



Reconstructing Qur'anic Social Justice: A Contextual Analysis of QS. An-Nisa Verse 135 in Tafsir An-Nur

Rekonstruksi Keadilan Sosial dalam Al-Qur'an: Analisis Kontekstual atas Ayat 135 Surah An-Nisa dalam Tafsir An-Nur

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Abstract

This study aims to reconstruct the concept of Qur'anic social justice through a contextual analysis of Surah An-Nisa (4):135 in Tafsir An-Nur by Hasbi Ash-Shiddieqy. Social justice is a fundamental value in Islam that requires the enforcement of justice objectively without discrimination. Yet, its implementation in modern Indonesia still faces challenges such as economic inequality and weak legal integrity. This research employs a qualitative method with a library research design and a thematic-contextual tafsir approach. The primary data source is Tafsir An-Nur, while secondary data are drawn from relevant literature. The findings indicate that Hasbi interprets Surah An-Nisa (4):135 as a command to uphold justice consistently (qawwāmin bil-qist) regardless of social status, economic condition, or personal relationships. This interpretation emphasizes that justice in Islam is universal, transformative, and oriented toward social welfare. Contextually, these values are relevant to legal reform, reducing economic inequality, and strengthening democracy and tolerance in Indonesia. Therefore, Tafsir An-Nur contributes to contextualizing Qur'anic justice as an ethical foundation for modern social life.

Keywords: *Qur'anic Social Justice, Tafsir An-Nur, Hasbi Ash-Shiddieqy, Surah An-Nisa 135, Contextual Tafsir*

Abstrak

Penelitian ini bertujuan untuk merekonstruksi konsep keadilan sosial Qur'ani melalui analisis kontekstual terhadap QS. An-Nisa ayat 135 dalam Tafsir An-Nur karya Hasbi Ash-Shiddieqy. Keadilan sosial merupakan nilai fundamental dalam Islam yang menuntut penegakan keadilan secara objektif tanpa diskriminasi, namun implementasinya dalam konteks Indonesia modern masih menghadapi berbagai tantangan seperti ketimpangan ekonomi dan lemahnya integritas hukum. Penelitian ini menggunakan metode kualitatif

dengan jenis penelitian kepustakaan dan pendekatan tafsir tematik-kontekstual. Data primer berupa Tafsir An-Nur, sedangkan data sekunder berasal dari literatur tafsir dan kajian terkait. Hasil penelitian menunjukkan bahwa Hasbi menafsirkan QS. An-Nisa ayat 135 sebagai perintah untuk menegakkan keadilan secara konsisten (qawwāmīn bil-qist) tanpa memandang status sosial, ekonomi, maupun hubungan personal. Penafsiran ini menegaskan bahwa keadilan dalam Islam bersifat universal, transformatif, dan berorientasi pada kemaslahatan sosial. Secara kontekstual, nilai tersebut relevan dengan upaya reformasi hukum, pengurangan ketimpangan ekonomi, serta penguatan demokrasi dan toleransi di Indonesia. Dengan demikian, Tafsir An-Nur berkontribusi dalam membudayakan nilai keadilan Qur'ani sebagai landasan etis kehidupan sosial modern.

Kata Kunci: Keadilan Sosial Qur'ani, Tafsir An-Nur, Hasbi Ash-Shiddieqy, QS. An-Nisa 135, Tafsir Kontekstual

Introduction

In the reality of modern society, the issue of social justice remains a serious problem that continues to persist across various layers of life. Phenomena such as social inequality, legal discrimination, abuse of power, weak law enforcement, and economic disparity indicate that the value of justice has not yet been fully realized substantively within society. This condition is reflected in the widening gap in social welfare, the limited access of marginalized groups to law and education, and the strong dominance of political and economic elites in determining the direction of public policy.¹ This situation demonstrates the existence of a gap between the ideal concept of justice guaranteed by the constitution and the social realities faced by society in everyday life.

The issue of social injustice becomes increasingly complex when the law is often perceived as not operating objectively. In practice, lower-income communities are frequently placed in vulnerable positions, facing criminalization and legal discrimination, while groups with economic or political power tend to receive certain privileges in the law enforcement process.² Such conditions indicate that the abuse of power and the weak integrity of legal institutions remain major challenges in realizing substantive social justice in Indonesia. According to

¹ Rini Rahayu Siregar, "Konsep Keadilan Sosial dalam Tafsir Al-Qur'an Berbahasa Indonesia," *Jurnal Studi Al-Qur'an Indonesia*, Vol. 5, No. 1 (2023), 55–58.

² Ahmad Muttaqin, "Ketidakadilan Sosial dan Problematika Penegakan Hukum di Indonesia," *Jurnal Adalah: Buletin Hukum dan Keadilan*, Vol. 4, No. 1 (2020), 45–49.

Miriam Budiardjo³, power that is not controlled by morality and the rule of law will give rise to social inequality and weaken the principles of a healthy democracy.

