RESULTS AND DISCUSSION

The Discourse of Ḥaqīqah–Majāz in the Phrase *Aw Lāmastumu al-Nisā'* in QS. Al-Mā'idah Verse 6

One of the linguistic debates with significant legal implications in Qur'anic exegesis concerns the phrase *aw lāmastumu al-nisā'* in QS. Al-Mā'idah verse 6. This verse generally explains the regulations of *ṭahārah*, including the procedures of *wuḍū'*, obligatory bathing (*ghusl*), and *tayammum* when water is unavailable.¹³ However, among the conditions mentioned in the verse, the phrase *lāmastumu al-nisā'* constitutes a significant interpretative issue because it opens the possibility of understanding the expression through both *ḥaqīqah* and *majāz*. The difference in determining these meanings has resulted in diverse scholarly opinions concerning the conditions that invalidate *wuḍū'*, demonstrating the close relationship between Qur'anic linguistic analysis and the process of Islamic legal derivation (*istinbāṭ al-aḥkām*).¹⁴

Allah states in QS. Al-Mā'idah verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

“O believers! When you rise for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet up to the ankles. If you are in a state of major impurity, then purify yourselves. But if you are ill, on a journey, have come from relieving yourselves, or have touched women and cannot find water, then perform *tayammum* with clean earth and wipe your faces and hands with it. Allah does not intend to place you in hardship, but He intends to purify you and complete His favor upon you so that you may be grateful.”

From the perspective of *ḥaqīqah–majāz*, the phrase *aw lāmastumu al-nisā'* represents a crucial point that determines differences in legal understanding. In its *ḥaqīqah* sense, the word *lāmastumu* is interpreted as physical contact between men and women, which may invalidate *wuḍū'* according to the dominant view of the Shāfi'ī school.¹⁵ Meanwhile, from the perspective of *majāz*, the expression is understood as a figurative expression (*kināyah*) referring to sexual intercourse between husband and wife, meaning that ordinary physical contact does not invalidate *wuḍū'*. This difference demonstrates that a single Qur'anic expression may produce various legal interpretations due to different approaches in determining the relationship between literal and metaphorical meanings.

13 Ulil Azmi and Fajri Yarrahan, “Environmental Damage Risk Control,” *Tasamuh: Jurnal Studi Islam* 17, no. 1 (April 23, 2025): 1–30, <https://doi.org/10.47945/tasamuh.v17i1.1782>.

14 Sya'roni, Mokh, Moh Ichwan, David Ming, and Muhammad Yusuf Pratama. “Reconstructing Ḥadith Interpretation through a Maqāṣid al-Sharī'ah Framework: A Methodological Reassessment of Normative – Contextual Readings” *Pharos Journal of Theology* 107, no. 3 (2026), <https://doi.org/10.46222/pharosjot.107.303>

15 Imam Asy-Syafi'i, *AL-UMM# 5: Kitāb Induk Fiqih Islam* (Republika Penerbit, 2018).

The discourse concerning the meaning of *lāmastumu al-nisā'* becomes particularly significant within the tradition of Indonesian Qur'anic exegesis, especially through the interpretations of Buya Hamka in *Tafsir Al-Azhar* and M. Quraish Shihab in *Tafsir Al-Mishbah*. Although both exegetes acknowledge the existence of *majāz* in the Qur'an, they employ different methodological starting points in determining the meaning of the phrase. Hamka tends to integrate linguistic considerations with social realities and the religious practices of Indonesian Muslims, whereas Quraish Shihab places greater emphasis on linguistic analysis of the structure and diction of the Qur'anic text. These methodological differences subsequently form the basis for a comparative analysis of the epistemological dimensions of their interpretations.

