

## ***Israf* Revisited: A Gadamerian Fusion of Horizons in *Tafsir Al-Azhar* and *Tafsir Al-Mishbah***

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 Gadamerian  
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*Tafsir Al-Azhar*;  
*Tafsir Al-Mishbah*

### **Abstract**

This study examines the Qur'anic concept of *israf* (excess) through Hans-Georg Gadamer's fusion-of-horizons hermeneutics, comparing the interpretations found in *Tafsir Al-Azhar* by Buya Hamka and *Tafsir Al-Mishbah* by M. Quraish Shihab. Because *israf* spans personal, social, and structural domains, its contemporary significance cannot be captured through descriptive comparison alone. A Gadamerian reading of *Tafsir Al-Azhar* and *Tafsir Al-Mishbah* is important because the two works emerge from different Indonesian historical horizons, enabling a dialogical account of how Qur'anic meaning is rearticulated across changing contexts. This qualitative library research analyzes seven *israf* verses across six thematic clusters (QS. An-Nisa [4]: 6; Al-An'am [6]: 141; Al-A'raf [7]: 31 and 81; Al-Furqan [25]: 67; and Ash-Shu'ara [26]: 151–152) through four stages of Gadamerian hermeneutics: historical reading, pre-understanding, fusion of horizons, and contemporary application. The findings show that both exegetes agree that *israf* constitutes transgressing reasonable limits, extending from the personal-consumptive, moral-behavioral, and fiduciary domains to the structural-political domain, while differing in emphasis: *Tafsir Al-Azhar* foregrounds socio-agrarian responsibility and leadership legitimacy within mid-twentieth-century Indonesia, whereas *Tafsir Al-Mishbah* foregrounds spiritual motive, structural justice, and wasathiyyah, reflecting late-twentieth- to early-twenty-first-century discourse. The fusion of these two interpretive horizons is relevant to contemporary issues, particularly social-media flexing and frugal living, as well as accountability in the management of public and fiduciary resources, and contributes a multidimensional hermeneutic reading of *israf* that connects personal ethics, social responsibility, and structural accountability within contemporary Indonesia, thereby reaffirming the Qur'anic message as *shalih li kulli zaman wa makan* (valid for every time and place).

### **Kata Kunci:**

*Israf*;  
 Hermeneutika  
 Gadamer;  
 Fusion of  
 horizons;  
*Tafsir Al-Azhar*;  
*Tafsir Al-Mishbah*

### **Abstrak**

Penelitian ini mengkaji makna *israf* dalam al-Qur'an melalui kerangka hermeneutika fusion of horizons Hans-Georg Gadamer, dengan membandingkan penafsiran *Tafsir Al-Azhar* karya Buya Hamka dan *Tafsir Al-Mishbah* karya M. Quraish Shihab. Karena *israf* mencakup ranah personal, sosial, dan struktural, relevansi kontemporeranya tidak cukup dijelaskan melalui perbandingan deskriptif semata. Pembacaan Gadamerian atas *Tafsir Al-Azhar* dan *Tafsir Al-Mishbah* penting karena kedua tafsir lahir dari horizon historis Indonesia yang berbeda, sehingga memungkinkan penelusuran dialogis tentang bagaimana makna Al-Qur'an diartikulasikan kembali dalam perubahan konteks. Penelitian kualitatif berjenis studi kepustakaan ini menganalisis tujuh ayat *israf* dalam enam kelompok tematik (QS. An-Nisa [4]: 6; Al-An'am [6]: 141; Al-A'raf [7]: 31 dan 81; Al-Furqan [25]: 67; serta Asy-Syu'ara [26]: 151–152) melalui empat tahap hermeneutika Gadamer: pembacaan historis, pra-pemahaman, peleburan horizon, dan aplikasi kontemporer. Hasil penelitian menunjukkan bahwa kedua mufasir sepakat memaknai *israf* sebagai tindakan melampaui batas kewajaran yang meluas dari ranah personal-konsumsi, moral-perilaku, dan fidusiar (amanah atas harta orang lain), hingga ranah struktural-politik, namun berbeda

pada titik tekan: *Tafsir Al-Azhar* menonjolkan tanggung jawab sosial-agraris dan legitimasi kepemimpinan dalam konteks Indonesia pertengahan abad ke-20, sedangkan *Tafsir Al-Mishbah* menonjolkan motif spiritual, keadilan struktural, dan wasathiyyah yang mencerminkan wacana akhir abad ke-20 hingga awal abad ke-21. Peleburan kedua horizon penafsiran ini relevan bagi persoalan kontemporer, khususnya flexing dan frugal living di media sosial, serta akuntabilitas pengelolaan sumber daya publik dan amanah, dan berkontribusi menawarkan pembacaan hermeneutis multidimensional atas *israf* yang menghubungkan etika personal, tanggung jawab sosial, dan akuntabilitas struktural dalam konteks Indonesia kontemporer, sekaligus menegaskan pesan Al-Qur'an yang shalih li kulli zaman wa makan.

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## INTRODUCTION

The Qur'an places the management of wealth in the middle position (*wasathiyyah*), which is between a miserly attitude (*bukhl*) and an excessive attitude (*israf*). This principle of balance is affirmed, among others, through the words of Allah in QS. Al-Furqan [25]: 67, who mentions the servants of Ar-Rahman as those who are at the middle point (*qawaman*) between extravagance and miserliness in spending wealth. The same principle is also found in the repeated emphasis on the prohibition of *israf* in various contexts: consumption (QS. Al-A'raf [7]: 31), agricultural products (QS. Al-An'am [6]: 141), as well as leadership and resource governance (QS. Ash-Shu'ara [26]: 151–152). Economic balance is one of the characteristics that distinguishes the Islamic economic system from other systems that are oriented purely towards unlimited accumulation or consumption.<sup>1</sup>

Etymologically, *israf* comes from a root word that means beyond the limits of reasonableness (*al-mujāwazah 'an al-qadr*). In the Qur'an, this term and its derivations appear repeatedly in various surahs, both Makkiyyah and Madaniyyah, with a much broader scope of meaning than just literal waste: it includes economic dimensions (consumption and distribution patterns), social (lifestyle), moral (self-control), and political (abuse of power and damage caused by the overstepping of limits by leaders).<sup>2</sup> The breadth of its meaning makes *israf* a relevant concept to be studied thematically (*maudhu'i*), not just in one sentence or a single context.

The significance of this study is increasingly felt when faced with contemporary social realities. A consumptive lifestyle supported by the ease of digital access has given birth to the phenomenon of *flexing* —the exhibition of wealth and

<sup>1</sup> Yūsuf Qaradāwī et al., "Norma Dan Etika Ekonomi Islam," (*No Title*), 1997, 2.

