

Analysis of the Development of Falsafi Tafsir in Islamic Perspective

Lusianasta Mandini Hermanto Putri^{1*}, Afroh², Khoirul Hanifah³

¹²³Institut Agama Islam Negeri Kediri

*Corresponding email: lusihermanto2853@gmail.com

Keywords: Development, tafsir with a falsafi character, Islamic perspective	Abstract The Qur'an has proven its miracle, not only in terms of its existence but also in its teachings that have been proven by its development. The existence of tafsir cannot be separated from the interaction between the Islamic world and Greek philosophical thought. This article aims to analyze the development of falsafi tafsir, where the emergence of this tafsir in medieval times has contributed to the development of Qur'anic tafsir. The method used is qualitative with a descriptive analytical approach. Primary data obtained from various literature on falsafi tafsir, while secondary data as supporting documents, such as books, journals, and articles. Thus, the results show that the existence of interpretation with a falsafi interpretation style has become a new color in the method of interpreting the Qur'an, namely with a hermeneutic approach. This falsafi interpretation has contributed a lot to thought in the Islamic world, not only understanding in terms of the word and context of God, but also changing human perceptions for the better.
Kata Kunci: Perkembangan, tafsir bercorak falsafi, perspektif Islam	Abstrak Al-Qur'an telah terbukti kemukjizatannya, bukan hanya dari segi eksistensinya tetapi juga pada ajarannya yang telah terbukti dengan perkembangannya. Eksistensi tafsir tidak dapat dipisahkan dari interaksi antara dunia Islam dan pemikiran filsafat Yunani. Artikel ini bertujuan menganalisis perkembangan tafsir falsafi, dimana munculnya tafsir ini pada abad pertengahan yang telah memberikan kontribusi dalam perkembangan tafsir al-Qur'an. Metode yang digunakan adalah kualitatif dengan pendekatan deskriptif-analitis. Data primer diperoleh dari berbagai literatur tentang tafsir falsafi, sementara data sekunder sebagai penunjang berupa dokumen, seperti buku, jurnal, dan artikel. Dengan demikian, hasil penelitian menunjukkan bahwa keberadaan penafsiran dengan corak tafsir falsafi telah menjadi warna baru dalam metode penafsiran al-Qur'an, yaitu dengan pendekatan hermeneutik. Tafsir falsafi ini telah berkontribusi banyak dalam pemikiran di dunia Islam, tidak hanya memahami dari segi kata maupun konteks Tuhan, akan tetapi juga mengubah persepsi manusia agar menjadi lebih baik.
Article History:	Received: 12-05-2024 Accepted: 08-02-2025 Published: 20-04-2025

INTRODUCTION

In Islamic history, the development of falsafi tafsir refers to the evolution of philosophical thought in understanding the Qur'an. In the beginning, tafsir falsafi emerged from Muslim thinkers to combine Greek philosophy with Islamic teachings.¹

¹ Ahmad Husnul Hakim and Amiril Ahmad, "Tafsir Falsafi: Pemetaan Tipologi, Epistemologi dan Implementasi", *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 12, no. 2 (2022), pp. 191-214. <https://doi.org/10.15642/mutawatir.2022.12.2.191-214>.

The existence of tafsir cannot be separated from the interaction between the Islamic world and Greek philosophical thought. This philosophical thought entered the Islamic tradition through regions such as Syria, Mesopotamia, Persia, and Egypt, which became centers of cultural encounters due to the expansion of Alexander the Great, in the fourth century BC.² Alexander sought to unite Greek and Persian cultures, which had a major impact on the areas he controlled. As a result, centers of Greek culture emerged in the East, including Alexandria in Egypt, Antioch in Syria, Jundisyapur in Mesopotamia, and Basra in Persia.³

During the Abbasid dynasty of Harun al-Rashid, the interaction between the Islamic world and philosophy continued. He was educated in Persia under Yahyâ bin Khâlid ibn Barmak, who came from a family with a great interest in philosophy. During his reign, the translation of Greek books of science began. Envoys were sent to the Roman Empire to buy these manuscripts. Muslim interest in philosophy intensified during the time of al-Mamun (813-833 CE), the son of Harun al-Rashid. He sent envoys to the Byzantine Empire in search of manuscripts of Greek works which were then brought to Baghdad for translation into Arabic. To support this activity, al-Mamun established the Bayt al-Hikmah in Baghdad, which was headed by Hunain bin Ishaq, a Christian from Hira.⁴

Hunain not only mastered Greek and Arabic, but also Syriac (Siryani), which at that time was the language of science. Initially, Muslim interest was limited to books on science, especially medicine, but later expanded to books on philosophy. The manuscripts were translated from Greek to Syriac and then to Arabic. However, over time, translations began to be done directly from Greek to Arabic. Al-Ma'mun initiated this translation for two main reasons: *first*, there were many debates on religious issues between Muslims and Jews and Christians. To deal with these debates, they needed Greek philosophy as a basis for constructing strong arguments in order to compete with their opponents who were well versed in Greek science, especially logic. *Secondly*, the many Iranian influences and thoughts that entered Muslim circles caused the Iranians to use an approach to thinking that was based on Greek philosophy.⁵

The interaction between Greek philosophy and the Islamic world began to intensify in the 8th and 9th centuries AD, especially during the Abbasid caliphate, particularly under Caliph al-Mansur (754-775 AD) and Caliph al-Ma'mun (813-833 AD). This process is often referred to as the period of "translation" or "transmission of

² Imam Iqbal, "Filsafat sebagai hikmah: Konteks berfilsafat di dunia islam," *Refleksi: Jurnal Filsafat dan Pemikiran Islam* 17, no. 1 (2017), pp. 23-42. <https://doi.org/10.14421/ref.v17i1.1870>.

³ Syafieh Syafieh, "Perkembangan Tafsir Falsafi Dalam Ranah Pemikiran Islam," *Jurnal At-Tibyan: Jurnal Ilmu Alquran dan Tafsir* 2, no. 2 (2018), p. 140. <https://doi.org/10.32505/tibyan.v2i2.385>.

⁴ Andy Riski Pratama, "Bayt Al-Hikmah: Pusat Kebijaksanaan dan Warisan Ilmu Pengetahuan Islam dalam Peradaban Abad Pertengahan," *Jurnal Riset Rumpun Agama Dan Filsafat* 2, no. 2 (2023), pp. 253-266. <https://doi.org/10.55606/jurrafi.v2i2.2122>.

⁵ Adenan Adenan, et al., "Kontak Peradaban, Yunani dan Persia Terhadap Perkembangan Filsafat Islam," *Jurnal Pendidikan Tambusai* 8, no. 1 (2024). <https://doi.org/10.31004/jptam.v8i1.14290>.

knowledge," which took place in Baghdad, the Abbasid capital and an important scholarly center at that time.