Buya Hamka's Interpretation of the Phrase “*Aw Lāmastumu al-Nisā'*”

In interpreting the phrase *aw lāmastumu al-nisā'* in QS. Al-Mā'idah verse 6, Buya Hamka, through *Tafsir Al-Azhar*, discusses it under the section entitled “Wudhu and Tayammum” by employing an *adabi ijtimā'i* approach as a characteristic feature of his exegetical method. This approach is reflected in Hamka's tendency not only to explain the linguistic aspects of the verse but also to relate its meanings to the social realities and religious practices of Indonesian Muslim society.¹⁶ The *adabi ijtimā'i* characteristic of *Tafsir Al-Azhar* further demonstrates Hamka's effort to present Qur'anic messages in a communicative and contextual manner in accordance with the needs of society during his period. Therefore, Hamka's discussion of *ṭabarāh* is not merely positioned as a normative ritual regulation, but also as a manifestation of the Islamic principle of facilitation (*taysir*) in human religious life.

From the perspective of *ḥaqīqah*, Hamka explains that the interpretation of the phrase *lāmastumu al-nisā'* as physical contact between a man and a woman who are not *mahram* is the view adopted by the Shāfi'i school of law. According to this perspective, direct skin contact without any barrier invalidates *wuḍū'*.¹⁷ Hamka points out that this interpretation has become the dominant religious practice among Indonesian Muslims due to the strong influence of the Shāfi'i fiqh tradition. His presentation of this literal meaning indicates that Hamka acknowledges the authority of legal understandings that have developed within the Nusantara Islamic tradition.

However, Hamka does not limit the interpretation of *lāmastumu al-nisā'* solely to its *ḥaqīqah* meaning. In *Tafsir Al-Azhar*, he also presents the perspective of the Ḥanafī school, which understands the phrase as a form of *majāz* or figurative expression referring to sexual intercourse (*jīmā'*) between husband and wife. Based on this interpretation, ordinary physical contact occurring in everyday interactions does not invalidate *wuḍū'*. Hamka's inclusion of these two perspectives demonstrates his openness toward the diversity of *ijtihad* and shows that differences in Islamic legal rulings originate from different approaches to understanding the linguistic dimensions of the Qur'anic text.

The practical orientation of Hamka's interpretation becomes more apparent when he discusses circumstances in which physical contact is difficult to avoid, such as during the performance of *ḥajj* and *'umrah* in Mecca. In such situations, Hamka argues that Muslims who generally adhere to the Shāfi'i school may adopt the Ḥanafī opinion through the principle of *intiḳāl al-madhbhab* in order to attain ease in performing religious duties.¹⁸ This viewpoint indicates that Hamka

16 Hamka, *Tafsir Al-Azhar: Jilid 3 (Mengandung Surat-Surat Al-Maidah Dan Al-An'am)* (Vol. 3) (Pustaka Nasional Pte Ltd, 2001), 1633.

17 Hamka, 1642.

18 Hamka, 1643.

understands the existence of *majāz* not merely as a linguistic possibility but also as a mechanism for achieving legal flexibility in response to the social circumstances experienced by Muslims.

From an epistemological perspective, Hamka's application of the concept of *ḥaqīqah–majāz* reflects a more pragmatic and sociological orientation rather than a strictly linguistic investigation. Hamka does not reject the literal meaning established within the Shāfi'ī tradition, but he also provides space for the metaphorical interpretation when there is a need to facilitate religious practice. Therefore, the use of *ḥaqīqah* and *majāz* in *Tafsir Al-Azhar* demonstrates an effort to integrate textual authority, the diversity of Islamic legal schools, and the social realities of society. This approach represents the essential characteristic of Hamka's *adabi ijtima'i* methodology, which positions Qur'anic exegesis as a dynamic guidance capable of engaging with human needs across different contexts.

M. Quraish Shihab's Interpretation of the Phrase “*Aw Lāmastumu al-Nisā'*”

In interpreting the phrase *aw lāmastumu al-nisā'* in QS. Al-Mā'idah verse 6, M. Quraish Shihab, through *Tafsir Al-Mishbah*, presents an approach that emphasizes linguistic, semantic, and structural analysis of the Qur'anic text. In his discussion of the verses concerning *ṭabarāh*, Shihab asserts that the arrangement of Qur'anic expressions possesses harmony (*tanāsuh*) and secrets behind the selection of particular diction (*wujūh al-balāghah*), both of which are inseparable from the process of understanding the legal messages embedded within the Qur'an.¹⁹ This characteristic represents one of the distinctive features of *Tafsir Al-Mishbah*, namely its emphasis on linguistic examination and the interrelation between Qur'anic verses in uncovering the intended meanings of the Qur'an.²⁰ Therefore, Quraish Shihab's application of the concept of *ḥaqīqah–majāz* begins with an examination of the internal linguistic structure of the Qur'anic text before considering social aspects or the religious practices of society.