<sup>2</sup> Ahmad Majdi Thoriq Abuwidad, Zamzam Qodri, and Fejrian Yazdajird Iwanebel, "A Maqāṣidī Exegesis of Tabdhīr and Isrāf: A Qur'anic Critique of Consumerism in the Culture Runner Phenomenon," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 10, no. 2 (2025): 381-399. <https://doi.org/10.51590/waraqat.v10i2.1176>.

luxury lifestyle on social media— which a number of researchers have begun to associate directly with the concept of *israf* in the Qur'an.<sup>3</sup> On the other hand, attitudes that go beyond boundaries are also often manifested in the public sphere, ranging from uncontrolled household consumption patterns to abuse of authority in resource management that has a wide impact on society. It is this gap between the ideal norms outlined by the Qur'an and the evolving social reality that demands a *contextual, not merely textual*, rereading of the verses of *israf*.

The problem is that textual reading alone tends to stop at the historical meaning of the verse without explicitly bridging it with the context of today's readers. This is where Hans-Georg Gadamer's philosophical hermeneutics, especially the concept of *fusion of horizons*, becomes relevant as an analytical knife. Gadamer emphasizes that a valid understanding is not born from an attempt to reconstruct the original meaning of the text in isolation, but rather from a dialogue between the horizon of the text—including the horizon of the scholars who have interpreted it—and the horizon of contemporary readers.<sup>4</sup> This approach has begun to be applied in the study of the interpretation of the archipelago, for example by Huda, Hamid, and Misbah, who read the concept of *wasathiyyah* by M. Quraish Shihab through the framework of Gadamer.<sup>5</sup> Its application to *the theme of israf*, comparatively between Nusantara mufasir is still not widely studied.

The selection of *Tafsir Al-Azhar* by Buya Hamka and *Tafsir Al-Mishbah* by M. Quraish Shihab as the object of study is not without methodological reasons. Both are works of Nusantara interpretation born from different time horizons—Al-Azhar from the socio-political upheavals of Indonesia in the mid-20th century, and Al-Mishbah from the context of a more plural and modern Indonesian society in the late 20th century to the beginning of the 21st century. The comparison between the two, therefore, methodologically, is an application of the idea of fusion of horizons itself: the horizon of two Indonesian mufasir from different generations meets the horizon of the researcher as a reader today.

Based on this description, the urgency of this research can be affirmed in two aspects. *First*, theoretically, this study fills the methodological gap in the study of *israf*, which has been dominated by the conventional approach of *maudhu'i* interpretation or *muqaran*, by offering a more explicit framework of Gadamer's philosophical hermeneutics in bridging the horizon of the text-mufasir with the horizon of contemporary readers. *Second*, practically, this research provides a contextual

<sup>3</sup> Isfrinna Intan Novita, "Konsep Israf Dalam Perspektif Al-Quran Dan Relevansinya Dengan Fenomena Flexing (Studi Komparatif *Tafsir Al-Azhar* Dan Al-Misbah)" (IAIN Kediri, 2022), 2.

<sup>4</sup> Rahmatullah Rahmatullah, "Menakar Hermeneutika Fusion of Horizons HG Gadamer Dalam Pengembangan Tafsir Maqasid Alquran," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 3, no. 2 (2017): 3.

<sup>5</sup> Nur Huda, Nur Hamid, and Muhammad Khoirul Misbah, "Konsep Wasathiyyah M. Quraish Shihab Dalam Tafsir Al-Misbah (Analisis Hermeneutika Hans-Georg Gadamer)," *International Journal Ihya'Ulum Al-Din* 22, no. 2 (2020): 3.

Qur'anic ethical foothold for responding to today's evolving social issues—consumptive lifestyles, flexing cultures, and abuse of authority in the management of public resources—which are substantially the contemporary face of what the Qur'an calls *israf*.

Given that the focus of this research lies on interpretation and not on statistical measurement or generalization of a population, a qualitative approach through library *research* is considered most appropriate. This approach allows for an in-depth and interpretive reading of primary texts (*Tafsir Al-Azhar* and *Tafsir Al-Mishbah*), while at the same time opening up a dialogical space for the fusion of horizons as demanded by Gadamer's framework.

Based on this background description, this study formulated three research questions as follows. *First*, how is the meaning of *israf* interpreted in *Tafsir Al-Azhar* by Buya Hamka and *Tafsir Al-Mishbah* by M. Quraish Shihab on the verses that are the object of study, namely QS. An-Nisa [4]: 6, QS. Al-An'am [6]: 141, QS. Al-A'raf [7]: 31 and 81, QS. Al-Furqan [25]: 67, and QS. Ash-Shu'ara [26]: 151–152? *Second*, how can Hans-Georg Gadamer's fusion of horizons framework be applied to map the meeting points and points of difference in the interpretive horizons of the two mufasir? *Third*, what are the implications of the fusion of these interpretive horizons for understanding and responding to contemporary socio-cultural issues in Indonesia related to *israf*?

Referring to the three formulations of the problem, this study aims, *first*, to describe and analyze the interpretation of *israf* in *Tafsir Al-Azhar* and *Tafsir Al-Mishbah* comparatively; *second*, to apply the *Gadamer fusion of horizons* framework as an analytical knife to map the similarities and differences in emphasis of the two interpretations; and *third*, formulating the contextual implications of the results of the fusion of horizons for contemporary socio-cultural issues in Indonesia.

Academically, this research is expected to provide two benefits. Theoretical benefits: this study contributes to enriching the study of *israf* with the framework of Gadamer's philosophical hermeneutics, which has not been widely applied comparatively to the two interpretations of the archipelago, as well as expanding the application of Gadamer's hermeneutics in the study of Nusantara interpretation, which has been limited to other themes. Practical benefits: this research is expected to be a contextual Qur'anic ethical-foothold for communities and policymakers in responding to the problems of consumptive lifestyles, flexing culture, and abuse of authority in the management of public resources that are developing in Indonesia today.

Existing studies of *israf* can be grouped into several complementary tendencies. Thematic and comparative works clarify its semantic and ethical range: Alifah relates *israf* to *tabzīr*<sup>6</sup>, while Faiz compares Hamka and Ibn Kathir on QS. Al-

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<sup>6</sup> Umi Alifah, "Makna Tabzīr Dan Isrāf Dalam Al-Qur'an" (UIN Sunan Kalijaga Yogyakarta, 2016), 4.