In a historical context, the following is the influence of philosophy on Islamic science. *First*, the establishment of Bait al-Hikmah. Under al-Ma'mun, the Bait al Hikmah (House of Wisdom) was established in Baghdad. This institution served not only as a library but also as a center of translation and research, where scholars from various religious backgrounds, including Nestorian Christians, Jews, and Sabians, worked together to translate important texts from Greek, Persian, and Indian into Arabic. *Second*, the translation of Greek works. At Bait al-Hikmah, many works of Greek philosophy were translated, including works by Plato, Aristotle, Plotinus, and the Neoplatonist philosophers. Aristotle's works were very influential because they were often used as the main reference in various scientific and philosophical fields. *Third*, the role of the translator. Important figures in the history of translation include Hunayn ibn Ishaq and his family, who translated not only medical but also philosophical works. Hunayn, a Nestorian Christian, was known for his proficiency in Greek, Arabic and Syriac, making him an important mediator in the translation process.⁶

Falsafi Tafsir reached its peak with the incorporation of philosophical concepts into the interpretation of the Qur'an. However, with the passage of time and socio political changes, the approach of Tafsir al-Qur'an began to vary, although the influence of Tafsir falsafi can still be found in contemporary Islamic thought. The style of interpretation of the Qur'an cannot be separated from differences, differences in the mission carried, differences in depth, differences in situations and conditions and so on. All of them give rise to various styles of interpretation that develop into various streams with different methods. One of the styles in the interpretation of the Qur'an is the style of philosophy or known as the style of falsafi interpretation, with the development of science now, various styles of interpretation appear. With science it also makes the style of interpretation more colorful. At this time tafsir is divided into various specific styles that give its own color to the interpretation, one of which is the style of falsafi interpretation.⁷

In falsafi tafsir, of course, there are also philosophical figures, where these figures also play a role in interpreting the verses of the Qur'an in accordance with their knowledge. Among the philosophical figures are al-Farabi, Ibn Sina, Thabathaba'i and so on. However, in this article only takes three figures namely al-Farabi, Ibn Sina, Thabathaba'i and their interpretations. Thus, the writing is focused on the study of falsafi tafsir, starting from the definition, history and development as well as figures and books of interpretation.

⁶ Nur Afifah Wahda, Indo Santalia, "Pengaruh Filsafat Yunani Terhadap Pemikiran Islam", *Jurnal Scociu; Jurnal Penelitian Ilmu-Ilmu Sosial* 1, no. 12 (2024), pp. 306-312. <https://doi.org/10.5281/zenodo.12741360>.

⁷ Gündüz Atalik, Tüzin Baycan Levent, "An Interpretation Of The Impact Of Regional Science In Terms Of Philosophy Of Science", *Papers in Regional Science* 77, no. 4 (1998), pp. 329-346. <https://doi.org/10.1111/j.1435-5597.1998.tb00720.x>.

RESEARCH METHODS

This article uses a qualitative research method with a descriptive approach. This method is a type of research that emphasizes the process of obtaining data in the form of descriptive words so as to get results in the form of meaning through an inductive data analysis process.⁸ With descriptive qualitative research, it is expected to know the phenomenon under study accurately and factually. This article also uses primary data in the form of data obtained based on the core sources of research explanation, in this case about falsafi tafsir. While secondary data includes a variety of literature references such as documents, books, journals, and articles as well as matters related to the analysis of the development of falsafi Tafsir in an Islamic perspective. the data collection technique used is documentation by describing and describing all existing data to be critically analyzed.

RESULTS AND DISCUSSION

Definition of Falsafi Tafsir

Falsafi Tafsir consists of two words, namely *falsafi* and *tafsir*. The word *tafsir* linguistically is *masdhar* from the word "*fassara*". Tafsir means to explain (*al-Idhah*) and explain (*al-tabyin*).⁹ While tafsir according to the term is a description or explanation of the verses of the Qur'an or other books so that the meaning is clear.¹⁰ Tafsir in terms of sources there are two, namely *bi- al Ma'tsur* and *bi al-ra'yi*. While tafsir in terms of methods is divided into; *ijmali* method, *tahlili*, *muqarran*, and *maudhu'i*.¹¹ Tafsir in terms of style consists of various styles, namely *fiqh* style, *Sufism* style, *ilmi* style, and *falsafi* style. In this paper, which will be reviewed is tafsir with a falsafi style. Philosophy comes from the Greek words, *philo* and *shopia* which means love of wisdom. Philosophy is a methodical, systematic and coherent knowledge of all

⁸ Yuliana Dethan, Septiawadi, and Masruchin, "Ruqyah Dalam Perspektif Tafsir Isyari: Telaah Penafsiran Imam Al-Alusi Dalam Kitab Ruh Al-Ma'ani", *Al-Shamela : Journal of Quranic and Hadith Studies* 1, no. 1 (2023), pp. 1-19. <https://doi.org/10.61994/alshamela.v1i1.22>.

⁹ Isma'il bin Hammad al-Jauhari, *al-Shihah Taj al-Lughah wa Shihah al-'Arabiyyah*, ed. Ahmad 'Abd al-Ghafur 'Aththar, Juz II, (Beirut: Dar al-'Ilm al-Malayan, 1979), Cet. II, p. 781. Look, Muhammad 'Ali al-Shabuni, *al-Tibyan fi 'Ulum al-Qur'an*, (Karatsyi: Maktabah al-Busyra, 2011), Cet. II, p. 89. Manna' al-Qaththan, *Mabahits fi 'Ulum al-Qur'an*, (Kairo: Maktabah Wahbah, t.th), p. 316. Abu al-Qasim al-Raghib al-Ashfahani, *al-Mufradat fi Gharib al-Qur'an*, (Beirut: Dar al-Ma'rifah, t.th), p. 380.

¹⁰ Jamaluddin Muhammad bin Makram Ibn Mandzur, *Lisan al-'Arab*, Juz V, (Beirut: Dar Shadir, t.th), p. 55. Badruddin Muhammad bin 'Abdullah al-Zarkasyi, *al-Burhan fi 'Ulum al-Qur'an*, ed. Muhammad Abu Fadhl Ibrahim, Juz II, (Kairo: Maktabah Dar al-Turats, 1984), Cet. III, p. 149. 'Ali al-Shabuni, *al-Tibyan fi 'Ulum al-Qur'an*, p. 89. Khalid 'Abdurrahman al-'Akk, *Ushul al-Tafsir wa Qawa'iduhu*, (Beirut: Dar al-Nafa'is, 1986), Cet. II, p. 40. Muhammad Husain al-Dzahabi, *al-Tafsir wa al-Mufasssirun*, Juz I, (Kuwait: Dar al-Nawadir, 2010), p. 13. Muhammad Husain al-Dzahabi, *Ilmu al-Tafsir*, (Kairo: Dar al-Ma'arif, t.th), p. 6.