This linguistic orientation becomes evident when Shihab examines the morphological form of the word *lāmastum* (لامستم). According to him, the word follows the verbal pattern *fā'ala* (فاعِل), which, according to Arabic grammatical principles, generally conveys the meaning of *musyārahah*, namely reciprocal participation between two parties in an action.²¹ The analysis of this morphological pattern serves as the starting point for Quraish Shihab's argument in determining the possible meanings contained within the phrase. In contrast to Hamka, who gives greater consideration to the social dynamics and the fiqh traditions of Nusantara Muslim society, Quraish Shihab begins his interpretive process through a grammatical and semantic analysis of the Qur'anic lexical choices.

Based on this morphological analysis, Quraish Shihab explains that the *ḥaqīqah* meaning of the word *lāmastum* may be understood as physical contact between a man and a woman, as maintained by the dominant opinion of the Shāfi'ī school. However, he argues that the structure of the word, which contains the element of *musyārahah*, is more appropriately understood as a form of *majāz* in the form of *kināyah* referring to sexual intercourse between husband and wife. Therefore, the transition from *ḥaqīqah* to *majāz* in Quraish Shihab's interpretation is not merely a compromise with the diversity of legal schools but rather a conclusion derived from linguistic arguments based on the morphological characteristics of Qur'anic vocabulary.

19 M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an (Volume 3: Surah Al-Ma'idah)* (Vol. 3) (Penerbit Lentera Hati, 2005), 15.

20 Yusuf Budiana and Sayiid Nurlie Gandara, “Kekhasan Manhaj Tafsir Al-Mishbah Karya M. Quraish Shihab,” *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 86, <https://journal.uinsgd.ac.id/index.php/jis/article/view/11497>.

21 Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an (Volume 3: Surah Al-Ma'idah)* (Vol. 3), 21.

The implication of this interpretation is the view that ordinary physical contact without any sexual relationship does not automatically invalidate *wuḍūʿ*. Quraish Shihab emphasizes that the essential meaning of the *ṭahārah* regulation in this verse is related to conditions that truly result in major ritual impurity, rather than ordinary physical contact in everyday interactions. This perspective is also in line with other contemporary exegetical studies that understand the verse of *ṭahārah* as a manifestation of the ease of Islamic law and the preservation of the essential meaning of ritual purity in Islam.²² This demonstrates that Quraish Shihab’s linguistic analysis produces a legal understanding that is not merely textual but also considers the objectives and wisdom behind Islamic legal prescriptions.

From an epistemological perspective, the application of the concept of *ḥaqīqah–majāz* in *Tafsir Al-Mishbah* demonstrates a linguistic-semantic orientation. Quraish Shihab places morphology, grammatical structures, and rhetorical devices (*balāghah*) as the primary instruments for determining the shift of a word from its literal meaning to its metaphorical meaning. Unlike Hamka, who employs a socio-pragmatic approach to achieve legal flexibility, Quraish Shihab considers linguistic indicators as the main basis for selecting the *majāz* meaning. Therefore, the distinction between the two scholars does not merely lie in their legal conclusions regarding whether physical contact invalidates *wuḍūʿ*, but more fundamentally in the epistemological pathways they employ in understanding the relationship between the Qur’anic text, language, and the realities of Islamic law.

