

Islam Kaffah in contextual interpretation (reinterpretation *ma'na cum maghza* in Q.S Al-Baqarah (2): 208)

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Abstract

This article discusses the concept and application of *ma'na maghza* in Q.S Al-Baqarah verse 208. In the discussion, a brief understanding of *ma'na maghza*, *Islam Kaffah*, and then the *Ma'na Maghza Approach* was presented in Q.S Al-Baqarah (2): 208. The research method in this article is qualitative with the type of literature research. While the analysis uses thematic methods. The conclusion of this paper is 1). The reinterpretation of Q.S al-Baqarah (2): 208 which uses *ma'na maghza* explains that believers are commanded to make peace wholeheartedly, sincerely without pent-up, complete sincerity to anyone regardless of status or caste. In order to let go of all differences in ethnicity, culture, taste, economy and religion. 2). the results of the analysis of Q.S al-Baqarah (2): 208, if contextualized in the present, especially in Indonesia, are, very relevant in the State of Indonesia which clearly has a lot of diversity, both from ethnicity, taste, culture, politics, religion and others.

Keywords: *Ma'na cum maghza, Sahiron, Islam Kaffah*

1.0 INTRODUCTION

As we know, al-Qur'an is a foundation or a way of life for every Muslim in the world which has several functions according to its substance, like *al-furqon*, *al-huda*, *al-syifa* and *al-mauizah*. Among the several functions above, one function that may often be heard in everyday life, namely, al-Qur'an as *al-Huda* or commonly understood, al-Qur'an as "guide". (Syaripudin, 2016)

The existence of al-Qur'an as a guide (*al-Huda*) for humans, with world conditions that continue to evolve with the times, of course the problems faced by humans also develop. However, this does not rule out the possibility of reinterpreting the interpretation of al-Qur'an so that the interpretation of al-Qur'an remains in accordance with the times. al-Qur'an which is based on the 7th century Hijriyah Arabic, of course not understood with a single understanding or stopping at a classical understanding, Arabic which continues to develop and greatly influences interpretation, is very possible and open to research or re-examination.

Al-Qur'an has been understood with a single understanding, as found in Q.S al-Baqarah verse 208 on the word *Silmi*;

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يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

It means: *O you who believe, enter into Islam as a whole, and do not follow the footsteps of the devil. Indeed, the devil is your real enemy."*

Word *Silmi* in the verse above has an interpretation with a single understanding, namely Islam that develops in society. So that in this verse, having an understanding text of the order entered into Islam which *Kaffah* (perfect). (Tafsir web) So, if someone does not achieve one thing this means that his Islam is not yet *kaffah*. the same thing, if you don't do this, it means you don't have Islam yet *kaffah* (perfect). This raises the question, so what is meant by converting to Islam as a whole, what is it like, how. (Nadirsyah)

Sahiron Syamsuddin is one of the figures who tries to propose and or provide alternative interpretations that take into account two aspects of the Qur'an. *First*, textual aspect, *second*, namely the historical aspect when al-Qur'an was revealed, because al-Qur'an was not revealed in an empty space, but appeared in historical space. However, the most specific variant in Sahiron's theory is *maghza*. Thus, in this context, in order to meet the problem of interpretation that is currently developing, the author tries to offer a new interpretation using an approach *ma'na cum maghza* offered by Sahiron Syamsuddin.

Understanding the scriptures is not only in a literal sense, but we must also pay attention to the context that surrounds the text from the time of revelation to responding to current problems. Bringing past context is important to be contextualized in the present. Because after all, even though this verse was revealed in the past, it certainly has a context that surrounds the situation at that time. With efforts to understand the verses of al-Qur'an, there is a need for reinterpretation using contextual interpretation. One such approach is *ma'na cum maghza*. it is a moderate hermeneutics conceptualized by Sahiron Syamsudin as a view and/or new perspective in interpreting verses, as well as an interpretation approach commonly known as subjectivist-cum-objectivist hermeneutics. (Syamsuddin, 2017)