Furqan [25]: 67.<sup>7</sup> More recent studies broaden the discussion through semiotics, digital culture, and Islamic economics: Sukma reads *israf* through Roland Barthes' semiotics<sup>8</sup>; Novita directly compares *Tafsir Al-Azhar* and *Tafsir Al-Mishbah* in relation to flexing<sup>9</sup>; and Ulyani and Nasution connect QS. Al-A'raf [7]: 31 with balanced consumption.<sup>10</sup> Collectively, these studies establish the breadth of *israf*, but they remain predominantly thematic, comparative, semiotic, or issue-specific rather than philosophically hermeneutic.

A parallel body of scholarship demonstrates the relevance of Gadamerian hermeneutics to Indonesian Qur'anic interpretation. Huda, Hamid, and Misbah analyze M. Quraish Shihab's wasathiyyah through Gadamer<sup>11</sup>; Rahmatullah develops fusion of horizons as a methodological orientation for maqasid-oriented interpretation<sup>12</sup>; Zaman, Rakhman, and Mundzir combine Gadamer with Ulūm al-Qur'ān in reading jilbāb and khimār<sup>13</sup>; and Isnaini applies the framework to Nawawi al-Bantani's concept of wasathiyyah.<sup>14</sup> These works confirm the usefulness of historically situated, dialogical interpretation, yet none examines *israf* by placing Hamka and Shihab in a sustained comparative dialogue across multiple verses.

Other hermeneutic studies further underline the importance of historical situatedness and contemporary application. Handayani, Rusli, and Al-Kaff show, through Dilthey, how the interpreter's lived experience and historical awareness shape the locality of *Tafsir Al-Mishbah*<sup>15</sup>; Rohmawati's study of tabarruj in *Tafsir Al-Azhar* likewise shows how moral limits are articulated contextually<sup>16</sup>; and Karim and Muhtador employ critical hermeneutics to connect Qur'anic social ethics with questions of justice and inequality.<sup>17</sup> These contributions strengthen the case for

<sup>7</sup> Khoirul Faiz, "Kata Israf Dalam Al-Qur'an: Studi Komparatif Penafsiran Prof. Dr. Hamka Dan Ibn Kathir" (UIN Sunan Ampel Surabaya, 2016), 5.

<sup>8</sup> Hamdani Sukma, "Makna Israf Dalam Al-Qur'an Perspektif Semiotika Roland Barthes" (STAI Al-Anwar Sarang Rembang, 2024), 5.

<sup>9</sup> Novita, "Konsep Israf Dalam Perspektif Al-Quran Dan Relevansinya Dengan Fenomena Flexing (Studi Komparatif *Tafsir Al-Azhar* Dan *Al-Misbah*)," 5.

<sup>10</sup> Luthfiah Al Asbin Ulyani and Yenni Samri Juliati Nasution, "Konsep Israf Dan Keseimbangan Konsumsi Dalam QS. Al-A'raf Ayat 31: Tinjauan Tafsir Dan Ekonomi Islam," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)* 6, no. 1 (2025): 5.

<sup>11</sup> Huda, Hamid, and Misbah, "Konsep Wasathiyyah M. Quraish Shihab Dalam Tafsir Al-Misbah (Analisis Hermeneutika Hans-Georg Gadamer)," 5.

<sup>12</sup> Rahmatullah, "Menakar Hermeneutika Fusion of Horizons HG Gadamer Dalam Pengembangan Tafsir Maqasid Alquran," 5.

<sup>13</sup> M Badruz Zaman, Itmam Aulia Rakhman, and Ahmad Mundzir, "The Meaning of Jilbāb and Khimār in Contextual Interpretation: Integrating Gadamer's Hermeneutics and Ulūm Al-Qur'ān," *QOF* 8, no. 2 (2024): 6.

<sup>14</sup> Achmad Fajar Isnaini, "Konsep Wasathiyyah Nawawi Al-Bantani Dalam Tafsir Marāḥ Labīd (Analisis Hermeneutika Gadamer)" (Institut PTIQ Jakarta, 2023), 6.

<sup>15</sup> Tri Handayani, Ris' an Rusli, and Idrus Al-Kaff, "Dilthey's Hermeneutics in Unveiling the Locality of *Tafsir Al-Mishbah*," *QOF* 10, no. 1 (2026): 6.

<sup>16</sup> Rita Rohmawati, "Pandangan Hamka Tentang Tabarruj Dalam *Tafsir Al-Azhar*" (IAIN Ponorogo, 2021), 6.

<sup>17</sup> Abdul Karim and Moh Muhtador, "Re-Examining Social Verses through Justice and Inequality: A Critical Hermeneutical Approach to Qur'anic Exegesis," *QOF* 9, no. 2 (2025): 7.

contextual interpretation, but their theoretical frameworks and material objects differ from the comparative Gadamerian problem addressed in this article.

Accordingly, the research gap lies not in the absence of studies on *israf* or Gadamer per se, but in their separation. The literature reviewed here has not yet brought a thematic range of *israf* verses into a comparative dialogue between *Tafsir Al-Azhar* and *Tafsir Al-Mishbah* as two historically distinct Indonesian interpretive horizons, and then operationalized fusion of horizons to formulate contemporary socio-cultural implications. This intersection constitutes the specific novelty of the present study: it moves beyond describing exegetical similarities and differences toward explaining how Qur'anic meaning is rearticulated through the encounter between the horizons of the text, the two mufasir, and the contemporary reader.

## RESEARCH METHOD

Methodologically, this study uses a qualitative approach with the library research method. The primary data source consists of two works of Nusantara tafsir, namely *Tafsir Al-Azhar* by Buya Hamka and *Tafsir Al-Mishbah* by M. Quraish Shihab. Secondary data sources include Gadamer's hermeneutic works, journal articles, and theses related to *israf* as mapped in the literature review. Data collection is carried out through literature documentation, namely collecting *israf* verses thematically (*maudhu'i*), then tracing the interpretations of the two mufasir on these verses. The data analysis technique follows the four stages of Gadamer's hermeneutics as elaborated in the theoretical framework.