¹¹ Abd al-Hayy al-Farmawi, *al-Bidayah fi al-Tafsir al-Mawdu'i* (Kairo: Dar al-Thiba'ah wa al-Nasyr al-Islamiyyah, 2005), Cet. VII, pp. 19-36. Eko Zulfikar, "Memperjelas Epistemologi Tafsir Bi Al-Ma'tsur (Aplikasi Contoh Penafsiran Dalam Jami' al-Bayan Karya al-Thabari)", *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 4, no. 1 (2019), p. 130. <https://doi.org/10.32505/at-tibyan.v4i1.835>.

reality. Philosophy is a rational reflection on the whole reality to achieve the essence (truth) and gain wisdom.¹²

Falsafi tafsir itself is an effort to interpret the Qur'an which is associated with philosophical issues. Falsafi interpretation, is the interpretation of the verses of the Qur'an based on philosophical viewpoints or thoughts, as is done in tafsir bi al-Ra'yi. In this context, the verses of the Qur'an are used as a tool to support the thoughts that have been made, where these thoughts are used to explain the verses of the Qur'an. This kind of interpretation was done by figures such as al-Farabi, Ibn Sina, and Ikhwan al-Shafa. However, according to Dhahabi, these interpretations were rejected and considered an attempt to destroy religion from within. Falsafi interpretation is interpretation that is dominated by philosophical theories as a paradigm. There are also those who define falsafi interpretation as the interpretation of the verses of the Qur'an by using philosophical theories. This means that the verses of the Qur'an can be interpreted using philosophy, because the verses of the Qur'an can be related to philosophical issues or interpreted using philosophical theories.¹³

In interpreting the Qur'an there are several methods that are used so that they bring different results, according to the point of view and background of each mufasir. So that there are various styles of interpretation such as tafsir *shufi*, *ilmi*, *adabi*, *fiqhi*, *falsafi* and others which of course will also cause extensive discussion and pros and cons from era to era. Interpretation of the Qur'an has grown and developed since the early days of Islam. In line with the needs of Qur'anic Muslims and the intensity of the scholars' attention to tafsir, then the interpretation of the Qur'an continues to develop, both during the time of salaf and khalaf scholars even now. At the stages of its development, different characteristics appear both in the method and style of interpretation.¹⁴

History of the Development of Falsafi Tafsir

In the historical literature at the time of the companions, it has been explained that the originator of the emergence of Tafsir falsafi was started by Abdullah bin Mas'ud who was known for his intelligence in terms of the most important ijtihad.¹⁵ And one thing that can strengthen it is because he lived in Iraq whose inhabitants have an exceptional and extraordinary mindset. It is known that the falsafi style of tafsir was

¹² Kurdi Fadal, "Stagnasi Tafsir Faalsafi Dan Kuriositas al-Qur'an (Analisis Pemikiran Muhammad Husain Al-Zahabi)", *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 18, no. 2 (2022), pp. 271-296. <https://doi.org/10.24239/rsy.v18i2.994>.

¹³ Nilna Faiziya, "Tafsir Falsafi: Integrasi Rasionalitas dan Spiritual dalam Memahami Ayat-Ayat Al-Qur'an," *Jurnal Syntax Imperatif: Jurnal Ilmu Sosial dan Pendidikan* 5, no. 6 (2025), pp. 1263-1273, <https://doi.org/10.36418/syntaximperatif.v5i6.556>.

¹⁴ Aldomi Putra, "Kajian Tafsir Falsafi," *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 17, no. 1 (2017), <https://doi.org/10.53828/alburhan.v17i1.83>.

¹⁵ Abdul Khaliq, et al., "Corak Tafsir Periode Pertengahan", *Al Ashriyyah* 9, no. 1 (2023), pp. 33-44. <https://doi.org/10.53038/alashriyyah.v9i1.162>.

clearly visible during the time of Abdullah bin Mas'ud who was also centered in Iraq (where Ibn Mas'ud was assigned to teach Islam).¹⁶

Meanwhile, the birth of Tafsir falsafi or interpretation of the Qur'an with a philosophical approach began with the encounter of various civilizations, especially with Greek civilization. From that encounter, the movement of translating Western philosophy books into Arabic was rampant. The movement took place during the Abbasid caliph al-Manshur (136 158 AH/754-775 CE), then continued by his successors until it reached its golden peak during the caliph al-Makmun (198-218 AH/813-833 CE). It was during the time of Caliph al-Makmun that Baghdad became the center of learning the sciences of students from all over. Al-Zahabi called Baghdad at that time as "the ka'bah of science."¹⁷

Later, when religious and scientific knowledge progressed, during the reign of the Abbasid dynasty science in the fields of religion and science experienced development, Islamic culture also grew in areas controlled by Islam. The beginning of the emergence of tafsir with philosophical nuances occurred during the reign of the Abbasid Caliphate, starting during the caliphate of Al-Manshur around 775 AD. In this period, scientific knowledge developed rapidly, and Islamic culture developed in areas controlled by Islamic rule. In an effort to expand knowledge, the Abbasids supported the movement of translating foreign books into Arabic. They relied on a group of scholars from various backgrounds, including Persians, Indians and Christians who had close ties to classical educational traditions. Philosophy books from Greek, Persian and Indian cultures were translated into Arabic and disseminated among Muslims. This sparked the interest of the Muslim community to read them, as they had rarely encountered such readings before. The translation process reached its peak during the caliphate of Al-Ma'mun around 833 AD, which made Baghdad a scientific center for scholars at that time.¹⁸

According to Abdurrahman al-Kalami in his book *Ushul at-Tafsir wa Qawaiduhu*, the term tafsir falsafi is referred to as Falsafi Al-Kalami. He explained that the development of natural philosophy began since the process of translating Greek philosophy books into Arabic. According to him, at that time there was a mixture between the discussion of *al-Kaun al-Mahsus* (perceivable nature) from the sciences of the unseen with the understanding of the Al-Jahmiyah and Mu'tazilah groups. This combination resulted in debates about concepts in Islamic thought, especially related to the interpretation of verses that are vague and the interpretation of God's attributes that are adjusted to their respective views. For example, the Al-Jahmiyah group argued

¹⁶ Ishmatul Karimah Syam, et al., "Kajian Historis Tafsir Falsafi," *Hanifiya: Jurnal Studi Agama-Agama* 6, no. 1 (2023), pp. 85–92, <https://doi.org/10.15575/hanifiya.v6i1.18321>.

¹⁷ Kurdi Fadal, "Stagnasi Tafsir Faalsafi Dan Kuriositas al-Qur'an (Analisis Pemikiran Muhammad Husain Al-Zahabi)".