In addition, social inequality is also evident in gender relations, ethnicity, and minority groups that continue to experience discriminatory treatment in various aspects of life. Discrimination occurs not only in the socio-cultural sphere, but also extends to legal aspects and public policies that have not yet fully provided fair protection for vulnerable groups. Various studies show that unequal social structures and dominant cultural practices are the main factors contributing to the emergence of social injustice in contemporary society.⁴

In this context, the reconstruction of the understanding of social justice becomes highly important, particularly by reexamining the ethical and moral values derived from the Qur'an. Justice should not merely be understood as a legal-formal concept, but rather as a moral principle that ensures the balance of rights, respect for human dignity, and protection for vulnerable groups.⁵ This perspective is in line with contemporary Qur'anic interpretations that position the Qur'an as a source of social ethics capable of addressing modern problems in a contextual and transformative manner.

Islam views justice as a universal principle that serves as the primary foundation of social life. Therefore, the Qur'an places great emphasis on the enforcement of justice without discrimination, as reflected in Surah An-Nisa verse 135, which affirms the obligation to uphold justice even against oneself, one's family, or certain groups.⁶ This verse demonstrates that justice must be upheld above personal interests, social status, and power in order to create a humane and civilized social order. In the context of modern society, which is marked by the

³ Miriam Budiardjo, *Dasar-Dasar Ilmu Politik* (Jakarta: Gramedia Pustaka Utama, 2008), 56–60.

⁴ Siti Nurjanah, "Diskriminasi Sosial dan Ketimpangan Struktur Masyarakat Kontemporer," *Jurnal EMPATI: Ilmu Kesejahteraan Sosial*, Vol. 11, No. 2 (2022), 133–140.

⁵ Abdul Mustaqim, "Paradigma Tafsir Kontekstual dalam Menjawab Persoalan Sosial Modern," *Jurnal Al-Qur'an dan Hadis*, Vol. 18, No. 2 (2021), 210–214.

⁶ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), QS. An-Nisa' [4]: 135.

increasing complexity of social issues, the interpretation of verses concerning justice becomes increasingly relevant to be studied contextually.⁷

Therefore, the social exegesis thought of T.M. Hasbi Ash-Shiddieqy becomes important to study because it offers a reading of the Qur'an that is responsive to the realities of Indonesian society. Through Tafsir An-Nur, Hasbi not only interprets the verses on justice in a normative-theological manner, but also relates them to the social, legal, and societal issues developing in Indonesia. This approach demonstrates that Qur'anic interpretation can function as an ethical and social instrument in building a society that is inclusive, egalitarian, and oriented toward public welfare.⁸

The research problem in this study is formulated as follows: How is Surah An-Nisa, verse 135, interpreted within the framework of contemporary thematic exegesis, and how is it relevant to the issue of social justice in present-day Indonesia? This study aims to examine in depth the values of justice contained in Surah An-Nisa, verse 135, and to relate them to Indonesia's current socio-political realities. By employing a thematic (*maudhu'i*) approach, this research is expected to demonstrate that the Qur'an offers conceptual and moral solutions that are applicable to modern social problems. Furthermore, this study seeks to show that the interpretation of verses on justice is not merely normative-theological in nature, but can also serve as a practical foundation for building a social and legal system that is just, egalitarian, and upholds human dignity.⁹

One of the key figures in the development of thematic Qur'anic exegesis in Indonesia is Teungku Muhammad Hasbi Ash-Shiddieqy (1904–1975), an Acehese scholar renowned for his reformist and progressive thought. Hasbi was among the earliest scholars to produce a complete Qur'anic commentary in the Indonesian language through his monumental work, *Tafsir Al-Qur'anul Majid An-Nur*. In this work, he not only interprets the verses in a literal sense but also

⁷ Mochammad Muslich, "Pendekatan Tematik dalam Kajian Tafsir Kontemporer," *Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 11, No. 2 (2020), 115–122.

⁸ Muhammad Al-Fatih, "Pemikiran Tafsir Sosial Prof. Hasbi Ash-Shiddieqy dan Relevansinya terhadap Problematika Sosial Kontemporer," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, Vol. 20, No. 2 (2023), 167–185.