## RESULT AND DISCUSSIONS

### Gadamer's Hermeneutics as a Framework for Analysis

Hans-Georg Gadamer (1900–2002) developed philosophical hermeneutics most fully in his monumental work, *Wahrheit und Methode (Truth and Method*, first published in 1960). Rather than treating understanding merely as a procedure for reconstructing an author's original intention, Gadamer situates it within the interpreter's historical situatedness and the dialogical encounter with tradition. In his account of horizon, the present cannot be isolated from the past; understanding occurs through a fusion of horizons that are only apparently separate.<sup>18</sup>

Three interrelated Gadamerian concepts are central to this study: *first*, prejudice or prejudgment (*Vorurteil*), understood not simply as an error to be eliminated but as a historically conditioned starting point of understanding; *second*, historically effected consciousness (*wirkungsgeschichtliches Bewusstsein*), namely awareness that both interpreter and tradition are situated within an ongoing history of effects; and *third*, fusion of horizons (*Horizontverschmelzung/fusion of horizons*),

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<sup>18</sup> Hans-Georg. Gadamer, *Kebenaran Dan Metode: Pengantar Filsafat Hermeneutika* (Terj. Ahmad Sahidah), *Pustaka Pelajar* (Pustaka Pelajar, 2010), 301–7; Eugenius Sumaryono, *Hermeneutik: Sebuah Metode Filsafat* (Penerbit Kanisius, 1995), 85.

the dialogical movement in which the interpreter's present horizon encounters the historical horizon of the text and prior interpretation. In this study, these concepts provide the philosophical basis for tracing the researcher's pre-understanding, the historical horizons of Hamka and Shihab, and the contemporary application of the resulting understanding.<sup>19</sup>

In Indonesian Islamic studies, Gadamer's hermeneutics has been used to develop a contextual approach in understanding the Qur'an and hadith. Indonesian Muslim thinkers such as Komaruddin Hidayat, M. Quraish Shihab, and Amin Abdullah, although not exclusively using Gadamer's hermeneutics, developed hermeneutics aligned with Gadamer's principles. They emphasize the importance of understanding sacred texts in their historical context, while remaining relevant to contemporary issues.<sup>20</sup>

The concept of Gadamer's horizontal fusion is very relevant in the context of Indonesia, which is multicultural and multi-religious. In interreligious and intercultural dialogue, different horizons do not have to collide exclusively, but can meet through mutual understanding. This is in line with the values of Pancasila and the tradition of tolerance in Indonesia.<sup>21</sup> In the 21st century, amid social fragmentation, political polarization, and a global communication crisis, Gadamer's thinking on dialogue and understanding is becoming increasingly relevant. In today's era, people talk about each other more often than they talk to each other. Social media, instead of facilitating dialogue, often reinforces polarization by creating echo chambers where one only hears voices that align with oneself.<sup>22</sup>

Referring to Rahmatullah's elaboration, the attitude born from the reading of the *fusion of horizons* includes at least four things: openness to new ideas, the production of new understandings that remain based on history, the awareness that the diversity of horizons supports valid understanding, and the application of understanding to the contemporary context so that the value of the text remains *shalih li kulli era wa makan*.<sup>23</sup>

The four attitudes are operationalized in this study into four stages of analysis: (1) historical reading of the text of *israf verses*, including *asbabun nuzul* and its Makkiyyah/Madaniyyah context; (2) tracing the researcher's pre-understanding as a contemporary reader of the meaning of *ISRAF*; (3) the fusion of the researcher's

<sup>19</sup> Gadamer, *Kebenaran Dan Metode: Pengantar Filsafat Hermeneutika* (Terj. Ahmad Sahidah), 272–73, 299–305; Faisal Attamimi, "Hermeneutika Gadamer Dalam Studi Teologi Politik," *Hunafa: Jurnal Studia Islamika* 9, no. 2 (2012): 275.

<sup>20</sup> Komaruddin Hidayat, *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik* (Paramadina, 2016), 70.

<sup>21</sup> M Amin Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Pustaka Pelajar, 2006), 120.

<sup>22</sup> Jeff Malpas and Santiago Zabala, *Consequences of Hermeneutics: Fifty Years after Gadamer's Truth and Method* (Northwestern University Press, 2010), 15.

<sup>23</sup> Rahmatullah, "Menakar Hermeneutika Fusion of Horizons HG Gadamer Dalam Pengembangan Tafsir Maqasid Alquran," 9.

horizon with the interpretation horizon of Buya Hamka in *Tafsir Al-Azhar* and M. Quraish Shihab in *Tafsir Al-Mishbah*, including mapping the similarities and differences in emphasis between the two; and (4) the application of the results of the fusion of horizon to contemporary socio-cultural problems in Indonesia. These four stages are the structure of the analysis in the next subchapter of discussion.

### ***Israf* in QS. Al-An'am [6]: 141: Comparative Analysis of *Tafsir Al-Azhar* and *Tafsir Al-Mishbah***

Before comparing the two interpretations, this study situates each verse within the interaction of three horizons: the Qur'anic textual-historical context, the interpretive horizon of Hamka and Shihab, and the horizon of the contemporary reader. The analysis therefore does not treat *israf* as a fixed economic term, but traces how its ethical scope is articulated differently as the verses move across domains of property, consumption, leadership, and social responsibility. QS. Al-An'am [6]: 141 is taken as the first analytical entry because it places the prohibition of *israf* within a concrete setting of abundance, harvest, and the obligation to recognize the rights of others. This makes the verse an appropriate starting point for observing how the same Qur'anic command acquires different emphases when read through the socio-historical horizons of *Tafsir Al-Azhar* and *Tafsir Al-Mishbah*.

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرَّمَانَ  
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۚ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ  
"And He is the One who makes the gardens that uphold and those that do not, the date trees, the plants that have various flavors, olives and pomegranates that are similar (in shape) and not the same (in taste). Eat of its fruit when it bears fruit, and fulfill its right on the Day of Harvest (by giving it to the poor), and do not excess. Indeed, Allah does not like those who are excessive." (QS. Al-An'am (6): 141)

This verse speaks in the context of the use of agricultural products. The phrase "to fulfill one's right on the day of harvesting" is used by the majority of mufasir — including in contemporary studies of *the verses of israf* and *tabzīr* in *Tafsir Al-Azhar* — and is understood as an obligation to pay zakat or alms from the produce of the earth before the rest is used for personal gain. Meanwhile, the prohibition of *israf* at the end of the verse is understood as a warning that the use of the abundance of produce — including post-harvest celebrations — is not carried out excessively to exceed proportionate gratitude.

In *Tafsir Al-Azhar*, Hamka is known to interpret the verses of *israf* and *tabzīr* with an emphasis on responsible property management (*husn at-tasaruf*), not just the prohibition of wasting property nominally, as well as connecting the message of

the verse with the socio-agrarian reality of the archipelago.<sup>24</sup> Such an interpretive pattern is consistent with the general character of *Tafsir Al-Azhar*, which is widely known for connecting the message of the verse with the contemporary social and cultural problems of its readers, rather than stopping at linguistic meaning alone.

In verse 141, the emphasis generally leads to two things: the obligation to fulfill the rights of the poor from the harvest, and the warning that the celebration of the abundance of produce does not turn into a wasteful waste of sustenance — a tendency that Hamka attributes to the customs of certain agrarian communities in the archipelago.

