

HERMENEUTIKA AL-QUR'AN: Analisis Pemikiran Nasr Hamid Abu Zayd terhadap QS. An-Nahl: 90¹ Muslim Buhari¹, Universitas Islam Negeri Madura, Indonesia¹muslimbukhori39699@gmail.com**Abstrak**

Al-Qur'an diyakini sebagai sumber ajaran yang senantiasa relevan dalam menjawab berbagai persoalan kehidupan lintas zaman. Relevansi tersebut dapat terwujud apabila teks Al-Qur'an dikaji melalui pendekatan metodologis yang kontekstual dan kritis. Artikel ini bertujuan untuk menganalisis QS. An-Nahl ayat 90 dengan menggunakan pendekatan hermeneutika Nasr Hamid Abu Zayd guna mengungkap dimensi makna yang lebih objektif dan aplikatif dalam konteks modern. Penelitian ini merupakan studi kepustakaan (*library research*) dengan sumber data berupa buku, artikel jurnal, serta karya-karya Abu Zayd yang relevan dengan teori hermeneutiknya. Analisis dilakukan dengan menempatkan teks Al-Qur'an dalam relasi dialektis antara bahasa, konteks historis, dan realitas sosial, tanpa mengabaikan dimensi normatifnya. Hasil penelitian menunjukkan bahwa melalui pendekatan Abu Zayd, QS. An-Nahl ayat 90 dapat dipahami sebagai pesan etis universal yang menegaskan pentingnya keadilan ('adl), kebajikan (ihsan), dan kepedulian sosial sebagai fondasi kehidupan masyarakat yang beradab. Implikasi penelitian ini menegaskan bahwa hermeneutika kritis dapat menjadi instrumen penting dalam kontekstualisasi Al-Qur'an di era modern, sekaligus memperkaya metodologi tafsir kontemporer agar lebih responsif terhadap dinamika sosial, tanpa kehilangan substansi nilai-nilai ilahiah yang terkandung di dalamnya.

Kata Kunci: Rekonstruksi Pendidikan Islam, Hermeneutika, Nasr Hamid Abu Zayd,

Abstract

The Qur'an is believed to be a source of teachings that are always relevant in answering various problems of life across the ages. This relevance can be realized if the text of the Qur'an is studied through a contextual and critical methodological approach. This article aims to analyze QS. An-Nahl verse 90 by using the hermeneutic approach of Nasr Hamid Abu Zayd to reveal the dimension of meaning that is more objective and applicable in the modern context. This research is a library *research* with data sources in the form of books, journal articles, and Abu Zayd's works that are relevant to his hermeneutic theory. The analysis is carried out by placing the text of the Qur'an in a dialectical relationship between language, historical context, and social reality, without ignoring its normative dimension. The results of the study show that through Abu Zayd's approach, QS. An-Nahl verse 90 can be understood as a universal ethical message that affirms the importance of justice ('adl), virtue (ihsan), and social concern as the foundation of civilized society. The implications of this study confirm that critical hermeneutics can be an important instrument in the contextualization of the Qur'an in the modern era, while enriching contemporary interpretation methodologies to be more responsive to social dynamics, without losing the substance of the divine values contained in it.

Keywords: Reconstruction of Islamic Education, Hermeneutics, Nasr Hamid Abu Zayd,

Introduction

The modern century is historical evidence of the fusion of several disciplines, and witnessed the return of Muslim scholars, who were very enthusiastic in studying Islamic science, so that a figure emerged in the early 20th century, a very influential figure and an Islamic thinker from Egypt, namely Amin al-Khulli (1885-1967), he can be said to be a reformer in the field of interpretation, with the explanation in the form of the importance of using modern literature, in addition to the use of classical interpretation in interpreting the Qur'an. Then Amin al-Khulli's theory was continued by his disciples, including Aisyah Abd al-Rahman, who popularized the beauties of the language of the Qur'an in interpreting the Qur'an, there was also Fadzlul Rahman with his theory of Dable Movement in interpreting the Qur'an, this theory he got after studying modern concepts conveyed by Hans Georg Gadamer and Emilio Betti. All thinkers show the importance of scientific unity in perfecting the discipline of Islamic science (Syamsuddin, 2017)

