

**HISTORICAL INFLUENCE IN TAFSIR AL-MISHBAH:
A HERMENEUTICAL EXPLORATION THROUGH GADAMER'S LENS**

Akhmad Aidil Fitra

Universitas Islam Negeri Imam Bonjol, Padang, Indonesia
akhmadaidilfitra@gmail.com

Muhammad Harfi

Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia
harfi.muhammad07@gmail.com

Muhammad Hafidz Khusnadin

Institut Agama Islam Negeri Metro, Lampung, Indonesia
Munawiral76@gmail.com

Izzatul Iffah

Universitas Pendidikan Indonesia
izzatuliffah1409@upi.edu

Siswanto

Sekolah Tinggi Agama Islam Syubbanul Wathon, Magelang, Indonesia
Ahmadsyis62@gmail.com

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Abstract

An interpretation is inevitably influenced by the interpreter's historical context. This is also true for Quraish Shihab in his *Tafsir Al-Misbah*. This study aims to examine how history influenced Quraish Shihab's interpretation of Qs. Luqman (31): 6. Employing a qualitative text-based methodology and Hans-Georg Gadamer's hermeneutical analysis, the study reveals that Quraish Shihab's interpretation is shaped by two key factors. First, he was influenced by his father and teachers. Second, his academic background significantly impacted his thought process. These two factors collectively contributed to the construction of

Quraish Shihab's moderate approach in interpreting the Qur'an in general, and Qs. Luqman (31): 6 in particular.

Keywords: *Hermeneutics of the Qur'an, Tafsir Nusantara, Contemporary Tafsir*

Abstrak

Sebuah penafsiran tidak mungkin terbebas dari sisi historis sang penafsirnya. Begitupun dengan Quraish Shihab dalam Tafsir Al-Misbah. Penelitian ini bertujuan untuk melihat bagaimana sejarah mempengaruhi Quraish Shihab ketika menafsirkan Qs. Luqman (31): 6. Menggunakan metode kualitatif berbasis teks dengan analisis hermeneutika Hans Georg Gadamer. Diperoleh hasil penelitian yaitu, penafsiran Quraish Shihab telah dipengaruhi oleh dua faktor. *Pertama*, ia dipengaruhi oleh ayahnya dan gurunya. *Kedua*, ia dipengaruhi oleh latar belakangnya sebagai akademisi. Dua faktor ini yang membentuk konstruksi berfikir Quraish Shihab yang moderat ketika menafsirkan al-Qur'an secara umum dan Qs. Luqman (31): 6 secara khusus.

Kata Kunci: *Hermeneutika Al-Qur'an, Tafsir Nusantara, Tafsir Kontemporer*

Introduction

A work of interpretation is not born in a vacuum, but it is born in a very complex reality. This allows an interpretation to respond to the dynamics that develop in society. Even a product of interpretation is used as a medium to legitimise the critical claims conveyed by the interpreter himself.¹ This is what is mentioned by Abdul Mustaqim as a contemporary period in which the interpretation product is produced as a response to the expiration of existing interpretation products.² That is why it is important to look at the historical context when a work of interpretation was written to see the extent to which history colours a work of interpretation.

Based on the above arguments, the interpretation of Quraish Shihab in his work Al-Misbah is also inseparable from the influence of history. So this is the problem of this research, what are the factors that influence Quraish Shihab when interpreting the Qur'an. Moreover, he is an Indonesian mufassir with the best level of education.³ Of course, given the breadth of this study, it is limited to the interpretation of Quraish Shihab on Qs. Luqman (31): 6. The selection of Qs. Luqman (31): 6 as the material object in this study is due to the complexity that Quraish Shihab presents when

¹ Akhmad Aidil Fitra dan Novizal Wendry, "Penafsiran, Ideologi, dan Afiliasi Politik: Kritik Buya Hamka (1908-1981 M) terhadap Nasakom Era Demokrasi Terpimpin (1959-1966 M)," *Istinarah: Riset Keagamaan, Sosial dan Budaya* 6, no. 2 (30 Desember 2024): 234, <https://doi.org/10.31958/istinarah.v6i2.13607>.