⁹ Abdul Mustaqim, *Epistemologi Tafsir*, 113.

emphasizes their social relevance and the humanistic values embedded in the Qur'an. He is regarded as a pioneer in bridging the revealed text with the context of modern Indonesia. His ideas were profoundly shaped by the post-independence political climate, which called for a reconstruction of Islamic values within the framework of nation-building.¹⁰

In Hasbi's view, justice constitutes the very essence of Islamic teachings and is non-negotiable. He argues that Islam is fundamentally oriented toward establishing justice in all spheres of life, including law, economics, politics, and social relations. The concept of justice (*al-'adl*) in Islam refers to granting rights to those entitled to them, placing things in their proper context, and maintaining a balance between individual and collective interests. Qur'anic verses such as Surah Al-Ma'idah (5:8) and Surah An-Nahl (16:90) affirm that justice is a divine value that must be upheld impartially. Moreover, justice in Islam is transcendent in nature, as it is directly linked to divine command and accountability, rather than being based solely on human considerations.¹¹

Research Methods

This study employs a qualitative research design based on library research, a method that relies on written sources such as books, scholarly journals, articles, and other documents relevant to the focus of the study.¹² This study does not involve field observation or experimentation; instead, it analyzes existing texts to gain an in-depth understanding of T.M. Hasbi Ash-Shiddieqy's interpretation of Surah An-Nisa, verse 135 in *Tafsir An-Nur*, while also exploring its relevance within the context of contemporary Indonesian society.

The approach employed in this study is the thematic (*maudhu'i*) exegesis approach, which examines a specific theme in the Qur'an by tracing all relevant verses and then analyzing them comprehensively based on their context, the

¹⁰ Muhammad Aziz, "Peran Tafsir Hasbi Ash-Shiddieqy dalam Membumikan Nilai Keadilan," *Jurnal Pemikiran Islam*, Vol. 8, No. 1 (2022): 44–46.

¹¹ Nurlaila Harun, "Makna Keadilan dalam Perspektif Hukum Islam dan Perundang-Undangan," *Jurnal Ilmu Syariah*, Vol. 4, No. 1 (2015): 36–38.

¹² Hery Zarkasyi, *Metodologi Penelitian dalam Studi Islam* (Yogyakarta: UII Press, 2016), 78.

interpretations of exegetes, and the surrounding social conditions.¹³ In this context, the primary focus is on the theme of social justice derived from Surah An-Nisa, verse 135, which is then analyzed based on Hasbi Ash-Shiddieqy's interpretation in *Tafsir An-Nur*. This approach is considered relevant because it enables the exploration of the Qur'an's normative meanings while simultaneously relating them to the social realities of Indonesian society, as emphasized in the contextual model of exegesis.

The data analysis technique employed in this study is the descriptive-analytical method, which involves outlining the content of texts (exegesis) and related documents, and then critically analyzing them to identify meanings, interpretive tendencies, and their relevance to issues of social justice in contemporary society.¹⁴ The primary data in this study consist of *Tafsir An-Nur* by T.M. Hasbi Ash-Shiddieqy, while the secondary data include scholarly journals, works of Qur'anic exegesis, and articles that discuss Hasbi's methodology and intellectual contributions.

This study also takes into account the historical and sociological context underlying the composition of *Tafsir An-Nur*, particularly the conditions in Indonesia from the post-independence period to the development era, which form an important background for the formulation of the concept of social justice advanced by Hasbi Ash-Shiddieqy.¹⁵ Thus, this analysis is not merely textual, but also contextual.

¹³ Mochammad Muslich, "Pendekatan Tematik dalam Kajian Tafsir Kontemporer", *Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 11, No. 2 (2020): 115.

¹⁴ Muhammad Aziz, "Peran Tafsir Hasbi Ash-Shiddieqy dalam Membumikan Nilai Keadilan", *Jurnal Pemikiran Islam*, Vol. 8, No. 1 (2022): 45-46.

¹⁵ Rini Rahayu Siregar, "Konsep Keadilan Sosial dalam Tafsir Al-Qur'an Berbahasa Indonesia," *Jurnal Studi Al-Qur'an Indonesia*, Vol. 5, No. 1 (2023): 62.

Results and Discussion

A. A Brief Biography of Hasbi Ash-Shiddieqy

Teungku¹⁶ Muhammad Hasbi Ash-Shiddieqy was born in Lhokseumawe on March 10, 1904, and passed away in Jakarta on December 9, 1975. He is recognized as one of Indonesia's prominent Islamic scholars, with expertise in various fields of Islamic studies, including fiqh, usul al-fiqh, Qur'anic exegesis (tafsir), hadith, and Islamic theology (kalam).¹⁷

His father, Teungku Qari Chik Maharaja Mangkubumi Husein ibn Muhammad Su'ud, was a prominent scholar in his region who led a pesantren (meunasah). His mother, Teungku Amrah binti Teungku Chik Maharaja Mangkubumi Abdul Aziz, was the daughter of a qadhi in the Aceh Sultanate of her time. Based on his family lineage, Hasbi Ash-Shiddieqy is believed to be a descendant of Abu Bakr Ash-Shiddiq (573–634 CE), the first caliph in Islam. For this reason, he adopted the nisbah "ash-Shiddieqy" as part of his name.¹⁸

Hasbi's early education was undertaken at his family's pesantren, after which he spent approximately twenty years studying at various pesantren. His proficiency in Arabic was developed under the guidance of Shaykh Muhammad ibn Salim al-Kalali, a scholar specializing in Arabic linguistics. Around 1921, he continued his education in Surabaya and joined Madrasah Al-Irsyad, an educational institution founded by Shaykh Ahmad Surkati (1874–