The main problem in studying the Qur'an is how to restore the Qur'an in the form of studies, with the study of language as the most important in understanding the Qur'an, and literary criticism as a study to deepen the meaning contained in the Qur'an. Meanwhile, between literary criticism and the Qur'an, there is one similarity in studying it, namely the text in the form of the Qur'an or the hadith of the prophet as the spearhead in studying Islam. Tafsir and ta'wil are not an objectivity and sceptibility in the scientific study of the Qur'an, but it can also avoid ideological bias in the form of interpretation which is always the subject of study to gain understanding, so that it can carry out the instructions of life according to the direction of the Qur'an.

Hermeneutics is a new perspective that brings the Qur'an into interpretation, this science provides theories and concepts of understanding, which come from philosophical and critical hermeneutics figures. The figures have contributed with their thoughts, in general in the form of awareness of the existence of determination that also contributes to gaining understanding, whether it comes from the social, cultural, or political realms, and even from psychological. No matter how good human understanding and interpretation is, there must be certain interests, both discourse, maintaining the status quo, so that the meaning and understanding that is brought back to run as it should, may have a desire that everything that is done is right on the right path or indeed in the form of a truth. There is no need for doubt during the struggle for meaning, and the competence of understanding, so that it runs within a healthy scope and is used as it should, as well as not involving parties who have their own interests in obtaining their wishes, either in the political and socio-cultural fields that return to political interests or the group itself by marginalizing other meanings that it does not support (Faiz, 2018)

Research Methods

The research method used in writing this article is using the qualitative method of literature (*library Research*), the reference is taken from the thoughts or theories of Nasr Hamid Abu Zayd from his various works, supported to deepen this research including books, research journals, and related research to support the research process, with the aim of collecting data can analyze the research and can produce in-depth findings.

Research Findings and Discussion

Biographers Nasr Hamed Abu Zayd

Nasr Hamed Abu Zayd, nicknamed "Syeh Nasr" by his friends, was born in a village called Qahafah, coinciding on July 10, 1943, he was born from a religious family background which of course was very supportive of his success, this background caused him to be able to memorize the Qur'an can still be said to be a toddler, namely since he was 4 years old, even he was able to memorize the Qur'an 30 juz at a very early age, namely at the age of eight years and complete his basic education in Tantha. He began to come into contact with the literary world in 1964, when he wrote in the journal *al-Adab* which was a journal written by Amin al-Khulli on the literature of workers and peasants (*Hawal Adab al'Ummal wa al-Fallahin*) and *Azmah al-Aghniyyah al-mishriyyah* (Egyptian song crisis) (Dr. Edi Susanto, 2016)

In 1968, Nasr Hamed Abu Zayd continued his education by studying at Cairo University majoring in Arabic Language and Literature, and completed in 1972 he succeeded in obtaining *the predicate of Cum laude*, even being appointed as an assistant lecturer at his alma mater in 1975. Then he received a scholarship from the Ford Foundation to continue his master's degree studies at American University in Cairo, within two years he managed to get his M.A. Degree with the thesis title "*al-Ittijah al-aqlu fi Al-Tafsir Dirasat Fiqodhiyat Al-Majaz Fin Al-Qur'an inda Al-Mu'tazilah* (Rationalism in Tafsir: A Study on Metaphorical Problems according to Mu'tazilah)". In 1978 he became a *Fellow* at the *Center for Middle East Studies* at Pennsylvania University, Philadelphia, USA, where he also studied a lot of the social sciences of the humanities, especially those related to folklore (*Folkore*), from this study he also became very familiar with western Hermeneutics, even he wrote a book entitled *al-Hirminiuthiqa wa Mu'dhilat Tafsir al-Nash* (hermeneutics and text interpretation problems). Then he obtained his doctorate degree in 1981, in the field of Islamic and Arabic studies with the predicate cum Laude, his dissertation was entitled "*falsafat at-Ta'wil: dirasah fi Ta'wilAl-Qur'an inda Muhy din Ibn Arabi* (Philosophy of Ta'wil: the study of the Hermeneutics of Muhyiddin Ibn Arabi). The peak of his career was he was a visiting professor at Osaka University of Foreign Studies (1985-1989) at that time and also completed a book entitled