Meanwhile, M. Quraish Shihab in *Tafsir Al-Mishbah* emphasizes that the verses about *israf* and *tabdzir* — including QS. Al-An'am [6]: 141 — have a strong social and economic message: preventing the destruction of resources, inequality, and the fading of social responsibility.<sup>25</sup> Shihab's emphasis is more on the dimensions of distributive justice and ecological awareness: excessive lifestyles, according to him, create a distance between human beings and the value of justice, their responsibility to others, and the environment.<sup>26</sup>

The comparison between the two interpretations shows a common point as well as a difference in point of view. The meeting point is that both Hamka and Shihab agree that the prohibition of *israf* in this verse does not stop at the ritual dimension alone, but extends to the social responsibility of the property owner. The point of difference lies in the emphasis: Hamka emphasizes the concrete socio-cultural dimension of Indonesian agrarian society — the tendency to overharvest — while Shihab emphasizes the dimensions of structural justice and resource sustainability.

This difference in emphasis aptly illustrates Gadamer's *idea of fusion of horizons*: the two mufasir read the same verse, but their respective historical horizons—Hamka in the mid-20th century which was full of socio-agrarian upheaval, and Shihab in the late 20th to early 21st centuries which intersected with the discourse of sustainability and global justice—formed a different emphasis that remained in the same spirit: prohibition of going beyond the limits of reasonableness in thanking Allah's favor.

### ***Israf* in QS. Al-A'raf [7]: 31: Comparative Analysis of *Tafsir Al-Azhar* and *Tafsir Al-Mishbah***

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

<sup>24</sup> M Ahlul Haqi, "Gaya Hidup Konsumtif Perspektif Al Quran (Studi Ayat Ayat Tabzir Dan Israf Dalam Tafsir Al Azhar)" (UIN KH Abdurrahman Wahid Pekalongan, 2023), 10.

<sup>25</sup> Selmiana Salam et al., "Fenomena Hidup Hedonis Dalam Perspektif Al-Qur'an: Telaah Konsep Al-Israf Dan At-Tabdzir," *Andragogia: Jurnal of Educational Sciences and Islamic Studies* 2 (2025): 102, <https://doi.org/https://doi.org/10.52496/andragogia.v2i1.755>.

<sup>26</sup> Salam et al., 105.

*"O sons and descendants of Adam! Wear your beautiful clothes at every mosque, eat and drink, but do not overdo it. Indeed, Allah does not like those who are excessive."* (QS. Al-A'raf [7]: 31)

This verse comes down in response to the practice of some Jahiliyyah people who perform *tawaf* around the Kaaba without proper clothing, assuming that worldly clothes are not appropriate to wear when worshipping. This verse then commands the opposite: wearing appropriate clothing (*adultery*) every time entering a place of worship, as well as allowing proper eating and drinking, is covered with a strict prohibition against *israf*.

The common pattern of interpretation of this verse — including that reflected in the *Tafsir Al-Azhar* — places the call "*Yaa Bani Adam*" as a universal call of an educational nature (*tarbiyah*), not just a call to Muslims. The prohibition of *israf* in this verse is understood to be not limited to clothing, but extends to all forms of use of worldly pleasures, including eating and drinking, thus emphasizing that the ethics of balance apply comprehensively, not sectorally.<sup>27</sup>

As for M. Quraish Shihab in *Tafsir Al-Mishbah* adds a more specific dimension to the commandment of *khudz ziinatakum*: that the commandment signifies the importance of cleanliness, neatness, and self-respect, not only physically but also spiritually, so that the consumption of clothing should not be excessive or mean of showing off.<sup>28</sup> This emphasis places *israf* not solely as a matter of quantity (the amount of wealth spent), but also as a matter of motive and mental orientation behind the act of shopping or appearance — a dimension that implicitly alludes to the tendency to show off (*riya*) in consumption.

A comparison between these two interpretations shows a typical shift in the horizon. The pattern of interpretation in the Hamka era emphasizes the normative-universal side of this verse as ethical education in dress and consumption for all humans, in line with the spirit of da'wah *Tafsir Al-Azhar*, which aims to straighten out lay religious practices.

Meanwhile, Shihab's emphasis on the dimensions of motive and inner orientation — including its relation to *riya* — reflects a horizon from the late 20th century to the beginning of the 21st century that has intersected with the discourse of consumer psychology and criticism of the culture of showmanship, long before the term "*flexing*" was popular on social media, but has substantively anticipated the same problem. The common point of the two remains the affirmation that *israf* is not just a quantitative violation, but a deviation from the balance (*tawazun*) that Allah wants in every aspect of human life.

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<sup>27</sup> Abu Fida'Ismai'il bin Katsir, "Lubab Al-Tafsir Min Ibn Katsir. Diterjemahkan Oleh M," *Abdul Ghoffar Dengan Judul Tafsir Ibnu Katsir*. Jakarta: Pustaka Imam Syafi'i, 2017, 11.

<sup>28</sup> Ulyani and Nasution, "Konsep Israf Dan Keseimbangan Konsumsi Dalam QS. Al-A'raf Ayat 31: Tinjauan Tafsir Dan Ekonomi Islam," 12.

**Israf and Destructive Leadership: QS. Ash-Shu'ara [26]: 151–152**

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

"And do not obey the commands of those who transgress, (i.e., those who do damage to the earth and do not make amends." (QS. Ash-Shu'ara (26): 151–152)

This verse is part of the story of the Prophet Saleh and his people, Thamud. The word *musrifin* in verse 151 is explained directly in verse 152 through an explanatory clause: *alladzīna yufsidūna fil ardhi wa lā yushlihūn* (those who do damage to the earth and do not make repairs). The structure of this verse establishes the equality of meaning between *musrifin* and *mufsidin* in that context, showing that the spectrum of the meaning of *israf* in the Qur'an extends to the realm of abuse of power and leadership, in line with the scope of meaning mentioned in the etymology section above.

The *Tafsir Al-Azhar* is widely known for its tendency to connect the message of the verse with the contemporary socio-political reality of its readers, including the question of leadership legitimacy and the social responsibility of the ruler.<sup>29</sup> Following this pattern, Hamka's interpretation of this verse is generally directed at a universal warning: that following a leader who exceeds the limits of his authority — even if his position is structurally valid — is still unjustified if the leadership is clearly damaging and not accompanied by an intention to improve.

In line with his emphasis on the dimension of structural justice as reflected in his interpretation of other *israf* verses,<sup>30</sup> M. Quraish Shihab's interpretation of this verse can be consistently read in the framework of power relations: *the musrifin* in question is not just an individual who spends personal property, but a party who has authority —both political, economic, and social— but abuses it so as to cause widespread structural damage, without being accompanied by efforts to repair (*ishlah*).