¹⁶ Teungku is a title commonly used to refer to individuals with recognized religious scholarship in Acehnese society. During the height of the Aceh Sultanate, this designation not only signified scholarly authority in religious matters but also reflected a significant role and influence in the social, political, and religious life of the community. M. Hasbi Amiruddin, *The Response of The Ulama Dayah to The Modernization of Islamic Law in Aceh* (Malaysia: UKM, 2005), 119. T. Faizin dan Amiruddin, "Peranan Teungku dalam Tradisi Kependidikan Islam di Aceh," *At-Tarbiyah*, Vol. 4, No. 1 (2018), 60-61. Fitri Meliya Sari et al., "Teungku Inong and Digital Da'wah in Aceh," *El-Usrah: Jurnal Hukum Keluarga*, Vol. 8, No. 1 (2025): 621-622. DOI: <https://doi.org/10.22373/gn56dh46>

¹⁷ Muhammad Syahril Razali Ibrahim, "Acehnese Exegetes in Modern Indonesia: Muhammad Hasbi Ash-Shiddieqy's Perspectives on Quranic Exegesis," *Journal of Indonesian Ulama*, Vol. 02, No. 02 (2024): 143-144. DOI: <https://doi.org/10.30821/jiu.v2i2.590>. Muhammad Romadhon et al., "Pengelolaan dan Pelestarian SDA: Studi Q.S. Saba' [34]: 15-21 Perspektif Tafsir Al-Nur," *AT-TIBYAN Journal of Qur'an and Hadis Studies*, Vol. 8 No. 1 (2025): 64. DOI: <https://doi.org/10.30631/jgng8b84>

¹⁸ Khairunnas Jamal et al., "Studi Pemikiran Hasbi Ash-Shiddiqie Sebagai Tokoh Sentral Tafsir Keindonesiaan," *Hermeneutik: Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 14, No. 2(2020): 380. DOI: [10.21043/hermeneutik.v14i2.7161](https://doi.org/10.21043/hermeneutik.v14i2.7161)

1943), a Sudanese scholar known for his modernist ideas. At this institution, Hasbi specialized in education and administration for two years. His experience at Al-Irsyad, along with the intellectual influence of Ahmad Surkati, played a significant role in shaping his modern and reformist Islamic outlook.¹⁹

After returning to Aceh, Hasbi became actively involved in the Muhammadiyah organization, and during the Liberal Democracy period he served as a representative of the Masyumi Party in ideological debates within the Constituent Assembly. In 1951, he moved to Yogyakarta and began to focus on the field of education. In 1960, he was appointed Dean of the Faculty of Sharia at IAIN Sunan Kalijaga Yogyakarta, a position he held until 1972. Recognition of his scholarly contributions was marked by several honorary doctoral degrees, including those from the Bandung Islamic University (March 20, 1975) and the University of North Sumatra (October 29, 1975). Earlier, in 1960, he had also been appointed Professor of Hadith Studies at IAIN Sunan Kalijaga.

T.M. Hasbi Ash-Shiddieqy was a highly prolific scholar who wrote extensively across various disciplines of Islamic studies. According to available records, he authored no fewer than 73 scholarly works, comprising a total of 142 volumes. The majority of his writings focus on fiqh (36 titles), followed by hadith studies (8 titles), Qur'anic exegesis (tafsir) (6 titles), and tawhid or Islamic theology (kalam) (5 titles). His other works address a range of broader Islamic themes. 20

T.M. Hasbi Ash-Shiddieqy's interpretation of Surah An-Nisa, verse 135, reflects his modern, contextual, and reformist Islamic orientation. He interprets this verse by emphasizing justice as the fundamental principle in the organization of Muslim social and legal life. He argues that justice must be upheld impartially, regardless of social status, personal relationships, or political interests. For Hasbi, justice is an essential prerequisite for the

¹⁹ Khairunnas Jamal et al., "Studi Pemikiran Hasbi Ash-Shiddiqie,....382.

²⁰ T.M. Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, Jilid 1..., h. xvii-xviii.

establishment of a civil society grounded in universal Islamic values. This perspective aligns with the spirit of the independence and nation-building era, during which Indonesian Muslims faced the challenge of positioning Islam as a moral force in the life of the state.²¹

This interpretation also stems from Hasbi's sensitivity to Indonesia's plural social context, where the principle of justice is often neglected due to the dominance of power or group interests. Therefore, he views this verse as a firm call for Muslims to uphold justice, even when it conflicts with their own interests or those of their group. Hasbi employs a thematic and socio-contextual approach to exegesis, interpreting Qur'anic verses in light of contemporary issues relevant to the realities of Muslims in Indonesia.²²

In his exegetical work, *Tafsir al-Qur'anul Majid An-Nur*, Hasbi states that Surah An-Nisa (4:135) is a verse that teaches moral courage in upholding objective and impartial justice, as well as rejecting all forms of injustice and legal deviation.²³ He also emphasizes that justice is not solely the responsibility of the state, but also an obligation for individual Muslims in their everyday lives.