Sahiron Syamsudin's Hermeneutics *ma'na cum maghza* this emerged from the thoughts of Nasr Hamid Abu Zayd. However, the hermeneutical framework is still not easy to implement, so Sahiron simplifies it but still maintains the main functions of the hermeneutic approach *subjective-with-objective*. (Syamsuddin et.al, 2020) Approach through theory *ma'na cum maghza*, Sahiron said that an interpreter explores and or examines more deeply the meaning and main message of history that the author of the text might mean is understanding the historical audience, then develops the main message of the text for the present context, which in the process will pay attention to three aspects in interpretation, namely: *first*, basic meaning, *second* macro and micro historical phenomenal significance, *third* dynamic phenomenal significance, serves to explore the context when the Qur'anic text is interpreted. (Syamsuddin et.al, 2020)

2.0 METHODOLOGY

The approach in this study uses a qualitative approach with a type of library research (*library research*) then the data is obtained from books or primary literature that supports the topic of discussion, then archives, documents, journals and notes related to the theme studied. While the data analysis using the method *thematic*, because this research only focuses on the topic of discussion of one verse which is interpreted using Sahiron Syamsuddin's theory of approach, namely hermeneutics *ma'na cum maghza* which has several steps of interpretation, *First* begins with historical significance (*al-ma'na al-tarikhi*), *second* historical phenomenal (*al-maghza al-tarikhi*), and finally the dynamic phenomenal significance (*al-maghza al-mutahariq*). (Syamsuddin, 2020)

3.0 RESULT AND DISCUSSION

3.1 Bioraphy of Sahiron Syamsuddin

Sahiron Syamsuddin was born in Babakan, Ciwaringin, Cirebon on June 5, 1968. From a young age Sahiron studied religion in the family environment, then continued his education at a pesantren in Babakan, Ciwaringin, Cirebon. He received his pesantren education at the Roudhatul al-Thalibin Islamic Boarding School, Babakan Ciwaringin Cirebon, which he attended from MTs and MA in the same place in 1981-1987.

Sahiron's own religious background is traditional Sunni where most people in Indonesia adhere to this sect. Then Sahiron decided to go to Yogyakarta to continue his education, namely at the Ali Maksum Islamic Boarding School, Krapyak Yogyakarta in 1987-1993, while pursuing an undergraduate education at IAIN

Sunan Kalijaga Tafsir-Hadis Study Program, graduating in 1993. (Syamsuddin et.al, 2020) Then continued his Masters at McGill University in Canada, and Doctoral at Otto Friedrigh University of Bamberg Germany. This long experience and understanding of religion made Sahiron not afraid to study in the Western world which tends to be avoided by some Muslims in Indonesia. In his studies in the Western world, Sahiron studied Islamic studies, Orientalism, Arabic Philosophy and Arabic Literature at Bamberg University until he succeeded in obtaining his doctorate in 2006.

After returning to Indonesia, studying in the Western world did not make Sahiron a Westernist, let alone anti-Indonesian Islam. Even after returning from West Sahiron then founded the Baitul Hikmah Islamic Boarding School. Until now, apart from serving as caretaker of the boarding school, he has held many important positions, including being the Deputy Chancellor and being active as a teaching lecturer at UIN Sunan Kalijaga, chairman of the Association for the Study of Al-Qur'an and Interpretation throughout Indonesia, having been *steering committee* at Netherlands-Indonesian Consortium.

Sahiron's academic journey spanned many scientific traditions and important intellectual figures who also influenced his thinking. Here are some figures who directly interacted with Sahiron, including Syahrur, Hans-Georg Gadamer, Nasr Hamid Abu Zaid, Yudian Wahyudi and Abdullah Saeed. (Syamsuddin et.al, 2020) In Indonesia, Sahiron Syamsuddin is known as an academic and thinker who has a scientific concentration in the field of Tafsir and Hermeneutics of the Qur'an. His scholarly influence in the field of Qur'anic interpretation and hermeneutics is reflected in his academic journey, social life, career and works. The academic community recognizes Sahiron's character as the pioneer of al-Qur'an hermeneutics.

Some of his works related to Hermeneutics and Ulumul Qur'an: Hermeneutics and Development of Ulumul Qur'an (2009). Efforts to Integrate Hermeneutics in the Study of al-Qur'an and Hadith: Theory and Application (2011). Integration of Hans George Gadamer's hermeneutics into the science of Interpretation? a Project for Developing Al-Qur'an Reading Methods in the Contemporary Age (2006). Hermeneutics of al-Qur'an and Hadith (2010), etc.