¹⁸ Karimah Syam, "Kajian Historis Tafsir Falsafi".

that God's attributes were irrelevant and should be rejected. They also regard the Quran as a creature. One of the famous figures of this group was Al-Jahm bin Shafwan.¹⁹

History records the existence of such a rapid interpretation, in accordance with the needs, and human ability in interpreting the verses. The existence of the style of falsafi interpretation is also a "gateway" to the progress of thought in Islam. As we also know that the emergence of falsafi interpretation and its character coincided with the dark ages in the Western world that lasted in the period around the 5th century to the 15th century AD, starting after the fall of the Western Roman Empire (476 AD) until the beginning of the Renaissance in the 15th century. Therefore, when the development of science began to shine in the Islamic world, science stagnated. This is yet another historical document of the role of Islamic philosophers in the development of science at that time.²⁰

Among the Islamic philosophers are al-Farabi, Ibn-Sina, Thabathaba'i who in his tafsir includes discussion of philosophy as an addition either as a complement to the exposition of the verse or as a rejection of philosophical theories that contradict the Qur'an. He used the discussion of philosophy only in certain parts of the verse. Therefore, Islamic scholars divide it into two parts including:

1. The group that disdains philosophy because it believes there is a conflict between philosophy and religion. This group is basically against philosophy and tries to keep people away from philosophy. And the pioneer figure of this group is Abu Hamid Imam al-Ghazali. Therefore, he authored the book *al-Isyarat* and other books to reject their understanding. Likewise, Fahkrur Razi in his book of tafsir exposes philosophical ideas that are seen as contrary to religion, and finally he firmly rejects philosophy based on arguments that he considers adequate.
2. The group that admires and accepts the philosophy even though it contains ideas that contradict the shar'i texts. This group prioritizes philosophy and religion and tries to uncover all the contradictions, but their efforts have not reached the end point and try to solve the problem based on the explanation of the verses of the Qur'an solely. Many things only start from the point of view of philosophical theory and cannot be applied or imposed on the text of the Qur'an.²¹

This group tried to compromise or find common ground between philosophy and religion and tried to get rid of all contradictions. However, their efforts have not succeeded in reaching a final meeting point, but are still an attempt to solve the problem halfway, because their explanations of the verses of the Qur'an are presented solely from the point of view of philosophical theory, and there are many contradictory passages from the point of view of philosophical theory. It is impossible to apply and

¹⁹ Karimah Syam, "Kajian Historis Tafsir Falsafi".

²⁰ Kurdi Fadal, "Stagnasi Tafsir Faalsafi Dan Kuriositas al-Qur'an (Analisis Pemikiran Muhammad Husain Al-Zahabi)".

²¹ Pebriani Srifatonah, Siti Aminah, dan Eni Zulaiha, "Ittijah Tafsir Falsafi: Analisis Tafsir Penciptaan Alam Menurut Imam Al-Ghazali dan Al-Farabi," *Definisi: Jurnal Agama dan Sosial Humaniora* 2, no. 1 (2023), pp. 37-48. <https://doi.org/10.1557/djasp.v2i1.29406>.

impose the text of the Qur'an. The scholars combined religion and philosophy by interpreting the text and combining it with philosophical ideas.²²

In the study of tafsir methodology, falsafi tafsir includes *tahlili* tafsir, but specifically tafsir that follows this style is very little, there is not even a complete work of falsafi tafsir. Unlike other tafsir, such as *tafsir al-fiqhi (Ahkam al-Qur'an)* by al-Jashas, or tafsir *al-adabi al-ijtima'i (al-Manar)* by Muhammad Abduh and Rasyid Ridha which in the period of tafsir entered the period of Contemporary tafsir.²³ The description of tafsir that has a falsafi character as above turns out to be in line with the response of Muhammad Hussein Adz-Dzahabi who responded to the attitude of this group and said: "We have never heard of a philosopher who authored a complete book of tafsir of the Qur'an. What we find from them is nothing more than their understanding of the Qur'an which is scattered which is presented in their books of philosophy."²⁴

According to Zabari, among the Islamic philosophers who accepted Greek thought were those who wrote tafsir by only interpreting certain Qur'anic verses related to the philosophical theories contained in their philosophical works.²⁵ In fact, philosophical interpretations are expanding with the arrival of a new interpretation of Michael Polanyi's theory of knowledge that focuses on integrative philosophy with 'Intellectual Passion'.²⁶

Style of Interpretation of Falsafi Tafsir

During the golden age of Islam, many books of Greek philosophy were translated into Arabic, thus making many Muslim scholars dwell on this discipline. The impact is that various joints of Islamic science are included in philosophy, including the science of interpretation. By definition, falsafi tafsir is an effort to interpret the Qur'an associated with philosophical issues or it can also be interpreted by interpreting the verses of the Qur'an using philosophical theories. In interpreting the Qur'an, this style of interpretation uses philosophical theories and believes that every verse of the Qur'an has an essence. With how Islamic philosophy views the Qur'an with an unlimited reasoning. And then a mufasir must be able to interpret a verse not only from

²² Ostrada Pahlawan, Jun Firmansyah, dan Aldomi Putra, "Analisis Dominasi Corak Falsafi Dalam Tafsir Mafatih Al-Gayb," *Relinesia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia* 2, no. 3 (2023), pp. 124–38, <https://doi.org/10.572349/relinesia.v2i3.1586>.

²³ Alfian Dhany Misbakhuddin, Ahmad Wafi Nur Safaat, "Potret Metode Tafsir Ahkam Al-Qur'an Karya Abu Bakar Al-Jashshash", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 2, no. 1 (2022), pp. 1–16. <https://doi.org/10.19109/jsq.v2i1.11222>. Abdul Wahab, Jaka Ghianovan, and Mohamad Mualim. "Indoktrinasi Konsep Jihad Radikal Menuju Moderat Dalam Al-Qur'an: Telaah Penafsiran Muhammad Abduh Dalam Tafsir Al-Manar", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 2 (2024), pp. 463–484. <https://doi.org/10.19109/jsq.v4i2.24267>.

²⁴ Muhammad Husain Adz-Dzahabi, *At-Tafsir wa al-Mufasssirun*, 1 ed., t.t., 419.

²⁵ Syafieh, "Perkembangan Tafsir Falsafi Dalam Ranah Islam."

²⁶ S.R Jha, "A New interpretation of Michael Polanyi's theory of tacit knowing: Integrative philosophy with 'Intellectual Passions", *Studies in History and Philosophy of Science* 28, no. 4 (1997), pp. 611–631. [https://doi.org/10.1016/S0039-3681\(96\)00013-1](https://doi.org/10.1016/S0039-3681(96)00013-1).

the meanings in it, but how one's reasoning knows the cause and purpose of the verse (revealing how far the mufasir's understanding of philosophy).