This comparison of emphasis suggests that both Hamka and Shihab extend the meaning of *israf* from the personal-consumptive realm to the structural-political realm: both agree that "transcendence" can also occur in the form of abuse of power that results in collective damage, not just individual loss. The point of difference lies in the historical horizon: Hamka is closer to the first-hand experience of post-independence political upheaval, while Shihab is closer to the discourse on *governance* and public accountability that developed in the reform and post-reform eras.

<sup>29</sup> Avif Alfiyah, "Metode Penafsiran Buya Hamka Dalam *Tafsir Al-Azhar*," *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 1 (2016): 13.

<sup>30</sup> Salam et al., "Fenomena Hidup Hedonis Dalam Perspektif Al-Qur'an: Telaah Konsep Al-Isrif Dan At-Tabdzir," 110.

The reading of *fusion of horizons* in this paragraph is relevant to contemporary natural resource governance issues in Indonesia. As an illustration, the alleged criminal act of corruption in the tin commodity trading system in Bangka Belitung also takes into account losses due to large-scale environmental damage as part of the state's financial losses,<sup>31</sup> although the amount and methodology of the calculation have also become a public debate that has not been completely completed.<sup>32</sup> Despite the numerical debate, the case can be read as one of the contemporary faces of *yufsidūna fil ardhi wa lā yushlihūn*: the party that has authority over the management of resources, but is suspected of misusing them to the point of causing widespread damage without adequate remedial efforts.

### ***Israf* and the Concept of *Qawaman*: QS. Al-Furqan [25]: 67**

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

"And (including the servants of the Most Merciful God) those who, when they give (wealth), they are not excessive and not miserly, between the two properly." (QS. Al-Furqan (25): 67)

This verse is part of the series of *characteristics of 'Ibadurrahman* (servants of Allah the Most Merciful) which are mentioned consecutively in QS. Al-Furqan [25]: 63–77. Unlike the previous verses, in which *israf* is the sole prohibition, this verse explicitly juxtaposes *israf* with its opponent, *iqtār* (miserliness). It asserts that the ideal attitude lies in *qawāman* — the middle point between the two. The presence of this verse completes the mapping of the meaning of *israf* in this study: not only as a prohibition on standing alone, but as a pole of the spectrum of balance that is at the core of the ethics of wealth management in the Qur'an.

The common interpretation of this verse — including that reflected in the *Tafsir Al-Azhar* — asserts that extravagance brings the destruction of property and the destruction of the social order, while miserliness brings similar losses from the opposite direction: withholding rights that should be channeled to the family and society.<sup>33</sup> Both, in this reading, are seen as two forms of deviation from the balance desired by religion, so that *qawāman* is placed not merely as an arithmetic middle ground, but as an inner attitude that reflects a sense of responsibility towards oneself, family, and society at the same time — an emphasis consistent with the pattern of

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<sup>31</sup> Kompas.com, "Kejagung Masukkan Kerugian Lingkungan Rp 271 T Jadi Kerugian Negara Kasus Timah." (Pangkalpinang, n.d.), <https://nasional.kompas.com/read/2024/05/29/18450791/kejagung-masukkan-kerugian-lingkungan-rp-271-t-jadi-kerugian-negara-kasus>.

<sup>32</sup> Tempo.co., "Warga Bangka Belitung Unjuk Rasa Ke BPKP, Anggap Kerugian Negara Rp 271 T Di Korupsi Timah Tak Masuk Akal," n.d., <https://www.tempo.co/hukum/warga-bangka-belitung-unjuk-rasa-ke-bpkp-anggap-kerugian-negara-rp-271-t-di-korupsi-timah-tak-masuk-akal-1190509>.

<sup>33</sup> Alfiyah, "Metode Penafsiran Buya Hamka Dalam *Tafsir Al-Azhar*," 14.

*Tafsir Al-Azhar* which always associates the message of verse with the social responsibility of its readers.

As for M. Quraish Shihab in *Tafsir Al-Mishbah*, this verse places this verse as one of the characteristics of pious servants of Allah, namely the way they manage and spend wealth for themselves, their families, and others.<sup>34</sup> Citing the views of Makki ibn Abi Talib, Shihab emphasized that the attitude of believers in giving infaq is to maintain balance: not to waste wealth excessively, but also not to be miserly<sup>35</sup> Shihab's emphasis on moderation (*wasathiyyah*) in this context is consistent with his broader emphasis on the dimensions of justice and balance, as is also found in his interpretation of other *israf* verses.

The comparison between these two interpretations shows a strong common ground as well as different nuances. The meeting point is that both Hamka and Shihab place *qawāman* not as a mathematical formula at a rigid middle point, but as an inner attitude that is proportionately responsive to the needs of oneself, family, and society.

The different nuances lie in the interpretive framework that developed in the Hamka era, which emphasized balance within the framework of social responsibility. At the same time, Shihab more explicitly framed it with the concept of *wasathiyyah*, which became one of the central themes of his thought. This difference in emphasis once again illustrates how the horizon of each mufasir — including the Islamic discourse that developed in his time — helped shape how the universal message of the same verse was articulated.

To make the comparative pattern more explicit, Table 1 synthesizes the principal emphases of Hamka and M. Quraish Shihab across the core *israf* passages analyzed above. The table is intended as an analytical summary rather than a substitute for the detailed textual discussion.

**Table 1.** Comparative Mapping of *Israf* in *Tafsir Al-Azhar* and *Tafsir Al-Mishbah*

| Verse / Domain                                                         | <i>Tafsir Al-Azhar</i> (Hamka)                                                                                                                                                                         | <i>Tafsir Al-Mishbah</i> (M. Quraish Shihab)                                                                                         | Comparative Synthesis                                                                                                                                                                           |
|------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| QS. Al-An'am [6]: 141<br>Agricultural wealth and social responsibility | Emphasizes responsible property management ( <i>husn al-tasarruf</i> ), fulfillment of the poor's rights from the harvest, and criticism of excessive post-harvest celebration in an agrarian setting. | Emphasizes distributive justice, prevention of resource destruction and inequality, and social as well as ecological responsibility. | Both extend <i>israf</i> beyond ritual observance to social responsibility. Hamka foregrounds the concrete agrarian horizon; Shihab foregrounds structural justice and resource sustainability. |

<sup>34</sup> M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an Vol 9* (Ciputat: Lentera Hati, 2002), 533.