3.2 Overview of the Approach *Ma'na Cum Maghza*

Ma'na cum maghza This is a fairly new method of interpreting the text of al-Qur'an which is also part of the meaning of the object of interpretation which belongs to the category of hermeneutics. (Robikah, 2020) *Ma'na cum maghza* consists of three words, two using Arabic *ma'na* and *Maghza*, while one more word *cum*, is from the Latin language which was born to get the initial message when al-Qur'an was revealed. Basically, *ma'na cum maghza* is a theory of interpretation that balances between reading the literal meaning (*al-ma'na al-asli*) and key messages (*al-maghza*) which emerged from the typology of modern Al-Qur'an interpretation thinkers initiated by Sahiron Syamsuddin.

Approach *ma'na cum maghza* this is seen as an appropriate theory, because the theory of hermeneutical interpretation which relies on literal meaning as the first step in understanding the intent of the text. (Syamsuddin, 2020) Sahiron writes that literal meaning is not something that can change from interpretation, because it is objective and historically static. Meanwhile, the core message of this meaning varies from static-dynamic history during the development of the human era. It is a combination of textual information, past and present translation information, divine side and human side. Thus, there is a balanced hermeneutic in interpretive theory based on attention to meaning and significance (*ma'na-cum-maghza*). Interpretation *ma'na cum maghza* This emerged from several previously existing hermeneutical concepts and theories such as Gadamer, Nasr Hamid Abu Zayd, Hirsch and Fazlur Rahman who both adhere to the literal meaning of the text, to simplify and develop the existing progressive quasi-objectivist school. (Syamsuddin, 2009)

3.3 Islam *Kaffah*

Islam is a religion spread by the Prophet Muhammad, peace be upon him, or the last prophet, whose teachings are based on the holy book of the Qur'an, a revelation from Allah SWT. Saying *kaffah* itself has a perfect meaning, an entity that has the meaning of longing to position oneself as a perfect Muslim. (Dalam Kamus Besar Bahasa Indonesia (KBBI) Online). of course a lot of understanding will be obtained if we want to see from various perspectives, as in Ahmadiyah's writings, he wrote that *kaffah* is a call to Muslims so that all aspects of life are fully devoted to devotion and or obedience to Allah SWT with all humility and sincerity. (Ahmady,

2016) As in the previous explanation, there is in Q.S al-Baqarah (2): 208, in which there is a word *al-silm* then also said *kaffah*, as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

It means: *O you who believe, enter into Islam as a whole, and do not follow the footsteps of the devil. Indeed, the devil is your real enemy."*

The sentences above can be categorized into sentences containing commands or *instructions* (*Instructional Values*) (Syamsuddin et.al, 2020) Allah swt to the Prophet and his companions to solve a certain matter when the revelation came down at that time.

Word *al-silm* in the verse above has an Islamic meaning. Quraish Shihab said that basically it has the meaning of Islam or peace, from the basic meaning of peace. Quraish Shihab likened *al-silm* as a container, believers are asked to enter *thoroughly* into the container so that all forms of their activities are in the path of peace. Therefore, in verse al-Baqarah 208 it shows an order for every Muslim who believes in Allah to carry out all commands and teachings, not just believing but practicing some of these teachings (Islam) and leaving other teachings.

Ibn Kathir is of the view that, word *al-silm* has an Islamic meaning, while the lafadz is from ادْخُلُوا فِي السِّلْمِ means peace. On the word *kaffah* Ibnu Katsir means overall, overall to do and or do all good deeds as well as good behavior. When *concluded* from the author's point of view, there is an order to do all the rules of Islam according to one's ability and avoid anything that is prohibited by Islamic law, avoid what the devil orders. (Abdullah bin Muhammad, 2007)

3.4 Approach Ma'na Cum Maghza in Q.S Al-Baqarah (2): 208

Al-Qur'an is *kalam ilahi* whose manuscripts have been translated into human language, which is hermeneutically divided into two references. The absolute is God, but this absolute word of God has been connected by the Prophet Muhammad, who has two roles, *Ilahi* and *insani*. Therefore, when a *mufasssir* interpreting al-Qur'an he only looks at the social conditions of Arab society during the time of the Prophet Muhammad SAW or when al-Qur'an was revealed and can be known from *asbab al-nuzul* the verse.