Mafhum al-Nash: dirasah fi al-Ulum Al-Qur'an (Text Concept: the study of the sciences of the Qur'an) (Dr. Edi Susanto, 2016)

As for the works of Nasr Hamed Abu Zayd, he is very productive in writing works, in addition to the field of tafsir, he also has essays in the field of philosophy, kalam, and about thinking about the Qur'an. The Karanga is not only written in Arabic, but also written in others, such as English, and Persian and others. Here are some of his works:

1. *Al-ittihad al-Aqli fi Al-Tafsir Diras fim Qodhiyah fil Al-Qur'an Inda al-Mu'tazilah* (Rationalism in Tafsir, a study of the problem of Metaphors in the writing of Mu'tazilah), Bairut and Casablanca 1982.
2. *Ilm al-Address* (Sign System: Introduction to simioticics), co-editor Cairo 1986
3. *Naqd Al-Khitob al-Dini* (Criticism of Religious Discourse), Cairo 4th edition 1998.
4. *Falsafat al-Ta'wil, Dirasah fi Ta'wil Al-Qur'an Ind Muhy ad-Din Ibn al-Arabi* (Hermeneutic Philosophy: Ibn al-Arabi's Hermeneutic Study of the Qur'an), Bairut and Casablanca 1983.
5. *Mafhum al-Nashdirasah fi ulumil Qur'an* (Textual concept: the study of Qur'anic Science), Jerusalem and Cairo 1991.
6. *Al-Imam Assyafi'ei wa Ta'sis al-idilujujiyah al-wasattiyah*, (al-Imam Shafi'ei and the formation of the Middle Way). Cairo 1992.
7. *Isykaliyat al-Qira'ah wa Aliyat at-Ta'wil*, (Problems of Reading and Interpreting Tools), Bairut and Casablanca 1995 (Dr. H. Nunu Burhanuddin, 2022)

Nasr Hamid Abu Zayd's Theory and Approach.

As for Nasr Hamed Abu Zayd's approach, to obtain an interpretation of the text of the Qur'an so as to obtain the meaning and intent of the Qur'an, Abu Zayd gave several steps as follows:

1. Historical and Social Context.

The Qur'an basically gives an image that can be understood as a method of conveying revelation for mankind so that the Qur'an contains Historicity, this can be described as a text that transforms itself into a message that explains the relationship of mutual communication between the sender and the receiver through code, language system. Therefore, the language system cannot consist of something useless, this is because language is indeed the most important social device in capturing and regulating the patterns of the world. The sender in this study is Allah in the concept of the Qur'an, this cannot be possible as a scientific study, so the main solution in understanding the essence and concept of the text is in the form of cultural reality that occurred in the sixth century AD, where at that time the prophet Muhammad received revelation, this is also because reality is the control of every human movement and its culture.

The Qur'an as a text, indeed from the beginning of the process of formation cannot be separated from the cultural locality, and at that time the Qur'an also produced culture which included the process of subjugating culture to the ontological status of the Qur'an, therefore if the Qur'an is seen from a linguistic point of view and observed from a historical point of view, the Qur'an will reflect a cultural product, and for approximately 20 years in the sense of the Qur'an, as a text consisting of reality and culture. Since the language of the text cannot be studied separately from the cultural framework, this could indicate that the way of assuming belief in the metaphysical source of the text is inevitable and does not contradict the analysis of the text itself.