² Abdul Mustaqim, *Pergeseran Epistemologi Tafsir* (Yogyakarta: Lkis, 2010), 33–34.

³ Muhammad Alwi, Muhammad Arsyad, dan Muhammad Akmal, "GERAKAN MEMBUMIKAN TAFSIR AL-QUR'AN DI INDONESIA:," *At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 5, no. 1 (2020): 94, <https://doi.org/10.32505/at-tibyan.v5i1.1320>.

interpreting Qs. Luqman (31): 6. So that it can be read what are the factors that influence the interpretation of Qurasih Shihab.

Regarding the factors that influence an interpretation, by which a mufassir understands the text, Hans Georg Gadamer, a leading German philosopher, has described it very well. For Gadamer, there are at least several factors that are closely related to the activity of understanding a text. Among them are historical effect, pre-understanding, fusion of horizon and application.⁴ Gadamer explains that the product of interpretation is strongly influenced by the hermeneutical context that includes a mufassir. The hermeneutic context includes tradition, culture, life experience, politics and others.⁵ Therefore, this research makes Gadamer's hermeneutics as a formal object, so as to comprehensively analyse the influencing factors when he interpreted Qs. Luqman (31): 6.

So far, the existing research map related to the aspect of historical influence in tafsir Al-Misbah has not been seen. Existing research only highlights the influence of Thaba' Thaba'i's interpretation on tafsir Al-Misbah by specifying on Surah Al-Kahf, such as Waharjani's.⁶ Likewise, research on Qs. Luqman (31): 6 has been done like Dede Sulaiman.⁷ Based on the literature map, this article takes a position to see the influence of history in the interpretation of Al-Misbah, especially when Quraish Shihab interprets Qs. Luqman (31): 6, using Gadamer's hermeneutic theory as an analytical tool.

This research addresses three important issues that are interrelated with each other. Firstly, how is Gadamer's hermeneutic theory and how does he explain that an interpretation has been influenced by history. Secondly, what is the historical-biographical setting of Quraish Shihab and what is his interpretation of Qs. Luqman (31): 6. Third, how is Gadamer's hermeneutic reading of Quraish Shihab's interpretation so that it can be known what influences his interpretation.

Gadamer's Philosophical Hermeneutics: Historically Affected in an Interpretation

Hans Georg Gadamer is a German philosopher. He was born on 11 February 1900 in Marbugh.⁸ Gadamer began to pay more attention to philosophy when he entered Marbug University and studied with philosophical figures such as Nicolai

⁴ Hans-Georg Gadamer, *Truth and Method* (New York: The Seabury Press, 1975).

⁵ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulum al-Qur'an* (Yogyakarta: Pesantren Nawesa Press, 2009), 45–49.

⁶ Waharjani, "PENGARUH PENAFSIRAN THABA' THABA'I TERHADAP TAFSIR AL-MISBAH KARYA MUHAMMAD QURAISH SHIHAB," *AL-MISBAH* 05, no. 01 (2017), <https://doi.org/10.26555/almisbah.v5i1.166>.

⁷ Dede Sulaiman, "Pemahaman Lahwu Al-Hadis Perspektif Abdul 'Aziz Bin Abdullah Baz dan Yusuf Al-Qardhawi" (Tesis, Riau, UIN Suska, 2017).

⁸ Irsyadunnas, "Tafsir Ayat-Ayat Gender Ala Amina Wadud Perspektif Hermeneutika Gadamer," *Musawa* 14, no. 2 (2015): 127.