The sources used in interpreting the Qur'an are heavily influenced by the views of Greek philosophers. If by "sources" we mean books of philosophy, there are at least two works that have been translated into Arabic that were very influential and attracted the attention of Islamic thinkers. In fact, at that time, these works were considered a gift from God. The sources of interpretation of Qur'anic verses in the context of philosophy, according to al-Isfahani, are divided into three schools. *First*, the al-Masha'iyah (peripatetic) school of philosophy. This school refers to philosophical methods rooted in Aristotle's thought. They use deduction, logic and rational speculation, based on Greek philosophy, especially the synthesis between Aristotle and Plato. Prominent scholars in the peripatetic school among Muslim thinkers include al-Kindi, al-Farabi, Ibn Sina, and Ibn Rushd. In addition, Ikhwan al Safa are also considered heirs of this school as they adopted Pythagorean thought. *Second*, the al-Ishraqi School of Philosophy (Illumination), this school was pioneered by Shihab al-Din al-Suhrawardi. Al-Ishraqi emphasizes intuition and inner experience more than rational logic. Their approach combines elements of Greek philosophy with the influence of Persian mysticism and Sufism.²⁷ *Third*, the al-Hikmah al-Muta'aliyah (Transcendental) School of Philosophy This school was founded by Mulla Sadra, a Persian philosopher from the 17th century. This school is a synthesis between peripatetic philosophy, illumination, and Islamic teachings. These three schools have had a major influence on Islamic philosophical approaches to interpreting the Qur'an, each with unique characteristics.

In relation to the tafsir patterned tafsir falsafi scholars are divided into two groups: *First*, those who reject the sciences sourced from books by philosophers, they reject it because they consider that between philosophy and religion are two conflicting fields of science, so it is impossible to unite them. *Secondly*, those who admire philosophy, they pursue and accept philosophy as long as it does not conflict with Islamic norms, they try to integrate philosophy and religion and eliminate the conflict that occurs between the two.²⁸ Among the ways the second group combines Islamic norms with philosophy is by interpreting religious texts in accordance with philosophical theories, such as al-Farabi's interpretation of several verses of the Qur'an, for example QS. al-Hadid verse 3:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

"He is the First and the Last, the Unseen and the Unseen, and He knows all things."

²⁷ Michał Kłincewicz, Sophie Herbst, "Conscious experience of time: Its significance and interpretation in neuroscience and philosophy", *Consciousness and Cognition* 38 (2015), pp. 151-154. <https://doi.org/10.1016/j.concog.2015.11.007>.

²⁸ Kamarudin Zaelani, "Philosophy of science actualization for Islamic science development: Philosophical study on an epistemological framework for Islamic sciences", *Pacific Science Review B: Humanities and Social Sciences* 1, no. 3 (2015), 109-113. <https://doi.org/10.1016/j.psrb.2016.06.004>.

Al-Farabi interpreted the above verse by saying, there is no existence more perfect than His existence, there is nothing hidden from the lack of something that exists, in the existence of His Dhat He is *dhahir* (visible), and because of His *dhahir* He is invisible (*batin*), with Him appear all that is visible, like the sun that can reveal all that is hidden, and hide it not because it is hidden.²⁹

Figures of Falsafi Tafsir

The existence of falsafi interpretation certainly also has its figures, among the figures in this field of interpretation are al-Farabi, Ibn Sina and so on.

1. Al-Farabi

Al-Farabi's full name is Abu Nasr Muhammad Ibn Muhammad Ibn Tarkhan Ibn Auzalagh who is commonly called al-Farabi (870-950 AD). Abu Bakr Muhammad Ibn Zakariya al-Razi (864-930 AD), known as Rhazes in the Western world, is considered a figure of Islamic philosophy who opened the door to the development of modern Western philosophy before al-Farabi.³⁰ Apart from being a philosopher, al-Razi was also a prominent figure in medicine, considered the best Muslim doctor of his day. Nonetheless, there are important reasons why al-Razi is not included in the list of influential figures in the philosophical interpretation of the Qur'an. Firstly, his work is limited, mainly focusing on aspects other than the discussion of Qur'anic exegesis in its various forms. In addition, there is confusion between him and Fakhr al-Din al-Razi in some articles, which causes confusion in research.³¹ He was a Persian descendant who came from Turkestan. He is called al-Farabi because it is taken from the name of the city of farab. Al-Farabi was born in 257 AH/870 AD and died in 339 AH. he had a father named Muhammad Ibn Auzalgh who was a Persian warlord general. He was a native of Iran and married a Turkestan woman. Later he became an officer of the Turkestan army. Therefore, al-Farabi is said to be of Turkestan descent.

Among one of the works of Al-farabi is "*Fushuh al-Hikam*". The method of interpretation used by al-Farabi is the same as Ibnu Sina, namely both assessing the Qur'an with philosophy. In the book "*Fushuh al-Hikam*" he has interpreted surah al-Hadid verse 3 by using a philosophical approach which reads as follows:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

"He is the First and the Last, the Unseen and the Unseen, and He knows all things."

In this verse it is explained that *Huwa al-awwalu wa al-awwakhiru* has been interpreted by al-Farabi based on the opinion of Aristotle, by saying the justice of nature, he said that Allah is the beginning of *jihah* and from Him comes all that exists other than the external. The beginning of *jiha* means that all times are caused by His

²⁹ Abdul Syukur, "Mengenal Corak Tafsir al-Qur'an," *El-Furqania : Jurnal Ushuluddin dan Ilmu-Ilmu Keislaman* 1, no. 1 (2015), <https://doi.org/10.54625/elfurqania.v1i01.877>.

³⁰ Hakim and Ahmad, "Tafsir Falsafi: Pemetaan Tipologi, Epistemologi dan Implementasi".

³¹ Hakim and Ahmad, "Tafsir Falsafi: Pemetaan Tipologi, Epistemologi dan Implementasi".

existence.³² The meaning of the sentence is that the universe is actually from Allah and relies on Him. With the reliance of everything that exists on Allah swt, the existence of Allah swt is prior to what exists on this earth. Then al-Farabi continues the interpretation of *al-akhiru*, the end is the conclusion of something. The end of jiha means that all times end with it, and there is no last time of *al-Haq*.³³

Wa al-zhahiru Wa al-Bathinu, it has been explained by al-Farabi that there is no perfection except Allah swt, so there is nothing hidden from the lack of existence, therefore, in His outward form, and because he is concerned with the outward then he is inner, and with Him appears every visible, like the sun, it shows the hidden and al-Farabi also explained the meaning of *al-bathin*, namely Allah swt is inner because He is very real, with His very real then He is hidden (inner). The meaning to be conveyed by al-Farabi is *azh-Zhahir*, and regarding *Zhahir*, will bring out the inner, because Allah SWT is inner, and cannot be sensed or recognized by humans.³⁴

2. Ibn Sina

Ibn Sina has *Rasail Ibn Sina's* work to interpret the Qur'an is by looking at the Qur'an and philosophy then he interprets the Qur'an in pure philosophy or logic. For example, he explains about the truth of religion in terms of philosophical goals. Because according to Ibnu Sina the Qur'an is a symbol that is difficult for ordinary people to understand and can only be understood by certain people.

The school of philosophy pioneered by Ibn Sina is the al-Masha'iyah school of philosophy, which is a derivative of Aristotle's thought. Ibn Sina, who is also known as a famous philosopher and scientist, is even considered one of the greatest figures in the history of philosophy and science. The title given to him is al-Shaykh al-Ra'is. An example of one of the verses that has been interpreted by Ibnu Sina in surah al-Haqqah verse 17 which reads as follows:

وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمِئِذٍ ثَمَنِيَّةٌ

"It means "and on that day eight angels held up the ark of your Lord on their heads."