2. Language and Text Structure.

Abu Zayd's view on language is that in fact language has two systems, but between the two systems they are interrelated with each other, first this *langue (lughat)* is syntactic, morphological, phonological, semantic structures, and the underlying all these devices are language systems that must be used by humans in producing *kalam*. These two *parole systems* can be called the activity of using language related to one's actions, this system is highly particulate according to the degree of accumulation of experience of each individual, the conclusion that *parole* in relation to *langue* is real and particular, which describes a particular particular code system in the overall system that exists in the memory of society, this shows that both have similarities in the process its use, because there are indications that *parole* is a system for revealing the structure of *langue* as a whole. Abu Zayd took his opinion from Ferdinand De Saussure, a founding figure of modern philosophy from Switzerland, to discuss the linguistic structure of the text and its relationship with the linguistic-cultural system he created (Zayd, 1992)

A text is basically just something silent, even a writing will not be able to make a sound, what if there is no form of *dealek* that appears outside the writing or text, this can be concluded that the truth is that civilization as well as Arab-Islamic culture, is the result of human dealings with something that is around it that is happening, also accompanied by all the structures that surround it in one side, and also the *dealectic* on the other side. Therefore, according to Abu Zayd, the concept of the text must be motivated by the reality that the Arab-Islamic civilization is essentially a textual civilization, in other words, that the basics of Arab-Islamic cultural science grow and develop that the central point is the text, so according to Abu Zayd this that sacred texts such as the Qur'an, their meaning will change along with the development of the times by always paying attention to the context of social history starting from the beginning of the descent of the Qur'anic text

3. Contextual Hermeneutics

A mufassir, according to Abu Zayd, when researching a meaning in interpretation theory, cannot be separated from the context of every interpretation, in fact, according to him, the context in interpretation is the highest form of awareness of an interpretation activity, so a mufassir, in addition to having to pay attention to the semantic structure of the text, must also pay more attention to the level of context so that it can produce an actual interpretation of meaning. Abu Zayd has five views on the level of context for interpretive activities. *First*: The cultural-sociological context, *second*: The external context of the text, *third*: the internal context of the structure of the text, *fourth*: the linguistic context of the text, and *fifth*: the context of reading or interpretation. These contexts pay attention with the aim that the mufassir does not interpret in a monopoly so that the interpretation is so ideological and pragmatic that it is adjusted to his wishes, so that human life always gets enlightenment with the presence of actual meaning.

4. Diversity of Interpretation.

In the initial phase of the formation of text, culture has a very dominant role, where culture is the subject and the object is the text, if this applies to the first phase, then it is not the case in the second phase, but from the history of the cultural text is actually made by the text, and the text turns into a subject, while the object is culture. According to Abu Zayd, in this second phase, the Qur'an becomes the basis of reference that must be followed by every activity of every Muslim, so that the Qur'an in this phase becomes hegemonic, so that it becomes a necessity that shows that the Qur'an which becomes a religious text in the direction of its socio-formation is a cultural product, and makes the mechanisms made by the text in making a meaning, is something that must be followed in interpreting the text. The hegemonic nature of the Qur'an in culture, it is likened to a religious imagination that the text always gives the principles of truth that exist in every journey of the times, because if it is not so, the Qur'an will be abandoned it becomes a necessity, it may even be since the recipient of the revelation, namely the prophet Muhammad, this cannot be separated from the deep conviction, that the Qur'an is a book of guidance.

Arab-Islamic civilization is more suitable as a textual civilization, in the form of a civilization that from various points of view is centered on interpretation to make the bonds that exist in the infrastructure owned by someone who highly upholds social ties into a civilization (*primordial society*). It is natural that Muslims throughout their history have always read the text of the Qur'an incessantly, which consists of various methodologies, sects, interests, according to

Abu Zayd it is not a historical inevitability, not just a coincidence, so that the process of Interpretation becomes an essential aspect of the text. If Arab-Islam is synonymous with textual civilization, then it is not impossible that in addition to Arabic, it is also called textual civilization, and this is a necessity for the occurrence of a takwil civilization, because the Qur'an itself explicitly makes itself to always be read and interpreted, as long as it is always a handle in life (Zayd, 1992)