Hasbi's thought has attracted attention in contemporary scholarship. In a journal article titled "The Social Exegetical Thought of Prof. Hasbi Ash-Shiddieqy and Its Relevance to Contemporary Social Issues" by Muhammad Al-Fatih, it is explained that Hasbi consistently positions justice as a central principle in interpreting Qur'anic verses related to social and political relations.²⁴ This indicates that Hasbi does not focus solely on the textual dimension, but also takes into account the sociological aspects in his interpretation.

²¹ Hasbi Ash-Shiddieqy, *Pokok-Pokok Sistem Hukum Islam*, (Jakarta: Bulan Bintang, 1996), 142.

²² Ahmad Zahro, "Metodologi Tafsir Kontekstual dalam Wacana Pembaruan Pemikiran Islam di Indonesia," *Jurnal Kalimah*, Vol. 20, No. 2 (2022): 210.

²³ Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, jilid 2 (Semarang: Pustaka Rizki Putra, 1996), 225.

²⁴ Muhammad Al-Fatih, "Pemikiran Tafsir Sosial Prof. Hasbi Ash-Shiddieqy dan Relevansinya Terhadap Problematika Sosial Kontemporer," *Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis*, Vol. 20, No. 2 (2023): 167–185.

Furthermore, Hasbi's approach is considered relevant to the contemporary contextual model of Qur'anic exegesis employed by present-day Indonesian scholars, such as M. Quraish Shihab. According to Ahmad Zahro, such an approach is essential for positioning the Qur'an as a source of ethical values in building a just society.²⁵ In this regard, Surah An-Nisa (4:135) serves as a moral foundation for advocating justice amid unequal social realities.

B. An Overview of Tafsir An-Nur

Tafsir al-Qur'anul Majid An-Nur, which later became more widely known as Tafsir An-Nur, is a Qur'anic commentary compiled and written by Hasbi Ash-Shiddieqy over approximately nine years, from 1952 to 1961 in Yogyakarta. The work was produced amid his many responsibilities, including teaching, serving as a faculty dean, participating as a member of the Constituent Assembly, and engaging in various other activities. Due to the breadth of his commitments, Hasbi did not have sufficient time to compose the work in a gradual and fully systematic manner, as is typically done by professional authors.

Equipped with his knowledge, enthusiasm, and aspiration to produce a Qur'anic commentary in the Indonesian language that went beyond mere translation, he dictated the manuscript of his tafsir to a typist, which was then prepared directly as a print-ready text. During this process, his desk was filled with numerous reference books and scattered notes. This working method partly explains the repetition of information, the emphasis on certain verses, and the footnote numbering that does not strictly follow conventional academic writing standards in this tafsir.²⁶

Tafsir An-Nur was first published by Bulan Bintang, Jakarta, in 1961 in 30 volumes, with each volume corresponding to one juz of the Qur'an. This edition remained in circulation until 1995. In that same year, a second edition was issued by PT Pustaka Rizki Putra, Semarang, under authorization from

²⁵ Ahmad Zahro, *Reformasi Pemikiran Islam Nusantara: Dari Tradisi ke Modernitas*, (Surabaya: Pustaka Pelajar, 2021), 188–189.

²⁶ T.M. Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, Jilid 1., h. ix.

Hasbi's heirs. This edition introduced a structural change: instead of being organized by juz, it was arranged into groups of surahs and published in five volumes. Volume 1 contains the first four surahs, Volume 2 the next six, Volume 3 the following twelve, Volume 4 the next seventeen, and Volume 5 the remaining seventy-two surahs.

Despite this reorganization, the edition retained the same interpretive pattern as the first, in which the translation is presented per qith'ah (a passage consisting of several verses), followed by commentary on that specific segment. The first printing of the third edition was released in 2011 by PT Cakrawala Publishing, Jakarta. In this edition, due to revisions and the removal of less relevant material, *Tafsir An-Nur* was published in a four-volume format.²⁷

C. Characteristics and Methodology of Hasbi Ash-Shiddieqy's Interpretation in Tafsir An-Nur

Tafsir An-Nur by T.M. Hasbi Ash-Shiddieqy is one of the Indonesian-language Qur'anic commentaries that has made a significant contribution to the development of exegetical thought in modern Indonesia. In this work, Hasbi presents a distinctive interpretive character by integrating the spirit of classical Islamic scholarship with a strong concern for the social context and the needs of Indonesian Muslims. This is reflected in his particular exegetical style and methodology.