<sup>35</sup> Shihab, 534.

| Verse / Domain                                          | Tafsir Al-Azhar (Hamka)                                                                                                                                                 | Tafsir Al-Mishbah (M. Quraish Shihab)                                                                                                                                | Comparative Synthesis                                                                                                                                                                   |
|---------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| QS. Al-A'raf [7]: 31<br>Dress, eating, and consumption  | Reads the verse as universal ethical education concerning proper dress, eating, and drinking, with balance governing the use of worldly pleasures.                      | Stresses cleanliness, dignity, and spiritual orientation; <i>israf</i> concerns motive and the tendency to show off ( <i>riya</i> ), not only the quantity consumed. | Both understand <i>israf</i> as deviation from balance. Hamka is more normative-universal, whereas Shihab gives greater attention to motive and inner orientation.                      |
| QS. Ash-Shu'ara [26]: 151-152<br>Destructive leadership | Warns against obeying leaders who exceed the limits of authority and produce damage; legitimate leadership remains tied to social responsibility and reform.            | Reads <i>Musrifin</i> in terms of political, economic, and social authority whose abuse creates structural damage without adequate <i>ishlah</i> .                   | Both extend <i>israf</i> into the structural-political realm. Hamka reflects a post-independence political horizon; Shihab is closer to governance and public-accountability discourse. |
| QS. Al-Furqan [25]: 67<br>Qawaman and wealth management | Treats extravagance and miserliness as opposite deviations that harm property and social order; qawaman expresses responsible balance toward self, family, and society. | Frames balanced spending explicitly through <i>wasathiyyah</i> : neither excessive nor miserly, but proportionate to legitimate needs and responsibilities.          | Both reject a rigid mathematical middle and affirm proportional balance. Hamka stresses social responsibility; Shihab articulates the same ethical center through <i>wasathiyyah</i> .  |

### Contemporary Application: Gadamerian Fusion of Horizons in the Indonesian Context

At this stage, Gadamer's framework is applied explicitly rather than invoked merely as a theoretical label. The historical reading above shows that Hamka and Shihab approach the same Qur'anic term from different historically effected horizons: Hamka tends to articulate *israf* through social responsibility, agrarian life, and leadership ethics, whereas Shihab gives greater emphasis to inner motive, distributive justice, sustainability, and *wasathiyyah*. The researcher's pre-understanding begins from a contemporary tendency to reduce *israf* to excessive consumption. In Gadamerian terms, this initial horizon is not simply confirmed; it is tested and revised through dialogue with the two tafsir horizons.

The fusion of horizons, therefore, does not erase the differences between Hamka and Shihab or force them into a single timeless definition. Their differences are interpretively productive: Hamka's socio-historical emphasis and Shihab's later ethical-structural emphasis jointly disclose a broader semantic center of *israf* as the transgression of proportional limits that damages responsibility toward self, others, entrusted resources, and the social order. This revised understanding constitutes the

fused horizon from which Gadamer's fourth movement, application (*Anwendung*), can proceed in relation to contemporary Indonesia.

In the personal-consumptive domain, the contemporary reader's horizon is shaped by digital consumption and flexing: the public display of wealth, luxury lifestyles, and personal achievement in social media. Contemporary sociological studies have identified this practice as increasingly visible among Indonesia's young generation.<sup>36</sup>

Shihab's emphasis on motive and the orientation of display (*riya*) provides a bridge between the interpretive horizon of QS. Al-A'raf [7]: 31 and the contemporary digital horizon. The point is not to claim that Shihab interpreted social media, but to apply the ethical structure disclosed by his interpretation to a new historical situation. Flexing can thus be read as a contemporary configuration of *israf* when consumption and display are oriented toward competitive recognition and exceed proportional need, an interpretation also echoed by contemporary maqasid studies of the flexing trend.<sup>37</sup>

Gadamerian application is therefore more than attaching a modern example to a Qur'anic verse. It is a dialogical judgment in which the contemporary phenomenon is tested against the ethical criterion generated through the fused horizon: proportionality, motive, responsibility, and avoidance of harm. On this basis, the problem of flexing is not exhausted by the nominal amount spent; it also concerns the social and spiritual orientation through which consumption becomes a performance of excess.

The same hermeneutical movement operates in the structural-political domain. Hamka's warning against destructive authority and Shihab's emphasis on structural accountability meet the contemporary horizon of public-resource governance. Through this fusion, *israf* is no longer confined to private consumption but can be understood as the abuse of entrusted authority when transgression produces collective damage and is not followed by adequate *ishlah*. The natural-resource case discussed earlier is used here as a contemporary illustration, not as a direct equation with the Qur'anic episode: it shows how the *musrifin-mufsidun* pattern can function as an ethical lens for evaluating accountability while remaining subject to legal and empirical determination.

Across the core passages, the Gadamerian sequence can therefore be stated clearly: historical reading reconstructs the interpretive horizons of Hamka and Shihab; pre-understanding identifies the assumptions brought by the contemporary researcher; fusion of horizons allows those assumptions to be corrected and enlarged through dialogue with both tafsir works; and application tests the resulting

<sup>36</sup> Nafisah Nailal Husna and Syamsul Bakhri, "Dinamika Habitus Digital Dan Kontestasi Modal Simbolik: Analisis Budaya Flexing Pada Generasi Z Dalam Lanskap Sosial Indonesia," *SABANA: Jurnal Sosiologi, Antropologi, Dan Budaya Nusantara* 4, no. 3 (2025): 56.

<sup>37</sup> Ika Hilmiatus Salamah et al., "Personal Branding Ala Generasi Digital: Kajian Tafsir Maqashid Terhadap Trend Flexing," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 2 (2025): 18.

understanding against present problems. The result is not merely the claim that *israf* remains relevant today, but a reconstructed concept of *israf* as a violation of proportional responsibility whose forms can shift across consumption, social distribution, public authority, and entrusted resources, while qawaman/wasathiyyah supplies the balancing norm. In this precise hermeneutical sense, the Qur'anic message remains capable of entering new historical horizons without losing its ethical center.

### **Applicative Extensions of the Fused Horizon**

The two additional verses discussed below are not introduced as new core comparative units between Hamka and Shihab. Rather, they function as controlled applicative extensions of the fused horizon: QS. Al-A'raf [7]: 81 tests the moral-behavioral reach of *israf*, while QS. An-Nisa [4]: 6 tests its fiduciary reach. This distinction is methodologically important because the primary comparison remains centered on the four core passages, whereas these two verses examine whether the reconstructed principle of transgressing proportional limits remains coherent when applied to other Qur'anic contexts.