5. Criticism of Traditional Interpretation.

According to Abu Zayd, the majority of *the Ahlu al-Sunnah-Asya'iroh* sect, the *Mu'tazilah*, and *the Sufis*, all of them have made such fatal mistakes in interpreting the Qur'an, the reason being none other than that they have completely lost their grip on the points that have been done by the salaf scholars. Ahlu Sunnah for example, they argue that the truth of interpretation must be in the form of that which comes from the Messenger or the companions in whom they immediately see how the verse was revealed, according to this group the interpretation must be based on *naql* this is because reasoning using *istidlal* always leads to error. What is this kind of interpretation model if it is considered the only correct interpretation, which only satisfies the interpretation as has been done by salaf scholars, according to Abu Zayd interpretation not only causes the text to be frozen, which begins from the first preode of the companions which became the beginning of the early generation of Muslims, even worse the application that appears can affect the movement of social life, So that humans will consider it to be a belief that cannot be challenged. Thus this can lead to far-reaching implications, so obviously this can contradict the concept that is so sufficient in culture, which has placed the boundaries of particular history, space, and time, above the meaning of the text.

Hermeneutic Analysis of Surah An-Nahl Verse: 90

The following are the results of the Hermeneutic analysis in Surah An-Nahl verse: 90

إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Indeed, Allah commands to be just, to do good, and to give help to relatives. He (also) forbids heinous deeds, iniquity, and enmity. He teaches you a lesson so that you always remember.

The first time the discussion in this verse is about the Asbabun nuzul, because indeed in the Qur'an the verse is divided into two, the first is the verse that was revealed because there was an event, second, the verse of the Qur'an that does not have the asbabun nuzul (Hamdani, 2016) Following Rachmat As-Syafiei, Asbabun Nuzul is a science that discusses events that occur, which are related to the descent of verses of the Qur'an (SYAFI & Sj, 2016) After tracing the asbabun

nuzul of Surah An-Nahl Verse: 90, the author did not find it, but this verse is reasonable with the previous verse, namely Surah An-Nahl verse: 89

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
وَبُشْرَىٰ لِلْمُسْلِمِينَ

(Remember) the day (when) We presented a witness (messenger) to every ummah from their own (circle) and We brought you (the Prophet Muhammad) to be a witness over them. We have sent down the Book (the Qur'an) to you to explain everything as a guide, mercy, and glad tidings for the Muslims.

As for the asbabun nuzulnya suarah An-Nahl verse 89, that is, this verse was revealed which was about an event involving the companions of the Prophet Muhammad (saw), the companion was Abu Jahl bin Hisham, at that time yes and some of his colleagues from the Qur'an tried to hurt and insult the Prophet and all the companions who had embraced Islam, when the companions were determined to teach the religion of Islam with great enthusiasm and determination, so Abu Jahl tried to stop it, even forbidding others not to listen to the teachings of Islam, at that time this verse was revealed as the answer of Allah swt to the courage and fortitude of the companions in delivering the treatise on the truth of Islam, even though they received cruelty, oppression and intimidation (Nurhasanah, 2024)

In addition, Surah An-Nahl verse 90 has Plausibility with the previous verse (Surah An-Nahl verse 89), so it also has Plausibility with the next verse, namely Surah An-Nahlu verse 91, because in Surah An-Nahl verse 89 explains the virtues of the Qur'an and the explanation that becomes a guide for the life of mansuia, then verse 90 explains the details that are the main points of instruction of the virtue of the Qur'an, while Surah An-Nahl verse 91 is:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

Keep your promise with Allah when you promise. Do not break your oath after confirming it, while you have made Allah your witness. Indeed, Allah knows what you do.

According to A. Mujab Mahali verse 91, it was revealed to be a commandment, so that Muslims would obey the prophet who had tried to defend the Islamic strongholds, and had converted to Islam with full consequence (Mahali & Nuzul, 2002) So it is clear that this verse in the context of the previous verse continues which is the command of Allah SWT so that man can do everything that he has commanded, keep what has been forbidden, and must keep everything that has been promised by nallah, so this verse is the conclusion of the previous two verses.

In terms of language and verse structure, this verse not only functions as a religious text, but also as a reference in socializing and exploring history. According to Abu Zayd's approach, the

language in this verse is to communicate with the people at that time in the time of the Prophet, and this is in accordance with the historical background so that it causes the descent of this verse. While the language used in this verse is very clear there is the word "*adl*" (fair) this word has several meanings, only the most prominent is to put something professionally, in this verse the words "*Ihsan*" (virtue) and the word "*dza al-Qurba* (relatives), all these concepts were easy to understand in the time of the Prophet, and can give moral and social instruction, as we are commanded to do justice in some works, To do good in a few words, means not to do except with justice, not to say except with goodness. [20] So it is clear in the verse that it does not only explain justice legally, but also social and economic justice, the concept of justice is clear, namely for the entire community.