According to Ibn Sina, the Arsh is the ninth planet that is the center of the other planets, while the eight angels are the eight planets that support it. He states that the Arsh is the final throne in physical creation. Anthropomorphists who subscribe to Sharia ideology claim that God is on the throne, but that does not mean He is there (*hulul*), just as philosophers assume that the end of physical creation is the ninth planet.

³² In the explanation of al-Qurthubi's interpretation, this verse emphasizes faith and understanding of the perfection of Allah's attributes. While the interpretation of this falsafi style emphasizes the relationship between Allah as an absolute being and the reality of existence in the universe. Abu Abdullah Muhammad al-Qurthubi, *Tafsir al-Qurthubi* (Jakarta: Pustaka Azzam, 2007), p. 3.

³³ Muhammad Yuga Fadillah, Siti Nur Umdati Putriyani, dan Ade Jamarudin, "Para Tokoh Tafsir Periode Pertengahan Beserta Coraknya," *Jurnal Iman dan Spiritualitas* 3, no. 2 (2023), pp. 187–94.

³⁴ Hakim and Ahmad, "Tafsir Falsafi: Pemetaan Tipologi, Epistemologi dan Implementasi".

And God is there, not that He is silent, then they explain that these planets do not perish and do not change over time. According to sharia law, angels live and do not die like humans. If we then say that these planets are inhabited by living beings that can think, and living beings that can think are called angels, then these planets are angels.³⁵

3. Thabathaba'i

Thabathaba'i's full name is Muhammad Husain ibn Muhammad ibn Muhammad Husain ibn 'Ali ibn al-Hasan al-Musanna ibn al-Hasan ibn 'Ali ibn Abi Talib. He is known as al-Hasani by mentioning al-Hasan ibn 'Ali. as al-Hasani by mentioning al-Hasan ibn 'Ali, while Thabathabai because of his lineage with Ibrahim, who is known as Thabathaba'i. Thabathaba'i was a Muslim philosopher, theologian and mufasssir in the 14th century. He was the most influential Shia scholar in the discourse of thought at the time. His famous tafsir book is *Tafsir al-Mizan*. This tafsir is largely philosophical in character. Thabathaba'i collected discussions that nuanced philosophy. Then in the process of writing, at that time the study of the Qur'an and philosophy was thick so that Thabathaba'i included it in his tafsir. In addition, in Shia there is also a tradition of combining philosophical studies with the study of Quranic interpretation.

Thabathaba'i began lecturing on Qur'anic exegesis, which had not previously been offered in Qum. He also began studying philosophy. He became one of the most brilliant scholars, and was one of the leaders of the University or Hauzah Ilmiyah in Qum. Many people attended his studies and benefited from his knowledge. Due to Thabathaba'i's rise to prominence as a scholar, he had contact with Islamic scholars in Tehran.³⁶ One example of one of the verses that has been interpreted by thabathaba'i in surah Ali Imran verse 105 which reads as follows:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

"Indeed, We have sent down the Book (Qur'an) to you (Muhammad) with the truth, that you may judge between men by what Allah has taught you, and that you may not be a defender of the innocent, for the sake of the treacherous."

The above verse explains the verses of rebuke contained in several chapters of the Qur'an with reference to the interpretation of Thaba' Taba'i in the book afsir al-Mizan, because to understand and know the meaning of a verse is very necessary interpretation. The author will quote one of the verses from several verses of reprimand against the Prophet Muhammad, Allah says in QS. ali-Imran verse 105 as above.

According to Thabathaba'i, this verse explains the justice of a law in deciding a dispute between people fairly. In addition, Allah swt., clearly prohibits the Prophet

³⁵ Pahlawan, Firmansyah, dan Putra, "Analisis Dominasi Corak Falsafi Dalam Tafsir Mafatih Al-Gayb."

³⁶ Amrillah Achmad, "Telaah Tafsir Al-Mizan Karya Thabathabai," *Jurnal Tafseer* 9, no. 2 (2021), pp. 248–63, <https://doi.org/10.24252/jt.v9i02.31495>.

Muhammad pbuh. Masudnya Allah swt prohibits the Prophet (rival, opponent, enemy, counterpoint), because the Prophet Muhammad SAW to be a rival, opponent, enemy or counterpoint to the Judges/Qadhi who call on justice, while they are people who are entitled to the decree. In this verse Thaba' Taba'i also explains that Allah SWT made the Prophet Muhammad SAW as a subject of law, undoubtedly to show that the truth of the law brought by the Prophet Muhammad SAW in the Qur'an can be used as an argument and argument in dealing with problems.

Analysis of Falsafi Tafsir from An Islamic Perspective

In the late 18th century, Hermeneutics began to be considered as a friend and challenge to the social sciences, especially history and sociology. This is because Hermeneutics began to criticize methods and concepts in social science in general. Particularly in the field of history, Hermeneutics focuses on understanding the meaning and message in a text, with variables that include the author, the writing process, and the written work.³⁷

Hermeneutics did not suddenly emerge as a branch of philosophy, but was originally a part of theology that has existed since the dawn of human civilization. The field initially focused on methods for authenticating and interpreting texts. However, over time, hermeneutics evolved into a broader study of interpretation. This happened because the meaning of "text" was expanded, especially by Schleiermacher. Texts did not only refer to religious teachings, but also included various other types of texts.³⁸ Later, Diltney deepened the discipline of hermeneutics by using it as a method for the human sciences. He formulated the method of "verstehen" (understanding) which is specific to the social and cultural sciences, in contrast to "erklaren" (explaining) which is commonly used in the natural sciences. After Diltney's era, hermeneutics underwent an important shift from being merely a method of understanding and truth-seeking to a new trend as a philosophy that emphasizes the ontological aspects of understanding. In the hands of scholars such as Heidegger and Gadamer, hermeneutics evolved to become more philosophical, making it a deeper reflection of epistemology from the ontological side.³⁹

Recent developments show that hermeneutics is understood as the theory, methodology and practice of interpretation. The aim is to capture the meaning of texts or text analogs that are temporally or culturally distant, or that are obscured due to ideology and false consciousness. At this stage, hermeneutics turns to reflective and

³⁷ Iasmina Petrovici, "Philosophy as Hermeneutics. The *World of the Text* Concept in Paul Ricoeur's hermeneutics", *Procedia - Social and Behavioral Sciences* 71 (2013), pp. 21-27. <https://doi.org/10.1016/j.sbspro.2013.01.004>.

³⁸ Associate Professor Mehmet Faik Yilmaz, "The Case of Schleiermacher In The Context Of Hermeneutic Method In Education", *Procedia - Social and Behavioral Sciences* 55 (2012), pp. 531-538. <https://doi.org/10.1016/j.sbspro.2012.09.533>.