1. Exegetical Style: Adabī Ijtimā'ī (Socio-Literary)

The primary exegetical style of *Tafsir An-Nur* is *adabī ijtimā'ī*, a socio-literary approach that emphasizes the social and ethical dimensions of communal life. Hasbi views the Qur'an not merely as a book of ritual worship, but as a comprehensive guide that regulates all aspects of social existence. His interpretation is rich with reformist values, critiques of

²⁷https://www.alkhoirof.org/2024/06/tafsir-nur-hasbi-ash-shiddieqy.html#google_vignette
diakses pada tanggal 3 Juli 2025

religious stagnation, and a strong emphasis on social justice, tolerance, and the public welfare of the Muslim community.²⁸

Within this approach, Hasbi frequently highlights Qur'anic verses that address social relations, law, justice, and communal life, and relates them to the conditions of Indonesian Muslims during the independence and development eras. He also avoids overly philosophical interpretations and instead favors an approach that can be practically understood by the general public.

2. Exegetical Methodology: Thematic-Conceptual and Contextual Approach

The methodology employed by Hasbi in *Tafsir An-Nur* is thematic-conceptual in nature. He frequently gathers Qur'anic verses that share similar themes and organizes them within a specific analytical framework. In many sections, he also applies the *ijmālī* method, which provides a concise yet comprehensive interpretation of the verses, and often combines it with the *taḥlīlī* method, particularly when examining key terms or the contextual background of specific verses.²⁹

Hasbi also emphasizes a contextual approach, interpreting Qur'anic verses by considering the contemporary social conditions of Muslims. His exegesis is not solely based on linguistic meaning and transmitted reports (*riwāyah*), but also on the relevance of the Qur'anic message to modern issues such as social justice, family law, education, and nationhood. He seeks to ensure that the Qur'an's teachings are capable of addressing the needs of Indonesian Muslim society as it moves toward modernity.³⁰

3. Sources and References in the Tafsir

²⁸ Anwar, M. Syukri. "Tafsir Adabi Ijtima'i dalam Pemikiran Hasbi Ash-Shiddieqy." *Jurnal Ilmu Ushuluddin*, Vol. 20, No. 1 (2022): 55–67.

²⁹ Rozak, Abdul. "Metode Tematik dalam Tafsir Hasbi Ash-Shiddieqy: Studi atas Pendekatan Sosial Keagamaan," *Jurnal Studi Al-Qur'an*, Vol. 18, No. 2 (2023): 122–135.

³⁰ Iqbal, Muhammad. "Tafsir Kontekstual di Indonesia: Studi Atas Pemikiran Tafsir Hasbi Ash-Shiddieqy dan Relevansinya," *Jurnal Al-Qalam*, Vol. 30, No. 1 (2023): 85–102.

In his interpretation of Qur'anic verses, Hasbi draws upon various classical references such as *Tafsir al-Khazin*, *Tafsir al-Jalalayn*, and *Tafsir al-Manar* by Muhammad Abduh and Rashid Rida. However, unlike traditional exegetes, Hasbi does not merely cite these sources; instead, he reinterprets their content within the Indonesian context. He is also known for critically selecting among classical opinions and favoring interpretations that are more rational, moderate, and aligned with the principles of *maqāṣid al-sharī'ah*.³¹

Hasbi's exegesis is strongly influenced by reformist Islamic thinkers such as Muhammad Abduh, particularly in terms of empowering reason, rejecting *taqlid* (blind imitation), and seeking to align Islamic teachings with the challenges of the modern era. In this regard, Hasbi's approach closely intersects with the trajectory of progressive exegetical thought that developed among Indonesian Muslim intellectuals in the second half of the twentieth century.³²

D. A Brief Overview of Justice

Justice is one of the fundamental values in Islamic teachings, playing a central role in personal, social, legal, and state life. Linguistically, the term "justice" derives from the Arabic root *al-'adl* (العدل), which means straight, balanced, and not deviating. In the perspective of Islamic law (*sharia*), justice refers to giving each person their due rights, placing things in their proper position, and remaining impartial in making decisions.³³

In Islamic teachings, justice is emphasized not only as a principle of formal law but also as a moral and spiritual foundation. Justice is part of God's command to all humankind. In Surah An-Nahl (16:90), Allah states:

³¹ Mahfud, Choirul. *Studi Tafsir di Indonesia: Sejarah, Pendekatan, dan Coraknya*, (Yogyakarta: Suka Press, 2020), 142–145.

³² Muslih, M. "Tafsir Modern di Indonesia: Menakar Relevansi Tafsir Hasbi Ash-Shiddieqy terhadap Problematika Sosial Kontemporer," *Jurnal Ulumuddin*, Vol. 13, No. 2 (2023): 157–174.