Comparative Analysis of Hamka and M. Quraish Shihab’s Interpretations

Based on the analysis of Buya Hamka’s *Tafsir Al-Azhar* and M. Quraish Shihab’s *Tafsir Al-Mishbah*, it was found that both exegetes share a common ground in acknowledging the existence of *majāz* as an important instrument for understanding Qur’anic texts. Both scholars do not restrict the interpretation of Qur’anic verses to a purely textual meaning but provide space for intellectual reasoning in determining the relationship between *ḥaqīqah* and *majāz*. This recognition aligns with the principles of *uṣūl al-fiqh*, which regard *ḥaqīqah* as the original meaning and *majāz* as a derivative interpretation that may be employed when there is an indicator (*qarīnah*) that justifies the shift of meaning.²³ Nevertheless, the primary distinction between the two scholars lies in the epistemological pathways they employ in determining the transition from *ḥaqīqah* to *majāz*. The comparison of these approaches is presented in Table 1.

Table 1. Comparative Analysis of the Theo-Linguistic Epistemology of the Concept of *Ḥaqīqah–Majāz*

Aspect	Buya Hamka (<i>Tafsir Al-Azhar</i>)	M. Quraish Shihab (<i>Tafsir Al-Mishbah</i>)
Methodological starting point	Begins with the socio-religious realities of society and the Shāfiʿī fiqh tradition, then opens space for legal flexibility through the diversity of legal schools.	Begins with an analysis of the internal linguistic structure of the Qur’an through morphology, semantics, and <i>balāghah</i> as the basis for determining legal meaning.

22 Vivy Alvionika, Rani Safitri, and Elviani, “Mahasin At-Ta’wil Karya Jamaluddin Al-Qasamy,” *QAYID : Jurnal Pendidikan Islam* 1, no. 2 (December 31, 2025): 388–93, <https://doi.org/10.61104/qd.v1i2.494>.

23 Afdhalia Mahatta et al., “Penerapan Lafaz Haqiqah dan Majaz Terhadap Makna Perkawinan Dalam Islam,” *Al-Rasikh: Jurnal Hukum Islam* 13, no. 1 (July 11, 2024): 13–26, <https://doi.org/10.38073/rasikh.v13i1.1680>; Jahada Mangka, “Hakikat Dan Majaz Dalam Qawaidh Tafsir,” *Nukhbatul ‘Ulum* 3, no. 1 (December 22, 2017): 255–64, <https://doi.org/10.36701/nukhbah.v3i1.20>.

Interpretative orientation	Oriented toward facilitating religious practices and addressing the practical needs of the Muslim community.	Oriented toward achieving precision of meaning through systematic linguistic arguments.
Linguistic approach	Employs an <i>adabi ijtima'i</i> approach by considering social contexts and the needs of society.	Employs a linguistic-semantic approach through the analysis of <i>wazan</i> , grammatical structures, and rhetorical aspects (<i>balaghah</i>).
Application of the phrase <i>aw lamastumu al-nisa'</i>	Recognizes the <i>haqiqah</i> meaning according to the Shāfi'ī school but allows room for the <i>majāz</i> meaning based on the Ḥanafī perspective to facilitate the needs of the Muslim community.	Considers <i>majāz</i> as the stronger interpretation based on the linguistic indication of the <i>fā'ala</i> pattern, which conveys the meaning of reciprocity (<i>musyarakah</i>).
Legal implications	Produces legal flexibility through the principle of <i>taysir</i> and the selection of legal opinions according to particular circumstances.	Produces legal conclusions based on linguistic and semantic arguments concerning the structure of Qur'anic expressions.
Exegetical epistemology	Socio-pragmatic and contextual.	Linguistic-semantic and textual-analytical.