The steps contained in the hermeneutic approach *ma'na cum maghza* starting from the historical meaning (*al-ma'na al-tarikhi*), the phenomenal meaning of history (*al-maghza al-tarikhi*), by analyzing the text of al-Qur'an from the vocabulary to the differences in words, looking directly at the language of al-Qur'an in the 7th century AD, when al-Qur'an was revealed. Because every language experiences different developments in its era.

To see the historical meaning of a verse, it can be done in two ways, namely by looking at the macro historical context and the micro historical context. However, we know that not all verses of al-Qur'an have a micro historical context. it is necessary to include the micro-historical context, although there are often *muffasir* misled in understanding historical texts, which creates their own assumptions about the text which ultimately makes the meaning of the text unclear and/or obscure, in this case *ma'na cum maghza* becomes important because it can change the meaning of the Qur'anic text for the first time to have a specific historical meaning according to the context, namely *ma'na cum maghza* can bear contextual meaning. In a sense, that the text of al-Qur'an can be understood contextually, not just the text, and can make one of these historical contexts a reference to describe the historical significance in accordance with the provisions *ma'na cum maghza*.

Historical Analysis

Understanding a verse is of course also necessary to know the reason for the descent of the verse or referred to as *asbab al-nuzul*. Q.S al-Baqarah (2): 208 is included in the Madaniyah category, because this verse was revealed in Medina. In *tarib al-nuzul* surat al-Baqarah is the 87th surat, while in the order of mushaf surat al-Baqarah is the second surat in the Qur'an.

The special reason behind the decline of Q.S al-Baqarah (2): 208 or *asbab al-nuzul* micro is, about the story of Abdullah bin Salam and his companions when they declared their faith in Prophet Muhammad SAW they applied the Sharia of Muhammad and Moses, they celebrated Saturday and avoided camel meat and milk

after they converted to Islam, even though Muslims hated and forbade them to do that. Then they said: "Indeed we fear this," then they said to the Prophet: "Indeed the Torah is the book of God that calls us to practice it." (Al-Wahidi, 1992)

From the presentation above, we can find out the *asbab al-nuzul* from the verse, which is a story of Abdullah bin Salam and his companions after declaring to convert to Islam, but they still practice the teachings of the Torah. It is clear that al-Qur'an is a perfecter of the previous books, which is why this verse was revealed. It comes down to the hypocrites who profess Islam but their hearts do not believe in it, also it comes down to the Muslims who neglect the laws of Islam and their obligations. (Darwazah, 1963)

The social condition of society at the time a verse was revealed or *asbab al-nuzul* macro, related to the revelation of Q.S al-Baqarah verse 208 which descended on the city of Medina. Medina is known as a city with a diverse population. They came from one nation, namely the Jews in the city of Medina, where the majority of the population was from the tribe Qinuqa, Bani Nadhir and Bani Quraidha. Although many tribes live there and are one nation, they never live in harmony. There were frequent battles and even tribal wars between them, as was the case with hostilities between the Aus and Khazraj tribes. (Otta, 2010)

Even though the Jews were immigrants or newcomers, they were Jews who controlled or dominated Medina. The arrival of the Jews disturbed the residents of Medina who were Arabs and had beliefs, religions and paganism like the city of Mecca. The Jews always provoked the people of Medina to always be hostile and propagated to the Arabs that there was a Prophet who would destroy their beliefs and kill them if they did not leave their ancestral religion which the people of Medina followed. After the migration of the Prophet, Medina became more diverse in it. (Otta, 2010)

Maghza Analysis

After doing a historical analysis of Q.S al-Baqarah verse 208, the writer will try to continue to explore the main message (*maghza*) from Q.S al-Baqarah verse 208 after that the author tries to make it relevant in the contemporary Indonesian context. As previously explained, surah al-Baqarah: 208 is a Madaniyah surah whose verses are classified as verses *instructional values*, a verse that contains God's instructions to the Prophet and his companions to solve a certain problem at the time of revelation.