Hartman and Paul Natrop. In 1922 he obtained his doctorate in philosophy.⁹ One of the figures who greatly influenced Gadamer's thinking was Martin Heidegger. In fact, in building his hermeneutic construction, Gadamer more or less continued the thoughts of Heidegger. Gadamer's book entitled 'Wahrheit und Methode' is a work that led him to become one of the big names in the study of hermeneutics (Udo Tietz, 2000).¹⁰

The influence of history is one point that receives special attention from Gadamer. Gadamer views the influence of history as a very important element in understanding a text. In his perspective, understanding is never separated from its historical context, whether related to the text itself or to the reader interpreting it. Gadamer emphasizes that every understanding is always influenced by history, both in terms of the cultural background of the text and the life experiences of the reader. In general, there are four key hermeneutic theories proposed by Gadamer, as follows:

Firstly, the principle sense of historical effective consciousness, thus theorem in hermeneutics according to Gadamer.¹¹ The *Wirkungsgeschichtliches Bewusstsein*-or theory of historical affected consciousness-in Gadamerian hermeneutics takes every interpretation to be inextricably linked to the historical situation shaping it. Such context influences, as Gadamer argues, understanding of the interpreter. Every individual, consciously or not, is always influenced by all those traditions, culture, life experiences, and socio-political conditions surrounding him or her. As Gadamer expresses, "*Wirkungsgeschichtliches Bewusstsein* is the consciousness of the hermeneutic situation," difficult to grasp because of limitation from the perspective of the text interpreter. This sort of understanding necessitates a rigorous interpretation-saying each perspective is historically and traditionally shaped.¹²

Secondly, the pre-understanding theory. The *Vorverständnis* or reference theory of pre-understood history is an awareness of historical effect entry into prejudice or initial understanding by the interpreter. In every heuristics process, Gadamer accentuates, a pre-understanding is, so tying comprehending with any text. This is dynamic, and will undergo critique and revision as the interpretation proceeds.¹³ The preconceptions and first viewpoints of the interpreter about a text will, because of their tradition or culture, shape or may restrict how this text is understood in its true meaning. Criticism of the pretensions is thus essential in creating solid theoretical linkages between interpretation and the real intent of a text.¹⁴

⁹ Muh. Hanfi, "Hermeneutika Hans Georg Gadamer dan Signifikansinya Terhadap Penafsiran Al-Qur'an," *Maghza*, 2, no. 1 (2017).

¹⁰ Udo Tietz, *Hans Georg Gadamer Zur Einführung* (Hamburg: Junius Verlag, 2000), 7–25.

¹¹ Hans-Georg Gadamer, *Wahrheit and Methode: Grundzuge einer philosophischen Hermeneutik* (Tubingen: J. C. B. Mohr, 1990), 307.

¹² Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulum al-Qur'an*, 45.

¹³ Rohatun Nihayah, "Kesetaraan Gender Melalui Pendekatan Hermeneutika Gadamer dalam Kajian Q.S. Al-Hujurat Ayat 13," *Syariati: Jurnal Studi Al-Qur'an dan Hukum* 7, no. 2 (5 Desember 2021): 211, <https://doi.org/10.32699/syariati.v7i2.2112>.

¹⁴ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulum al-Qur'an*, 47.

Thirdly, Fusion of Horizons theory and its qualities. The above theoretical backbone is Fusion of Horizons, one of the central concepts in Gadamerian hermeneutics. According to Gadamer, every interpretation comes about through the interaction of the different horizons: the horizon of the reader influenced by the reader's personal and cultural background, and the horizon of the text which represents its historical context. To understand truly, these must be brought together and aligned. To understand a text from the past does not depend only on historical knowledge; in addition, it is the ability of the reader to enter the historical situation while bringing his or her own horizon of understanding. It is in this sense that Gadamer emphasizes that the text and the readers are-and should be-intertwined into their own horizons, making way for interaction in order for deeper understanding to happen.¹⁵

Fourth, application. The theory of Anwendung-application in Gadamer's hermeneutics calls the interpreter not merely to halt at the level of understanding and interpretation but also to make an application of the message of the text into real life contexts. Gadamer says that after understanding the text-especially ancient traditions or sacred scriptures-the interpreter should now be able to apply the meaning of the text within the social, cultural, and temporal context within which he is currently experiencing. This demonstrates the continuity of understanding and interpretation into the application stage where the meaning of the text is transcribed into practical actions tied to contemporary life. Hence, it shows the action-interpretation of text by Gadamer; that it connotes some form of worldly action related to the theoretical tenets of interpretation alone.¹⁶

Quraish Shihab's Interpretation of Qs. Luqman (31): 6

This section will describe the text horizon, namely the interpretation of Quraish Shihab on Qs. Luqman (31): 6 in tafsir Al-Misbah.