### **Moral-Behavioral Application**

In QS. Al-A'raf [7]: 81, the term *musrifun* appears in the account of the people of Prophet Luth, where the verse characterizes their conduct as a transgression of limits. For the thematic map of this study, the significance of the verse lies in demonstrating that *israf* is not exclusively related to property or consumption, but can also designate conduct that exceeds a normative boundary. This moral-behavioral dimension complements, rather than replaces, the consumptive dimension (QS. Al-An'am [6]: 141; Al-A'raf [7]: 31) and the structural-political dimension (QS. Ash-Shu'ara [26]: 151–152) discussed above.

The Gadamerian point is not that QS. Al-A'raf [7]: 81 and QS. Ash-Shu'ara [26]: 151–152 are historically identical. Their contexts remain distinct. What becomes visible through the fused horizon is a shared structure of boundary-transgression: *israf* marks conduct that exceeds a normative limit and produces consequences beyond the individual actor. This preserves the historical particularity of each verse while allowing the contemporary reader to recognize a broader moral-social pattern. The previously discussed case of alleged corruption in the Bangka Belitung tin trading system remains only an illustration of how boundary-transgression in the management of resources may generate wider human and environmental harm.

### **Fiduciary Application**

QS. An-Nisa [4]: 6 extends the scope of *israf* into the fiduciary realm: the prohibition of consuming orphans' property *israfan wa bidaran* concerns entrusted, not privately owned, wealth. In the application stage, the historical horizon of guardianship can enter dialogue with contemporary institutions that manage

entrusted assets without being equated with them. The shared ethical structure lies in stewardship, legitimate need, proportional entitlement, and accountability. On that basis, the verse can illuminate contemporary management of zakat, waqf, and other trust funds as settings in which excess may take the form of abusing entrusted resources rather than merely overspending one's own property.

Likewise, the principle of *qawaman* in QS. Al-Furqan [25]: 67 can enter dialogue with the contemporary discourse of frugal living, but a Gadamerian reading must avoid a simplistic one-to-one equation. Frugal living is not automatically *qawaman*, just as every act of public display is not automatically *israf*. The relevant question is whether a practice embodies or violates the fused ethical criteria of proportionality, responsible use, motive, and social effect. Frugal living may therefore approximate *qawaman* when restraint remains proportionate and socially responsible, while flexing may approximate *israf* when display becomes an excessive pursuit of recognition. In this way, contemporary practices are interpreted through the fused horizon rather than merely relabeled with Qur'anic terminology.

## CONCLUSION

This study concludes three main things that answer the formulation of the problem proposed. *First*, regarding the meaning of *israf* in *Tafsir Al-Azhar* and *Tafsir Al-Mishbah*, the two mufasir agreed that *israf* is an act that exceeds the limits of reasonableness that has the potential to harm the perpetrator and the social environment. Still, they differ on the point of pressure. On QS. Al-An'am [6]: 141, *Tafsir Al-Azhar* emphasizes the dimension of socio-agrarian responsibility (the obligation to fulfill the rights of people with low incomes from the harvest), while *Tafsir Al-Mishbah* emphasizes the dimension of structural justice and resource sustainability. On QS. Al-A'raf [7]: 31, *Tafsir Al-Azhar* emphasizes the normative-universal side of the verse as an ethical education in dress and consumption. In contrast, *Tafsir Al-Mishbah* emphasizes the dimension of motive and mental orientation (*riya*) behind the act of consumption. On QS. Ash-Shu'ara [26]: 151–152, both extend the meaning of *israf* to the realm of leadership that abuses power to bring damage without any effort to repair. On QS. Al-Furqan [25]: 67, both affirm that *israf* has an equally bad opponent, namely miserliness, so the ideal point lies in *qawaman/wasathiyyah*.

*Second*, regarding the application of Gadamer's fusion-of-horizons framework, this study demonstrates that the method is not limited to juxtaposing Hamka and Shihab. Historical reading first identifies the distinct contexts that shape their emphases; the researcher's pre-understanding is then made explicit and tested rather than treated as neutral; the fusion of horizons preserves the differences between the two mufasir while allowing those differences to enlarge the meaning of *israf*; and application brings the reconstructed ethical criteria into dialogue with contemporary issues. The meeting point between Hamka and Shihab lies in understanding *israf* as

more than a quantitative problem of expenditure: it is a qualitative violation involving motive, responsibility, proportionality, and the consequences of transgressing limits. Their historical differences are therefore not obstacles to interpretation but the very conditions through which a broader contemporary understanding becomes possible.

*Third*, regarding contemporary socio-cultural implications, the fused horizon provides ethical criteria for evaluating changing practices rather than equating them mechanically with Qur'anic categories. In the personal-consumptive realm, Shihab's emphasis on motive and display allows flexing to be read as *israf* when public display exceeds proportional need and is oriented toward competitive recognition; conversely, frugal living may approximate *qawaman* when restraint remains proportionate and socially responsible, rather than being treated as its automatic equivalent. In the structural-political realm, the principle of "do not obey the orders of those who go beyond the limits" provides an ethical basis for public participation and supervision of resource-management policies that have the potential to cause structural damage.

The applicative horizon further extends this mapping to two additional domains. QS. Al-A'raf [7]: 81 tests the moral-behavioral reach of *israf* by showing that *musrifun* can characterize conduct that crosses a normative boundary beyond property and consumption. QS. An-Nisa [4]: 6 tests the fiduciary reach of *israf* by prohibiting excessive and hasty consumption of orphans' property, thereby supporting accountability in the management of entrusted assets such as *zakat* and *waqf*. These additional domains complement, rather than replace, the core comparative domains mapped above.

Thus, this study confirms that the novelty claimed in the introduction — the combination of Gadamer's fusion of horizons framework, two interpretations of the archipelago, a variety of *israf* verses thematically, and contemporary socio-cultural implications — is proven to be able to produce readings that are not only descriptive-comparative, but also applicable to contemporary problems, while strengthening the argument that the Qur'an is *shalih li kulli zaman wa makan*.

Based on the findings and limitations of this study, several suggestions can be conveyed. *First*, for future researchers, this study remains limited to two Indonesian tafsir works and a selected corpus of seven *israf* verses arranged in six thematic units; future research can broaden the comparative corpus by involving other tafsir works or by examining the Qur'anic semantic field of *israf* more comprehensively. *Second*, the application of Gadamer's fusion of horizons framework in this study still focuses on the textual-thematic level; Future research can expand on this with a reception study approach to see how contemporary readers in the field—not just researchers—actually fuse their horizons with text. *Third*, for the public, the findings of this study emphasize the importance of reflective awareness in consumption patterns, especially in the digital space, so as not to get caught up in *israf* in its new form, such as flexing. *Fourth*, for policymakers, this study suggests strengthening accountability

and transparency mechanisms in the management of public resources, in line with the spirit of QS. Ash-Shu'ara [26]: 151–152.

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