³³ M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhū'i atas Pelbagai Persoalan Umat*, (Bandung: Mizan, 1999), 338.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

“Indeed, Allah commands justice and excellence...” This verse serves as evidence that justice is a fundamental teaching that cannot be separated from the purpose of a Muslim’s life.³⁴

In a social context, justice is closely related to economic balance and the protection of the fundamental rights of society. Islam not only calls for justice as a spiritual teaching but also provides social mechanisms such as *zakat*, *infaq*, and *waqf* as concrete forms of economic redistribution. These instruments are designed to prevent wealth from being concentrated in certain groups and to ensure that the basic needs of all segments of society are fulfilled.³⁵

Justice in Islam is also transcendent, meaning that its principles are grounded in divine oversight. In other words, acting justly does not depend solely on social supervision, but arises from the awareness that every deed will be held accountable in the hereafter. Therefore, Islam rejects any form of deviation driven by personal desires, self-interest, or social pressure.³⁶

Surah An-Nisa (4:135) is an important verse that strongly affirms the value of justice in its most radical form. It commands believers to stand firmly for justice and to bear witness for Allah, even if it is against themselves, their parents, or their relatives. The central message of this verse is that truth and justice must be prioritized over familial ties and worldly interests. It also emphasizes the importance of integrity in testimony and warns against distorting facts for personal gain.³⁷

A thematic approach in Qur’anic studies positions justice as a central value that is dispersed across various verses and contexts. Contemporary exegesis, particularly that developed in Indonesia, regards justice as the very spirit (*rūḥ*) of the Qur’anic teachings, highly relevant to the context of national

³⁴ Kementerian Agama Republik Indonesia, *Al-Qur’an dan Terjemahannya*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur’an, 2019), QS. An-Nahl [16]: 90.

³⁵ Asnaini, “Islamic Social Finance: Konsep Keadilan Sosial dalam Perspektif Ekonomi Islam,” *Jurnal Ekonomi Syariah*, Vol. 3 No. 2 (2019), 128.

³⁶ Nurlaila Harun, “Makna Keadilan dalam Perspektif Hukum Islam dan Perundang-undangan,” *Jurnal Ilmu Syariah*, Vol. 4 No. 1 (2015): 71.

³⁷ Rini Rahayu Siregar, “Konsep Keadilan Sosial dalam Tafsir Al-Qur’an...,” 62.

and state life. In practice, this value contributes to the promotion of an objective legal system, clean governance, and an inclusive society.³⁸

E. Hasbi's Interpretation of Surah An-Nisa (4:135) in *Tafsir An-Nur*

One of the Qur'anic verses that serves as a foundation in the discussion of justice is Surah An-Nisa (4:135), which states:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ ءَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ؕ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ؕ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ؕ وَإِن تَلَوْا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

*O you who believe! Stand firmly for justice, bearing witness for Allah, even if it be against yourselves, your parents, or your relatives. Whether one is rich or poor, Allah is more knowledgeable of what is best for them. So do not follow your personal desires, lest you deviate from the truth. And if you distort testimony or refuse to give it, then know that Allah is fully aware of all that you do.*³⁹

In this context, Surah An-Nisa (4:135) serves as one of the key foundations that comprehensively illustrates the value of justice in the Qur'an. Hasbi Ash-Shiddieqy, in *Tafsir An-Nur*, provides a profound interpretation of this verse by emphasizing justice as a universal and applicable principle in social life. His interpretation can be explained as follows:

1. The Concept of *Qawwāmīn bil-Qisṭ* (Upholders of Justice)

In *Tafsir An-Nur*, Hasbi Ash-Shiddieqy interprets the term "qawwāmīn" as those who are truly steadfast in upholding justice.⁴⁰ According to him, this term implies continuity and consistency in the practice of justice, not merely occasionally or under certain conditions, but as an enduring commitment. Hasbi emphasizes that justice in Islam is universal and does not recognize discrimination. He interprets it as

³⁸ Mochammad Muslich, "Pendekatan Tematik dalam Kajian Tafsir Kontemporer...", 115.

³⁹ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya...*, QS. An-Nisa' [4]: 135.

⁴⁰ T.M. Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, Jilid 1..., 972.

follows: “The justice commanded by Allah is comprehensive justice, one that is impartial, not favoring anyone, even oneself.”⁴¹

2. The Social Dimension of Justice

Ash-Shiddieqy places particular emphasis on the social dimension of justice within the Indonesian societal context. He argues that this verse teaches foundational principles for building a socially just society, which aligns with the fifth principle of Pancasila.⁴² In his interpretation, Hasbi explains that the phrase “even if it is against yourselves, your parents, or your relatives” implies that justice must be upheld regardless of social status, kinship ties, or personal interests.⁴³

3. Balance between the Rich and the Poor

Hasbi gives particular attention to the verse segment “whether one is rich or poor, Allah is more knowledgeable of what is best for them.” According to him, this serves as a warning against discrimination in the enforcement of justice based on economic status.⁴⁴ He emphasizes that in the diverse Indonesian context, this verse teaches the importance of distributive justice, namely the fair allocation of resources and opportunities without regard to a person’s economic background.⁴⁵

F. Relevance of Hasbi Ash-Shiddieqy’s Interpretation in the Modern Era

Hasbi Ash-Shiddieqy’s interpretation of Surah An-Nisa (4:135) is not only relevant in a normative-theological context but also has practical implications for building a just society in the modern era. The values of justice he emphasizes can be applied across various sectors of life, including the legal system, governance, and the economy. The following are several forms of the relevance of his interpretation in the contemporary context:

1. Reform of the Legal and Judicial System

⁴¹ Ibid., hlm. 972.