This verse is a verse that contains complete content, because in this verse there is a complete and balanced structure between positive and negative commands, this can describe the balance between rights and something that is a duty for society. This verse also explains to every thing, guidance and mercy, and good news for Muslims about the explanation of the origin of the guidance in the shari'a for fellow Muslims who return the commandments and guidance, because the shari'a contains commandments and prohibitions, and piety to Allah is summarized in carrying out the commandments and observing the prohibitions (Aksan et al., 2023)

The contextual hermeneutics in this verse, as conveyed by Abu Zayd, is the importance of understanding the conditions of society, and politics that have occurred in the time of the Prophet. This verse was revealed in Makkah, at a time when the situation of Muslims was experiencing oppression, they also received unfair treatment from the Quraysh, this situation was among the things that influenced the descent of the verse, so the message in this verse is a command to do justice and do good, and there is a prohibition against crimes, and it is a response to the injustice and conflicts that occurred at that time. While the contextual structure in this verse is the word *Al-Adl* which is derived from the Arabic language, then this word is contextualized so that it becomes a social norm, this shows that every individual must do justice by using the general meaning using the concept of Islam, in this case there are several meanings about justice, namely putting something in its place, giving a burden according to the power of the person, giving something that is indeed his right with a degree of suitability. Then about the contextual meaning of the word *Ihsan*, this word has a virtue meaning which means broader than the meaning of *Adl*, which means doing everything that is sunnah, such as grace over strength.

There are several interpretations in the realm of Surah An-Nahl verse 90 that are related to social justice, including from the aspect of the asbabun nuzul of this verse to give encouragement to friends who are experiencing problems in embracing Islam, from another aspect such as in the book

of tafsir At-Tustari, that the meaning of justice in this verse means saying the sentence of shahada and following the sunnah of the prophethood, While ihsan means that some people do good to others. There are also those who give the meaning of fairness means taking a middle way in several matters with beliefs, words, deeds, ahlakul karimah, while Ihsan is good for righteousness sometimes by calculating interests and ways. While Imam Syaukani explained the difference in the meaning of Adl and Ihsan among the scholars, that Adl is the sentence of Tawheed, the word Ihsan is to do the things that are obligatory, there are also those who give the meaning that Adl is a matter of fardu Ihsan is a matter of sunnah, there are also those who give the meaning of Adl as mastering clear and secret matters, as for Ihsan the existence of secret matters is more important than the obvious, However, of the many differences between Adl and Ihsan, the most important is the kemabli meaning of lughawi, which is taking the middle path between the two ends of the matter, and giving the meaning of Ihsan in accordance with the hadith of the Prophet, namely worshipping Allah as if seeing it.

The various interpretations that have been mentioned, so according to Abu Zayd, in various interpretations, it should not only be based on one interpretation, or based on a classical interpretation, this will result in the freezing of interpretations that result in a mismatch of the context with the reality of the development of the times. Therefore, according to Abu Zayd, the Qur'an must be sought for its meaning both historically, the descent of the verses, and cultural factors that can affect the expansion of the understanding, besides being reasonable between verses and others as well as their composition, from various points of view.

Conclusion

The concept of Hermeneutics in interpreting the Qur'an according to Abu Zayd is by understanding the social historical context, language and text structure, contextual hermeneutics, diversity of interpretations, and criticism of traditional interpretations. Abu Zayd believes that the way to understand the Qur'an correctly, must understand the history where the Qur'an was revealed, besides that the social, political and cultural factors at that time are also inseparable from the discussion, then must understand the order or style of the classical Arabic language, starting from sentence structure, word meaning and literary style. In addition, what is considered are the aims, morals, ethics, and laws in it. It is therefore a concern that in interpretation there are various kinds of interpretations, and they can be studied more deeply so as to obtain results that are relevant to the contemporary world. Interpreters must also be very selective in obtaining interpretation, this aims to build a more open approach.