وَمِنَ النَّاسِ مَن يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِعَبْرِ عِلْمٍ ۖ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ هُمُ عَذَابٌ
مُّهِينٌ ۖ وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَآيَاتُنَا ۖ أَسْمَعَهَا كَأَنَّ فِي أُذُنَيْهِ وَقَرَّ ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

Meaning: “And there are those among men who buy idle talk to mislead from the way of Allah without knowledge and make a mockery of it. And when Our verses

¹⁵ Lukman S. Thahir dan Darlis Dawing, “TELAHAH HERMENEUTIKA HANS-GOERG GADAMER; MENUJU PENDEKATAN INTEGRATIF DALAM STUDI ISLAM,” *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin dan Filsafat* 17, no. 2 (21 April 2022): 354–55, <https://doi.org/10.24239/rsy.v17i2.906>.

¹⁶ Dian Risky Amalia dkk., “Hermeneutika Perspektif Gadamer dan Fazlur Rahman,” *Al-Fathin: Jurnal Bahasa dan Sastra Arab* 3, no. 02 (3 Maret 2021): 194–95, <https://doi.org/10.32332/al-fathin.v3i02.2416>.

are recited to him, he turns away, boasting as if he had not heard them. It is as if there were plugs in both his ears, so be glad of a painful punishment.”¹⁷

In his interpretation of verse 6 of Surah Luqman, Quraish Shihab begins linking this verse with further verses (1-5) dealing with the attitude of those who positively accept the Qur'an. In contrast, verse 6 addresses the position of one who turns away from the Qur'an and prefers to divert other people's attention from its guidance. This attitude is described in terms of buying diversionary speech, or *lahw al-hadith*, which mislead and divert people's attention from the path of Allah.¹⁸ They sell knowledge and divine guidance for worldly pleasures that yield no real benefit.

Quraish Shihab interprets the word (يَشْتَرِي) as a buying and selling activity by giving something to another person as payment in order to obtain what is desired. Shihab quotes Sayyid Qutub who explains that the payment can be in the form of time, property and even life. Then the word (لَهْوٌ) is something that distracts, which causes the important or more important to be left behind. The verse above although using the word (لَهْوٌ الْأَحْدِيثِ) (distracting speech), but according to Shihab, the scholars did not limit it to speech or reading only. They include any activity that distracts. Reinforcing his argument, Shihab quotes al-Biq'a'i, who says that all distracting activities are activities that are carried out from moment to moment and that bring pleasure, so that time passes unnoticed. Such as singing, jokes, and others.¹⁹

In this verse, Quraish Shihab also distills the context by referring to the narration of the *asbab al-nuzul* which belongs to a polytheist, for example, an-Nadhr Ibn al-Harits, who purchased books of fables and stories without benefit and read them to others to divert them from the Qur'an. This is very much reflected by Shihab as an indication of the moral bankruptcy of such people who prefer to enjoy worldly pleasures above seeking guidance from His Book; it is just a temporary thing. So one become indifferent toward revelation seeking merely transient personal pleasure.²⁰

Indeed, the interpretation given by Quraish Shihab on the term *lahw al-hadith* in Surah Luqman verse 6 has different opinions from various scholars. Quraish Shihab explains this verse as the action of those who "buy" a speech that makes them busy, referring to any of its entertainment or activities diverting their attention from Qur'anic guidance. One of the particular interpretations of *lahw al-hadith* is singing and music. This view is also taken by al-Qurtubi, who makes this verse the ground for reference for scholars disapproving or even forbidding singing. Exponents among others agree, like Ibn Umar, Ibn Mas'ud, and Ibn 'Abbas, that this term *lahw al-hadith* means singing, and Ibn Mas'ud swore three times that it would mean singing.²¹ This

¹⁷ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol. 11 (Jakarta: Lentera Hati, 2002), 113.

¹⁸ M. Quraish Shihab, 11:114.