⁴² T.M. Hasbi Ash-Shiddieqy, *Islam dan Ketatanegaraan...*,78-82.

⁴³ T.M. Hasbi Ash-Shiddieqy, *Tafsir Al-Qur’anul Majid An-Nuur*, Jilid 1.,972.

⁴⁴ Ibid., 973.

⁴⁵ T.M. Hasbi Ash-Shiddieqy, *Keadilan Sosial dalam Islam...*,45-48.

Hasbi's interpretation of justice, which emphasizes impartiality regardless of social status, is highly relevant to efforts to reform Indonesia's legal system. In the modern era, the principle of "equality before the law," as underscored by this verse, serves as an essential foundation for building a judiciary free from corruption, collusion, and nepotism.

The concept of *qawwāmīn bil-qisṭ* can be applied in the establishment of independent supervisory institutions such as the Corruption Eradication Commission (*Komisi Pemberantasan Korupsi/KPK*), the Judicial Commission (*Komisi Yudisial*), and other oversight bodies tasked with enforcing justice without discrimination.⁴⁶

2. Justice économique et réduction des inégalités

Hasbi's emphasis on distributive justice is highly relevant to the issue of economic inequality, which remains a major challenge in Indonesia. According to data from the Central Statistics Agency (Badan Pusat Statistik), Indonesia's Gini coefficient was still at 0.38 in 2023, indicating a significant level of income inequality.⁴⁷ The principle of justice in this verse can serve as a foundation for redistributive policies such as social assistance programs, agrarian reform, and non-discriminatory community-based economic empowerment initiatives.⁴⁸

3. Democracy and Political Participation

The concept of "shuhadā' lillāh" (witnesses for Allah) in Hasbi's interpretation can be understood as the responsibility of every Muslim to bear witness to the truth in social and state life. In a modern context, this

⁴⁶ Jimly Asshiddiqie, *Konstitusi dan Konstitusionalisme Indonesia* (Jakarta: Konstitusi Press, 2005), 234-237.

⁴⁷ <https://ekonomi.bisnis.com/read/20250309/9/1859505/orang-kaya-makin-tajir-gini-ratio-indonesia-sudah0381#:~:text=BPS%20menunjukkan%20bahwa%20gini%20ratio,menjadi%200%2C381%20pada%20September%202024.&text=Bisnis.com%2C%20JAKARTA%20%2D%20Ketimpangan%20ekonomi%20di%20Indonesia%20semakin%20melebar>. Diakses pada tanggal 14 Juli 2025

⁴⁸ Mubyarto, *Ekonomi Kerakyatan: Gagasan dan Pengalaman* (Yogyakarta: Aditya Media, 1997), 67-70.

can be realized through active participation in democratic processes, monitoring government performance, and promoting public accountability.

4. Pluralism and Tolerance

Although this verse is specifically addressed to believers, Hasbi's interpretation of universal justice can serve as a bridge for fostering tolerance and harmony within Indonesia's plural society. The principle of non-discriminatory justice can be applied in interreligious and interethnic relations.⁴⁹

Conclusion

This study demonstrates that T.M. Hasbi Ash-Shiddieqy's interpretation of Surah An-Nisa (4:135) in *Tafsir al-Qur'anul Majid An-Nur* affirms the concept of justice (*al-'adl*) as a universal principle that is objective, non-discriminatory, and oriented toward both individual and collective moral responsibility. Through a thematic-conceptual approach and an *adabī ijtīmā'ī* (socio-literary) style, Hasbi interprets “qawwāmīn bil-qist” as a mandate to uphold justice consistently, even against oneself, without being influenced by social relations, economic interests, or political pressure.

The findings also indicate that Hasbi's interpretation does not remain at the normative-theological level but carries a strong practical orientation toward building a just social order. Its relevance is evident in contemporary Indonesian contexts, particularly in issues of legal reform, economic justice, political participation, and the strengthening of tolerance within a plural society.

Thus, Hasbi Ash-Shiddieqy's exegesis makes a significant contribution to the development of contextual Qur'anic interpretation in Indonesia, while also offering an ethical-religious framework applicable to efforts to realize social justice in national and state life.

⁴⁹ Nurcholish Madjid, *Islam, Kemoderenan dan Keindonesiaan* (Bandung: Mizan, 1987), h. 123-127.

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