³⁹ Jeff Polet, "Taking the old gods with us: Gadamer and the role of Verstehen in the human sciences", *The Social Science Journal* 31, no. 2 (1994), pp. 171-196. [https://doi.org/10.1016/0362-3319\(94\)90016-7](https://doi.org/10.1016/0362-3319(94)90016-7).

speculative thinking about how humans understand the process of interpretation. According to Gadamer, hermeneutics is a philosophical attempt to explain understanding as an ontological process in human beings.⁴⁰

In the study of tafsir methodology, falsafi tafsir includes *tahlili* tafsir, but specifically tafsir that follows this style is very little, there is not even a complete work of falsafi tafsir.⁴¹ Unlike other tafsir, such as *tafsir al-fiqhi (Ahkam al-Qur'an)* by al-Jashas, or tafsir *al-adabi al-ijtima'i (al-Manar)* by Rasyid Ridha which in the period of tafsir rmasuk period of Contemporary tafsir. The description of tafsir that has a falsafi character as above turns out to be in line with the response of Muhammad Hussein Adz-Dzahabi who responded to the attitude of this group and said: "We have never heard of a philosopher who authored a complete book of tafsir of the Qur'an. What we find from them is nothing more than their scattered understanding of the Qur'an expressed in their books of philosophy."⁴²

CONCLUSIONS

From the description of the above discussion, it can be said that the presence of falsafi interpretation has brought a new color in the development of al-Qur'an interpretation. The emergence of falsafi understanding and its figures coincided with the period of darkness that occurred in the western world, so that at that time the western world experienced stagnation, while science in the Islamic world experienced development. Of course, this cannot be separated from the role of Muslim philosophers in filling the development of science at that time. The style of falsafi interpretation is a dominant interpretation with philosophical theories. Falsafi interpretation is an effort in the interpretation of the verses of the Qur'an, using philosophical theories. This means that the verses of the Qur'an can be interpreted using philosophy, because the verses of the Qur'an can be related to philosophical issues or interpreted using philosophical theory. In other words, *Tafsir al-Falasifah* means interpreting the verses of the Qur'an based on falsafi thoughts or views, such as tafsir *bi al-ra'yi*. In this case, the verse serves more as an adjustment to the thoughts written, not thoughts that adjust the verse.

REFERENCES

Achmad, Amrillah. "Telaah Tafsir Al-Mizan Karya Thabathabai." *Jurnal Tafseer* 9, no. 2 (2021), 248–63, <https://doi.org/10.24252/jt.v9i02.31495>.

⁴⁰ George R. Lucas Jr., "Is hermeneutics 'philosophy'? Interpretation and overinterpretation of the past", *History of European Ideas* 21, no. 2 (1995), pp. 177-194. [https://doi.org/10.1016/0191-6599\(94\)00229-9](https://doi.org/10.1016/0191-6599(94)00229-9).

⁴¹ Pahlawan, Firmansyah, dan Putra, "Analisis Dominasi Corak Falsafi Dalam Tafsir Mafatih Al-Gayb."

⁴² Syafieh, "Perkembangan Tafsir Falsafi Dalam Ranah Pemikiran Islam".

- Adenan, Adenan. et al. "Kontak Peradaban, Yunani dan Persia Terhadap Perkembangan Failsafat Islam." *Jurnal Pendidikan Tambusai* 8, no. 1 (2024). <https://doi.org/10.31004/jptam.v8i1.14290>.
- Al-'Akk, Khalid 'Abdurrahman. *Ushul al-Tafsir wa Qawa'iduhu*. Beirut: Dar al-Nafa'is, 1986.
- Al-Ashfahani, Abu al-Qasim al-Raghib. *al-Mufradat fi Gharib al-Qur'an*. Beirut: Dar al-Ma'rifah, t.th.
- Al-Dzahabi, Muhammad Husain. *al-Tafsir wa al-Mufasssirun*. Juz I. Kuwait: Dar al-Nawadir, 2010.
- Al-Dzahabi, Muhammad Husain. *At-Tafsir wa al-Mufasssirun*, 1 ed., t.th.
- Al-Dzahabi, Muhammad Husain. *Ilmu al-Tafsir*. Kairo: Dar al-Ma'arif, t.th.
- Al-Farmawi, Abd al-Hayy. *al-Bidayah fi al-Tafsir al-Mawdhu'i* (Kairo: Dar al-Thiba'ah wa al-Nasyr al-Islamiyyah, 2005.
- Al-Jauhari, Isma'il bin Hammad. *al-Shihah Taj al-Lughah wa Shihah al-'Arabiyah*, ed. Ahmad 'Abd al-Ghafur 'Aththar, Juz II. Beirut: Dar al-'Ilm al-Malayin, 1979.
- Al-Qaththan, Manna'. *Mabahits fi 'Ulum al-Qur'an*. Kairo: Maktabah Wahbah, t.th.
- Al-Qurthubi, Abu Abdullah Muhammad. *Tafsir al-Qurthubi*. Jakarta: Pustaka Azzam, 2007.
- Al-Shabuni, Muhammad 'Ali. *al-Tibyan fi 'Ulum al-Qur'an*. Karatsyi: Maktabah al-Busyra, 2011.
- Al-Zarkasyi, Badruddin Muhammad bin 'Abdullah. *al-Burhan fi 'Ulum al-Qur'an*, ed. Muhammad Abu Fadhl Ibrahim. Juz II. Kairo: Maktabah Dar al-Turats, 1984.
- Atalik, Gündüz, Tüzin Baycan Levent. "An Interpretation Of The Impact Of Regional Science In Terms Of Philosophy Of Science." *Papers in Regional Science* 77, no. 4 (1998), pp. 329-346. <https://doi.org/10.1111/j.1435-5597.1998.tb00720.x>.
- Dethan, Yuliana, Septiawadi, and Masruchin. "Ruqyah Dalam Perspektif Tafsir Isyari: Telaah Penafsiran Imam Al-Alusi Dalam Kitab Ruh Al-Ma'ani". *Al-Shamela : Journal of Quranic and Hadith Studies* 1, no. 1 (2023), pp. 1-19. <https://doi.org/10.61994/alshamela.v1i1.22>.
- Fadal, Kurdi. "Stagnasi Tafsir Faalsafi Dan Kuriositas al-Qur'an (Analisis Pemikiran Muhammad Husain Al-Zahabi)". *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 18, no. 2 (2022), pp. 271 - 296. <https://doi.org/10.24239/rsy.v18i2.994>.
- Fadillah, Muhammad Yuga, Siti Nur Umdati Putriyani, dan Ade Jamarudin, "Para Tokoh Tafsir Periode Pertengahan Beserta Coraknya". *Jurnal Iman dan Spiritualitas* 3, no. 2 (2023).
- Faiziya, Nilna. "Tafsir Falsafi: Integrasi Rasionalitas dan Spiritual dalam Memahami Ayat-Ayat Al-Qur'an," *Jurnal Syntax Imperatif: Jurnal Ilmu Sosial dan Pendidikan* 5, no. 6 (2025): 1263-1273. <https://doi.org/10.36418/syntaximperatif.v5i6.556>.
- Hakim, Ahmad Husnul and Amiril Ahmad, "Tafsir Falsafi: Pemetaan Tipologi, Epistemologi dan Implementasi". *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 12,