Source: Author (2026)

The most fundamental difference between the two exegetes can be observed in their methodological starting points in understanding the concept of *haqiqah–majāz*. Hamka adopts an approach that moves from social realities toward the search for legal flexibility. The Shāfi'ī fiqh tradition deeply rooted in the religious life of the Nusantara Muslim community becomes Hamka's starting point for presenting the Ḥanafī perspective as an alternative in certain circumstances, such as during the performance of *hajj* and *'umrah*, where avoiding physical contact is difficult.²⁴ In contrast, Quraish Shihab begins his analysis from the internal structure of the Qur'anic language through studies of morphology, semantics, and the harmony between verses (*tanāsuh*), before formulating legal conclusions based on systematic linguistic arguments.²⁵

These differences in orientation demonstrate two distinct epistemological models in understanding religious texts. Hamka emphasizes a socio-pragmatic approach aimed at maintaining the ease of implementing Islamic teachings within society. Therefore, the concept of *majāz* in his interpretation functions as a space for legal flexibility that allows the selection of different juristic opinions according to the needs of the Muslim community. In contrast, Quraish Shihab employs a linguistic-semantic approach that positions linguistic structure as the primary basis for determining the transition from *haqiqah* to *majāz*, particularly through the analysis of the *fā'ala* pattern, which indicates reciprocity (*musyarakah*).

In the context of the phrase *aw lamastumu al-nisā'*, Hamka does not reject the literal interpretation referring to physical contact as maintained by the Shāfi'ī school, but also opens the possibility for metaphorical interpretation according to the Ḥanafī school, which understands the expression as sexual intercourse. This position reflects his openness toward the diversity of *ijtihad* and provides a solution to the dynamic fiqh issues encountered by Muslim communities.²⁶

24 Hamka, *Tafsir Al-Azhar: Jilid 3 (Mengandung Surat-Surat Al-Maidah Dan Al-An'am)* (Vol. 3), 1642–43.

25 Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an (Volume 3: Surah Al-Ma'idah)* (Vol. 3).

26 Ahmad Nabil Amir, "Manhaj Penafsiran Hamka," *Peradaban Journal of Religion and Society* 2, no. 1 (January 26, 2023): 20–31, <https://doi.org/10.59001/pjrs.v2i1.46>.

Conversely, Quraish Shihab regards *majāz* as the stronger interpretation due to the presence of linguistic indicators that support the semantic shift. Therefore, his legal conclusion is not merely based on social necessity but is rooted in a profound linguistic analysis of the Qur'anic text.

From the perspective of legal epistemology, these two approaches demonstrate that the diversity of Islamic legal rulings is not solely caused by differences among scholars but is also influenced by the methods of reasoning employed in understanding the sources of Islamic law. Therefore, differences in fiqh products should be understood as the result of intellectual processes grounded in methodological and argumentative foundations rather than as contradictions within Islamic teachings. Awareness of these epistemological processes is essential for fostering a moderate religious attitude that appreciates the diversity of *ijtihad*.²⁷

The implications of this comparison for Islamic education indicate the necessity of transforming Tafsir and Fiqh learning from a model that merely emphasizes the memorization of legal products into a learning process oriented toward understanding how legal conclusions are formulated. Hamka's approach provides lessons on the importance of social sensitivity, the principle of legal facilitation (*taysir*), and the ability to understand social realities. Meanwhile, Quraish Shihab's approach develops linguistic precision, critical thinking, and scientific argumentation in understanding Qur'anic texts. The integration of these two approaches can serve as a foundation for developing Tafsir and Fiqh education that is more moderate, rational, contextual, and appreciative of the diversity of opinions within the Islamic intellectual tradition.

CONCLUSION

This study reveals that the differences between Buya Hamka's and M. Quraish Shihab's interpretations of the phrase *aw lamastumu al-nisā'* in QS. Al-Mā'idah verse 6 are not merely related to different legal conclusions regarding whether physical contact invalidates *wudū'*, but more fundamentally concern their distinct theo-linguistic epistemological pathways in applying the concepts of *ḥaqīqah* and *majāz*. Hamka adopts a socio-pragmatic approach by considering the religious realities of society and the principle of legal facilitation (*taysir*) as the basis for accommodating the diversity of legal schools. In contrast, Quraish Shihab employs a linguistic-semantic approach grounded in the analysis of morphology, linguistic structures, and *balāghah* to determine the shift from *ḥaqīqah* to *majāz*. These differences demonstrate that the diversity of fiqh rulings emerges from intellectual processes shaped by distinct linguistic reasoning methods and interpretative approaches.