¹⁹ M. Quraish Shihab, 11:114–15.

²⁰ M. Quraish Shihab, 11:114.

²¹ M. Quraish Shihab, 11:115.

proves that there are roots in such traditions arguing the dangers of music and singing in the lives of Muslims.

Quraish Shihab offers a wider explanation of *lahw al-hadith*, one that extends beyond songs and musical activities, encompassing other entertaining activities that keep someone from fulfilling his religious responsibilities. Quraish Shihab points out that activities which are frivolous such as telling nonsensical stories or cracking jokes that are excessive also fall under the category of *lahw al-hadith*. His interpretation is broader as he accepts that singing or listening to music may be good Nevertheless as leisure, but moderation must always be sustained, failure of which it becomes harmful.²² Hence, Quraish Shihab exhorts the followers to be careful in the choice of entertainment that does not result in carelessness towards religion.

Of the singing debater scholars, some have considered it as forbidden. Among them, for example, is Imam al-Shafi'i, who forbade use of *nard* (a musical instrument made of date palm wood) and even refused the testimony of someone having a female slave and gathering people to listen to her singing. Though Imam Abu Hanifah viewed listening to singing as sinning. This is, however, contrary to the Sufi tradition, which in most cases has adhered to singing because for them, such songs and melodies would have significant deep spiritual connotations. Most prominent figures, like al-Junaid, in the Sufi way saw music as a means to closer proximity to God. In their view, music could even develop a spiritual ecstasy stronger than other contributing factors.²³

On the other hand, Imam al-Ghazali also allowed a little more on music. He argued that music and singing would be nice if they were well utilized for good reasons and negated evil outcomes. The prohibition of the music or singing should be placed within context, emphasized al-Ghazali. If it was supposed to be used in good purposes like strengthening morale to face wars or increasing motivation toward religion, it could be allowed. It becomes prohibited if the music involved would cause to the act of immorality, such as encouraging vice.²⁴

This more moderate approach admits that music-woven as it is into human nature-cannot simply be made evil and said that that human beings have been created by God to incline toward beauty, whether in natural landscapes, in sounds, or in music. Therefore, it cannot be said that Islam totally prohibits music. Quraish Shihab highlights such attempts in his interpretation, which should be said to include not just singing but also other forms of entertainment. However, he argues, such would still have to be evaluated in terms of their impacts on spiritual life of the individual. Music that brings one closer to God and encouraging good does not just simply get considered as forbidden.

²² M. Quraish Shihab, 11:115.

²³ M. Quraish Shihab, 11:115.

²⁴ M. Quraish Shihab, 11:116.

Gadamer's Hermeneutic Reading of Quraish Shihab's Interpretation: Tracing Historical Influences

In this section, Quraish Shihab's interpretation of surah Luqman verse 6 will be analysed using Gadamer's hermeneutic theory. This will uncover the factors that influence Quraish Shihab's interpretation in Tafsir Al-Misbah.

Historically Affected in Quraysh Shihab's Interpretation: Shaping Pre-understanding

The construction of Quraysh Shihab's thinking when interpreting lahw al-hadith is rational and moderate. This rationality is created due to Quraysh Shihab's struggle in the campus world. Among the three Nusantara mufassirs discussed in this thesis, Quraish Shihab is the one who really went through the formal education levels of S1, S2, and S3, plus he later became an academic on campus. This is also what Howard Federspiel said that Quraish Shihab is the only mufassir who is the best educated among the other Indonesian mufassirs he studied²⁵. This certainly gives a big influence in his rational thinking system when faced with certain issues. The rationality can be seen when Quraysh Shihab explains the law of singing, as follows:

“In a question posed to the author about the law of singing, the author replied that: The religion of Islam, introduces itself, among other things, as a religion that is in line with human nature/instincts/inborn tendencies, so there cannot be any of its teachings that contradict fitrah. One of these fitrahs is the human inclination towards beauty, whether in the form of natural scenery, the beauty of faces, fragrant aromas, and of course including melodious voices. God could not have created that in man and then forbidden it. Music is tones or sounds arranged in such a way that they contain rhythm, song and harmony. Music has long been known to humans, and is used for various purposes other than entertainment, such as medicine, encouragement, and even lulling babies to sleep.”²⁶