As for the historical phenomenal meaning of surah al-Baqarah: 208, it is a verse related to the story of the community of Medina, which has a diversity of tribes, ethnicities, cultures, politics, beliefs, economics and religion. Including Muslims, there are polytheists and hypocrites. The descent of this verse, in relation to the story of Abdullah bin Salam who asked the Prophet's permission to still be able to practice the teachings of the Torah and the culture of his ancestors.

However, at the time when Q.S al-Baqarah (2): 208 was revealed, a very significant historical condition was that the Medina community consisted of two nations, namely Jews and Arabs, in which there were many tribes in which hostilities and even wars between tribes often occurred. In fact, they blame each other and get rid of each other in order to maintain the principles of each group. In the verse there are several orders and or instructions, among them are:

First, an order for the people of Medina to make peace with several tribes, they are always hostile even though they are both residents of the city of Medina. *Second*, it is strictly prohibited to follow lust or satanic seduction to enmity, to do abominable things or to do things that are clearly prohibited by Islamic law. *Third*, Satan is a real enemy to humans.

This verse has 2 histories at the time of its revelation, *First*, regarding the story from Abdullah bin Salam, *second*, the historical circumstances of the warlike and hostile people of Medina. So, this verse was revealed containing an order to make peace for the people of Medina who like to fight and in the story of Abdullah bin Salam and his followers namely the prohibition of following the desires of Satan and or following lust. So that it can be concluded that this verse does not only apply to Abdullah bin Salam and his followers. But also for society in general or groups who do something that can cause differences of opinion, division among people and actions that follow Satan's persuasion and seduction, such as disputes, quarrels, associating partners with Allah, as well as hypocrisy and others.

Then, the main message in Q.S surah al-Baqarah (2): 208 in order to be relevant to the present, the author tries to compile historical phenomenal significance into the present context, so that it can be obtained as follows:

First, As Indonesian citizens who come from various tribes, cultures, races, religions, rich, poor, civil servants (PNS) or ordinary people who are one unit in the State of Indonesia. So, we must leave all differences and diversity, become one strong unit as residents of Indonesian Citizens. *Second*, always to live in harmony and peace, mutual respect and appreciation for each other so as not to cause enmity and division.

Third, Command for Not to follow the lust of satan. Satan is a real enemy to humans. *Fourth*, The Indonesian Muslims, as we know, have several different groups or organizations, different mass organizations, but even though we are different, we should still live in harmony and respect each other, establish harmonious and harmonious relationships, both on a large scale or a smaller scale.

Fifth, one of the causes of enmity, war or actions that are clearly prohibited by Islamic law, is part of lust, the persuasion of the devil that causes people to commit heinous acts. *Sixth*, Not easily swayed, must be able to control these passions. because satan is a real enemy to humans they will continue to try to lead humans into error.

4.0 CONCLUSION

The writer saves, from what has been described above, based on the analysis that the writer has done in Q.S al-Baqarah (2): 208 using theory *Ma'na Cum Maghza* and referring to a few of the many sources, produces the following conclusions.

First, Reinterpretation of Q.S al-Baqarah (2): 208 which uses *ma'na cum maghza* explains that believers are ordered to make peace wholeheartedly, sincerely without any hidden secrets, completely sincere to anyone regardless of status or caste. In order to let go of all differences in ethnicity, culture, taste, economy and religion. And strict prohibitions not to follow passions, such as fighting, being hostile, disrespecting others, being abominable, and not respecting others, or anything that can lead to less harmonious relations between people. In this verse it is also commanded that we control our passions, not follow Satan's seductions, because Satan is a real enemy to humans, and will continue to lead people into error.

Second, the results of the analysis of Q.S al-Baqarah (2): 208, if it is contextualized in the present, especially in Indonesia, it becomes very relevant in the State of Indonesia which clearly has a lot of diversity, both from ethnicity, taste, culture, politics, religion and others. As Indonesian people, we should continue to uphold peace, in order to avoid disputes between people in Indonesia and even abroad. So that they can live in harmony and peace, with one unit like jargon *Bhineka Tunggal Ika*

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