The contribution of this study lies in mapping two models of Nusantara Qur'anic exegetical epistemology, namely the socio-pragmatic orientation of *Tafsir Al-Azhar* and the linguistic-semantic orientation of *Tafsir Al-Mishbah*, which may serve as a foundation for developing more critical, moderate, and linguistically grounded approaches to Tafsir and Fiqh education. Nevertheless, this study is limited to the analysis of a single linguistic case, namely the phrase *aw lamastumu al-nisā'* in QS. Al-Mā'idah verse 6, and therefore does not represent the entirety of both exegetes' approaches toward the concept of *ḥaqīqah–majāz* throughout the Qur'an. Future studies are recommended to expand the scope of analysis by examining other Qur'anic verses containing similar linguistic issues or by developing applied studies on the integration of theo-linguistic approaches into the design of Tafsir and Fiqh learning within Islamic educational institutions.

27 Nurus Syarifah, "Pendekatan Majaz Dalam Penafsiran Al-Qur'an," *Al Irsyad: Jurnal Studi Islam* 1, no. 2 (September 5, 2022): 79–86, <https://doi.org/10.54150/alirsyad.v1i2.89>.

BIBLIOGRAPHY

- Abdurrahman. "Metode Penelitian Kepustakaan Dalam Pendidikan Islam." *Adabuna: Jurnal Pendidikan Dan Pemikiran* 3, no. 2 (June 8, 2024): 102–13. <https://doi.org/10.38073/adabuna.v3i2.1563>.
- Alvionika, Vivy, Rani Safitri, and Elviani. "Mahasin At-Ta'wil Karya Jamaluddin Al-Qasamy." *QAYID: Jurnal Pendidikan Islam* 1, no. 2 (December 31, 2025): 388–93. <https://doi.org/10.61104/qd.v1i2.494>.
- Amir, Ahmad Nabil. "Manhaj Penafsiran Hamka." *Peradaban Journal of Religion and Society* 2, no. 1 (January 26, 2023): 20–31. <https://doi.org/10.59001/pjrs.v2i1.46>.
- Asy-Syafi'i, Imam. *AL-UMM# 5: Kitab Induk Fiqih Islam*. Republika Penerbit, 2018.
- Azmi, Ulil, and Fajri Yarrahman. "Environmental Damage Risk Control." *Tasamuh: Jurnal Studi Islam* 17, no. 1 (April 23, 2025): 1–30. <https://doi.org/10.47945/tasamuh.v17i1.1782>.
- Budiana, Yusuf, and Sayiid Nurlie Gandara. "Kekhasan Manhaj Tafsir Al-Mishbah Karya M. Quraish Shihab." *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 86. <https://journal.uinsgd.ac.id/index.php/jis/article/view/11497>.
- Glaser, Barney G. "The Constant Comparative Method of Qualitative Analysis." *Social Problems* 12, no. 4 (April 1965): 436–45. <https://doi.org/10.2307/798843>.
- Habibah, Cintana Balkis, Tiara Dewinta Aditya, Assyifa Azzahra, Triana Srisantyorini, Ayunda Larasati Sekarputri, and Andriyani. "Thaharah Dalam Perspektif Al-Qur'an: Fondasi Kebersihan Jasmani Dan Rohani Muslim Serta Membangun Budaya Bersih." *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 3, no. 1 (January 23, 2026): 23–37. <https://doi.org/10.61132/karakter.v3i1.1831>.
- Hamka. *Tafsir Al-Azhar: Jilid 3 (Mengandung Surat-Surat Al-Maidah Dan Al-An'am) (Vol. 3)*. Pustaka Nasional Pte Ltd, 2001.
- Hilbert, Martin. "Digital Technology and Social Change: The Digital Transformation of Society from a Historical Perspective." *Dialogues in Clinical Neuroscience* 22, no. 2 (June 30, 2020): 189–94. <https://doi.org/10.31887/DCNS.2020.22.2/mhilbert>.
- Izzan, Ahmad, Mohammad Irfan Farraz Haecal, and Nadya Fitri. "Minangkabau Cultural Imprints in Hamka's Tafsir Al-Azhar: Contextualizing the Qur'an through Critical Discourse Analysis." *Islamica: Jurnal Studi Keislaman* 20, no. 1 (September 30, 2025): 76–95. <https://doi.org/10.15642/islamica.2025.20.1.76-95>.
- Mahatta, Afdhalia, Muhammad Irfan AD, Muchlis Bahar, and Firdaus Firdaus. "Penerapan Lafaz Haqiqah dan Majaz Terhadap Makna Perkawinan Dalam Islam." *Al-Rasikh: Jurnal Hukum Islam* 13, no. 1 (July 11, 2024): 13–26. <https://doi.org/10.38073/rasikh.v13i1.1680>.
- Mangka, Jahada. "Hakikat Dan Majaz Dalam Qawaidh Tafsir." *Nukhbatul 'Ulum* 3, no. 1 (December 22, 2017): 255–64. <https://doi.org/10.36701/nukhbah.v3i1.20>.