To answer the issue of singing, Quraysh Shihab does not directly enter the realm of haram or halal. But first the construction of thinking is made. Where he returns it to human nature, and including from human nature is pleasure with beauty including singing. The construction of logical and sequential thinking like this did not come out of nowhere, but was born from a long process of Quraysh Shihab struggling in the academic world which requires each culprit to think logically and constructively and free from logical fallacy. So his status as an academic greatly influences the construction of Quraish Shihab's logical thinking in understanding lahw al-hadith.

Quraish Shihab's moderate attitude in interpreting lahw al-hadith is influenced by 3 figures, namely; First, his father Abdurrahman Shihab. As acknowledged by Quraish Shihab himself, as follows:

²⁵ Mahbub Junaidi, “Metode Interpretasi Al-Quran menurut Quraish Shihab,” *Kontemplasi*, 2012, 59.

²⁶ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur’an*, 11:115.

“The author's father is a person who is very close to all groups and streams of all societies so that it can be accepted by various groups of Muslims, even non-Muslims, because of his very high tolerance. He always emphasised to us that the wider one's knowledge, the deeper one's tolerance, and he also always emphasised that no one group has a monopoly on truth or error. All can be wrong and all can be right, except Allah swt. and His Messenger, because if the messenger is wrong, then Allah immediately reprimands him. Our father always remembers that all Muslims are eager to follow the Prophet Muhammad, so if there are differences, it is because of different interpretations, due to the absence of definitive guidance...”²⁷

So it appears that his father's moderate attitude has made a strong impression on Quraish Shihab. Not claiming his views are the most correct but opening tolerance if there are differences in views. So the atmosphere of Quraish Shihab's childhood has received moderation vitamins from his father. Second, in his teenage years, Quraish Shihab was greatly influenced by his teacher Habib Abdul Qadir Bilfaqih while studying at Darul Hadith Al-Fiqhiyyah in Malang City, East Java. The wise attitude of his teacher was described by Quraish Shihab himself as follows:

“In addition to family influence, the influence of formal education was no less great. I (Shihab) studied at the Dārul Al-Hadīts Al-Faqīhiyyāh boarding school in Malang, under the direct guidance of Habib Abdul Qadir Bilfaqih etc. He was a great scholar of great insight. He was a great scholar who was very knowledgeable and always instilled in his students a sense of humility, tolerance, and love for Ahl Al-Bāit. His breadth of knowledge made him not adhere to one opinion.”²⁸

Third, the influence of Sheikh Abdul Halim Mahmud, who was Quraish Shihab's teacher while studying at Al-Azhar. A great scholar who has a good view of diversity, he was even dubbed as ‘Imam Al-Ghazali of the 16th century’. As acknowledged by Quraysh Shihab as follows:

“The second figure is Shaykh Abdul Halim Mahmud (1910-1978 AD) who is also called ‘Imam Al-Ghazali of the XIV century’. He was a lecturer at the Faculty of Ushuluddin at the time this Al-Khawatir was written. We often took public buses together to the faculty, both before and after he was appointed dean of the Faculty (1964 AD.) His views on life and religion clearly gave the author's views.”²⁹

²⁷ M. Quraish Shihab, *Sunnah Syiah: Bergandengan tangan! Mungkinkah?* (Tangerang: Lentera Hati, 2014), 2.

²⁸ M. Quraish Shihab, 3.

²⁹ M. Quraish Shihab, *Logika Agama, Kedudukan Wahyu dan Batas-Batas Akal dalam Islam* (Jakarta: Lentera Hati, 2005), 23–24.

These three figures were able to influence Quraish Shihab's perspective regarding issues of diversity. Both in the academic context and in the social context. This is affirmed through his interpretation of *lahw al-hadith*. When Quraish Shihab not only presents views that are pro with his interpretation, but he also serves views that are against him. As he cites the opinion of Al-Qhurthubi who interprets *lahw al-hadith* is a proposition to forbid singing or the views of Imam Shafi'I, Imam Abu Hanifa and Ibn Mujahid who strongly forbid singing. This reaffirms that the three figures mentioned above have successfully influenced the construction of Quraish Shihab's thinking which is rational and moderate.