Based on the interpretation that has been made, which uses the Hermeneutic approach of Nasr Hamid Abu Zayd, to Surah An-Nahl verse 90, as explained in the discussion, that this verse has various interpretations, starting from asbabun nuzul, the structure of the verse that has to do with the verses before and after, the form of each sentence, and the various meanings contained in each sentence, it can be concluded that this verse is not just explaining an event or just revealed only for a group, but also explains the factors of the descent of the verse, and the meaning of the verse from several interpretations and approaches, so this verse is very appropriate if it is always used in the space of time from time to time, and must be done by anyone who is socially and culturally connected anywhere and anytime, so that the message of this verse demands all human beings to always do justice wherever and at any time.

Bibliography

- Aksan, S. M., Zein, M., & Saumur, A. S. (2023). Islamic educational thought on STEM (science, technology, engineering, mathematics): Perspectives and implementation. *International Journal of Trends in Mathematics Education Research*, 6(4), 378-386. <https://doi.org/10.33122/IJTMER.V6I4.325>
- Dr. Edi Susanto, M. F. I. (2016). *Studi Hermeneutika Kajian Pengantar*. Kencana. <https://books.google.co.id/books?id=BfW3DwAAQBAJ>
- Dr. H. Nunu Burhanuddin, L. M. A. (2022). *Filsafat Takwil: Kajian Teks Al-Qur'an*. Prenada Media. <https://books.google.co.id/books?id=Gxq6EAAAQBAJ>
- Faiz, F. (2018). Hermeneutika Modern Dan Implikasinya Terhadap Islamic-Studies. *Refleksi Jurnal Filsafat Dan Pemikiran Islam*, 18(1), 1-16. <https://doi.org/10.14421/ref.v18i1.1853>
- Hamdani, F. (2016). Hasbi Ash Shiddieqy Dan Metode Penafsirannya. *Rausyan Fikr*, 12(1), 17-34.
- Mahali, A. M., & Nuzul, A. (2002). *Studi Pendalaman Al-qur'an*, Jakarta: PT. Raja Grafindo.
- Nurhasanah, N. (2024). *Studi komparatif makna kata laknat dalam Tafsir Ibnu Katsir dan at-Thabari* UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan]. <http://etd.uinsyahada.ac.id/id/eprint/11047>
- SYAFI, A., & Sj, I. (2016). Fliqh Proletar: Rekonstruksi Nalar Kepentingan Umum dalam Kasus Pembebasan Tanah untuk Pembangunan Menuju Ke Arah Transformasi Sosial yang Progresif-Humanis. *Fikrotuna: Jurnal Pendidikan Dan Manajemen Islam*, 5(1). <https://doi.org/10.32806/jf.v3i1.2711>
- Syamsuddin, S. (2017). Hermeneutika dan pengembangan Ulumul Qur'an. *Pesantren Nawasea Press*. https://d1wqtxts1xzle7.cloudfront.net/92200041/328901805-libre.pdf?1665352665=&response-content-disposition=inline%3B+filename%3DHermeneutika+Dan+Pengembangan+Ulumul+Qur.pdf&Expires=1773202744&Signature=dbufb1qPIIfYrDu6xG494UTSg0zSOWVQ~ychbGo9q9V2D62~8g7fkOINw5fV2oa3sn3yxdRSPZk92OJ~khVJkc7-jv2y3OEFj7ZGV9GyQcGKk-JD8IGiJJHThaZCo60Q7sTHloQlhJ2AvtbjF-LgZsoSv6kEZNZF-5spilLBQnMIQ6bizgAZqYH9X9GW5ozijv-gyIyzHjTqnJd7IeK~dNWQpmv9oPyNidDCtZgyDEJbg9OakYe5t28qGPNjTSqpgC7h2cbn8Y6kdoVi62srV7JZcE9-KjV8zqGmh~HjiLqyhpcPchnQdUm5mLGy1WZbO5BLkCAx1f6TpzDs6X9E6A_&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZA
- Zayd, N. H. A. (1992). *Naqd al-khitab al-dini*.