- Mujahidin, Anwar, Muhammad Shohibul Itmam, and Ahmad Choirul Rofiq. "The Dynamic of Contextualization in Indonesian Qur'anic Tafsirs: A Comparative Study of Tafsir Al-Azhar and Tafsir Al-Mishbāh on The Story of The Prophet Moses." *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (August 15, 2024): 221–46. <https://doi.org/10.14421/qh.v25i2.5397>.
- Pratama, Muhammad Yusuf. "Recontextualizing hadith on image prohibition to assess AI-generated images through Fazlur Rahman's double movement" *Визуальная теология* 8, no. 1 (2026): 133-146, <https://doi.org/10.34680/vistheo-2026-8-1-133-146>
- Rashwan, Hany. "Hadith as Oral Literature through Early Islamic Literary Criticism." *Studia Islamica* 119, no. 1 (April 3, 2024): 34–69. <https://doi.org/10.1163/19585705-12341481>.
- Salam. "Problematika Pembelajaran Kitab Kuning Di Pondok Pesantren Hasan Jufri." *CENDEKIA: Jurnal Studi Keislaman* 10, no. 1 (2024): 101–18. <https://doi.org/10.37348/cendekia.v10i1.537>.
- Saskia, Arna, Syukri Iska, S F Oktrivia, and Muamar Aziz. "Rekontruksi Pendidikan Islam Integratif: Sebuah Model Interdisipliner Dan Multidisipliner Di Era Digital." *Journal for Islamic Studies* 9, no. 2 (2026). <https://doi.org/10.31943/afkarjournal.v9i2.2916>.
- Shihab, M. Quraish. *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an (Volume 3: Surah Al-Ma'idah) (Vol. 3)*. Penerbit Lentera Hati, 2005.
- Subhan, Subhan. "Komparasi Tafsir Kitab Klasik Dan Tafsir Digital Berbasis ChatGPT Tentang Fenomena Demonstrasi." *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 19, no. 2 (2025): 317–27. <https://doi.org/10.56997/almabsut.v19i2.2493>.
- Sya'roni, Mokh, Moh Ichwan, David Ming, and Muhammad Yusuf Pratama. "Reconstructing Ḥadith Interpretation through a Maqāṣid al-Sharī'ah Framework: A Methodological Reassessment of Normative – Contextual Readings" *Pharos Journal of Theology* 107, no. 3 (2026), <https://doi.org/10.46222/pharosjot.107.303>
- Syarifah, Nurus. "Pendekatan Majaz Dalam Penafsiran Al-Qur'an." *Al Irsyad: Jurnal Studi Islam* 1, no. 2 (September 5, 2022): 79–86. <https://doi.org/10.54150/alirsyad.v1i2.89>.
- Yusuf, Moh HM, and Muhammad Satra. "Kajian Tafsir Al-Quran Di Era Digital: Literasi Dan Pengaruh Teknologi." *Jurnal Literasiologi* 12, no. 5 (2024): 226–39. <https://jurnal.literasikitaindonesia.com/index.php/literasiologi/article/view/863/1013>.