Through the reading of Hans Georg Gadamer's historical effected, it is found that Quraish Shihab's views are influenced by his academic status, which has been struggling in the academic world for decades. And the construction of rational and moderate thinking towards *lahw al-hadith* was influenced by his father Abdurrahman Shihab and the teachers Habib Abdul Qadir Bilfaqih and Sheikh Abdul Halim Mahmud. Awareness is influenced by this history that forms a pre-understanding in the construct of Quraysh Shihab's thinking. This pre-understanding is the horizon of Quraish Shihab, which will meet with the horizon of the text or called the merging of horizons. As will be explained in the next section.

The Fusion of Qur'anic Horizon and Textual Horizon: An Attempt to Generate a New Horizon

In this section there are two poles, namely the horizon of Quraish Shihab and the horizon of the text (Qs. Luqman verse 6). Quraish Shihab's Horizon As mentioned in the Historically Affected search, he was influenced by three figures in his life who formed a moderate construction of thinking and his struggles in the academic world also coloured his way of thinking. This means that before coming into contact with the verse of the Qur'an, Quraysh Shihab already had a horizon on himself. The second pole is the text horizon, namely Qs. Luqman (31): 6, Quraish Shihab is also fair, he tries to explore the text horizon well. This can be seen from how he explores the language, then explores the context of the verse, and compares the interpretations of various scholars. This means that there is a maximum effort from Quraish Shihab to explore the meaning of the text horizon.

At this stage there is a fusion of the two horizons. The need for dialogue between Quraish Shihab's horizon and the horizon of the Qur'an so that there is no tension between the two.³⁰ And this is done very well by Quraish Shihab how he is able to dialogue the two horizons in the process of interpretation. In this process, Quraish Shihab makes his horizon as the starting point as said by Gadamer.³¹ It can also be seen

³⁰ B. R. Wachterhauser, *Hermeneutics and Modern Philosophy* (New York: Albany State University of New York Press, 1986), 396.

³¹ B. R. Wachterhauser, 50.

that he prioritises the horizon of the text over his own horizon. This means that the interpretation of Quraish Shihab on Qs. Luqman (31): 6 prioritises the objective meaning of the text.

After the fusion of horizons, the next stage needs to be done adjusting the interpretation of Quraish Shihab Qs. Luqman (31): 6 for contemporary audiences. In Gadamer's theory, this is called application. However, what is applied at this stage is the main meaning of the text rather than its literal meaning.³² So from the interpretation of Quraish Shihab can be drawn the main meaning of lahw al-hadith in QS. Luqman (31): 6 has the meaning of all activities that deviate from the path of Allah SWT whether it is speech (words) or deeds. Although literally the word lahw al-hadith means vain words but as said by Qurasih Shihab that the scholars do not limit it to words only. So for contemporary audiences Qs. Luqman (31): 6 can be social media such as Youtbe, Tiktok, Instagram and Facebook. Or online games such as ML (Mobile Legend), PUBG (PlayerUnknown's Battlegrounds) and GTA (Grand Theft Auto). With a record of causing someone to neglect the path of Allah Swt.

Conclusion

This study concludes that the interpretation of Quraish Shihab in tafsir Al-Misbah has been influenced by history, especially when he interpreted Qs. Luqman (31): 6. Based on the exploration of Gadamer's hermeneutic theory, it is found that three central figures influence Quraish Shihab's moderate way of thinking in responding to a difference in views, namely by his father Abdurrahman Shihab and the teacher Habib Abdul Qadir Bilfaqih and Sheikh Abdul Halim Mahmud. And his struggles in the academic world also coloured the moderate attitude of Quraish Shihab. So this research confirms Gadamer's hermeneutic theory which states that an interpretation cannot be separated from the historical conditions that surround it.

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³² B. R. Wachterhauser, 393–94.

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