- no. 2 (2022), pp. 191–214. <https://doi.org/10.15642/mutawatir.2022.12.2.191-214>.
- Ibn Mandzur, Jamaluddin Muhammad bin Makram. *Lisan al-'Arab*. Juz V. Beirut: Dar Shadir, t.th.
- Iqbal, Imam. "Filsafat sebagai hikmah: Konteks berfilsafat di dunia islam". *Refleksi: Jurnal Filsafat dan Pemikiran Islam* 17, no. 1 (2017), pp. 23-42. <https://doi.org/10.14421/ref.v17i1.1870>.
- Jha, S.R. "A New interpretation of Michael Polanyi's theory of tacit knowing: Integrative philosophy with 'Intellectual Passions", *Studies in History and Philosophy of Science* 28, no. 4 (1997), pp. 611-631. [https://doi.org/10.1016/S0039-3681\(96\)00013-1](https://doi.org/10.1016/S0039-3681(96)00013-1).
- Jr., George R. Lucas. "Is hermeneutics 'philosophy'? Interpretation and overinterpretation of the past". *History of European Ideas* 21, no. 2 (1995), 177-194. [https://doi.org/10.1016/0191-6599\(94\)00229-9](https://doi.org/10.1016/0191-6599(94)00229-9).
- Khaliq, Abdul. et al. "Corak Tafsir Periode Pertengahan". *Al Ashriyyah* 9, no. 1 (2023), pp. 33-44. <https://doi.org/10.53038/alashriyyah.v9i1.162>.
- Klincewicz, Michał, Sophie Herbst. "Conscious experience of time: Its significance and interpretation in neuroscience and philosophy". *Consciousness and Cognition* 38 (2015), pp. 151-154. <https://doi.org/10.1016/j.concog.2015.11.007>.
- Misbakhuddin, Alfian Dhany, Ahmad Wafi Nur Safaat. "Potret Metode Tafsir Ahkam Al-Qur'an Karya Abu Bakar Al-Jashshash". *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 2, no. 1 (2022), pp. 1–16. <https://doi.org/10.19109/jsq.v2i1.11222>.
- Pahlawan, Ostrada. Jun Firmansyah, dan Aldomi Putra, "Analisis Dominasi Corak Falsafi Dalam Tafsir Mafatih Al-Gayb." *Relinesia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia* 2, no. 3 (2023), pp. 124–38, <https://doi.org/10.572349/relinesia.v2i3.1586>.
- Petrovici, Iasmina. "Philosophy as Hermeneutics. The *World of the Text* Concept in Paul Ricoeur's hermeneutics". *Procedia - Social and Behavioral Sciences* 71 (2013), pp. 21-27. <https://doi.org/10.1016/j.sbspro.2013.01.004>.
- Polet, Jeff. "Taking the old gods with us: Gadamer and the role of Verstehen in the human sciences". *The Social Science Journal* 31, no. 2 (1994), 171-196. [https://doi.org/10.1016/0362-3319\(94\)90016-7](https://doi.org/10.1016/0362-3319(94)90016-7).
- Pratama, Andy Riski. "Bayt Al-Hikmah: Pusat Kebijakan dan Warisan Ilmu Pengetahuan Islam dalam Peradaban Abad Pertengahan." *Jurnal Riset Rumpun Agama Dan Filsafat* 2, no. 2 (2023), pp. 253–266. <https://doi.org/10.55606/jurrafi.v2i2.2122>.
- Putra, Aldomi. "Kajian Tafsir Falsafi." *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 17, no. 1 (2017). <https://doi.org/10.53828/alburhan.v17i1.83>.
- Srifatonah, Pebriani, Siti Aminah, dan Eni Zulaiha, "Ittijah Tafsir Falsafi: Analisis Tafsir Penciptaan Alam Menurut Imam Al-Ghazali dan Al-Farabi." *Definisi: Jurnal Agama*

- dan Sosial Humaniora 2, no. 1 (2023), pp. 37–48. <https://doi.org/10.1557/djasp.v2i1.29406>.
- Syafieh, Syafieh. “Perkembangan Tafsir Falsafi Dalam Ranah Pemikiran Islam.” *Jurnal At-Tibyan: Jurnal Ilmu Alquran dan Tafsir* 2, no. 2 (2018), p. 140, <https://doi.org/10.32505/tibyan.v2i2.385>.
- Syam, Ishmatul Karimah. et al. “Kajian Historis Tafsir Falsafi,” *Hanifiya: Jurnal Studi Agama-Agama* 6, no. 1 (2023), pp. 85–92, <https://doi.org/10.15575/hanifiya.v6i1.18321>.
- Syukur, Abdul. “Mengenal Corak Tafsir al-Qur’an,” *El-Furqania : Jurnal Ushuluddin dan Ilmu-Ilmu Keislaman* 1, no. 1 (2015). <https://doi.org/10.54625/elfurqania.v1i01.877>.
- Wahab, Abdul, Jaka Ghianovan, and Mohamad Mualim. “Indoktrinasi Konsep Jihad Radikal Menuju Moderat Dalam Al-Qur’an: Telaah Penafsiran Muhammad Abduh Dalam Tafsir Al-Manar”. *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 2 (2024), pp. 463–484. <https://doi.org/10.19109/jsq.v4i2.24267>.
- Wahda, Nur Afiah, Indo Santalia. “Pengaruh Filsafat Yunani Terhadap Pemikiran Islam.” *Jurnal Scociu; Jurnal Penelitian Ilmu-Ilmu Sosial* 1, no. 12 (2024), pp. 306–312. <https://doi.org/10.5281/zenodo.12741360>.
- Yilmaz, Associate Professor Mehmet Faik. “The Case of Schleiermacher In The Context Of Hermeneutic Method In Education”. *Procedia - Social and Behavioral Sciences* 55 (2012), 531–538. <https://doi.org/10.1016/j.sbspro.2012.09.533>.
- Zaelani, Kamarudin. “Philosophy of science actualization for Islamic science development: Philosophical study on an epistemological framework for Islamic sciences”, *Pacific Science Review B: Humanities and Social Sciences* 1, no. 3 (2015), pp. 109–113. <https://doi.org/10.1016/j.psrb.2016.06.004>.
- Zulfikar, Eko. “Memperjelas Epistemologi Tafsir Bi Al-Ma’tsur (Aplikasi Contoh Penafsiran Dalam Jami’ al-Bayan Karya al-Thabari)”. *Jurnal At-Tibyan: Jurnal Ilmu Alqur’an dan Tafsir* 4, no. 1 (2019), p. 130. <https://doi.org/10.32505/at-tibyan.v4i1.835>.