



Critical Study Of The Concept Of Nasikh Wa Mansukh In A Modern Qur'ani Hermeneutic Perspective

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Abstract

The concept of nasikh wa mansukh in the classical tradition faces serious problems when read through the lens of modern hermeneutics. This concept relies on often uncertain verse dating and variable identification, making it vulnerable to subjectivity. This type of research uses library research. Data sources in this study are classified into two main categories, namely primary and secondary data sources. The data collection technique applied is a library technique (documentary study). The results of the study show that: 1). The deconstruction of the classical epistemology of nasikh wa mansukh is that the epistemological foundation of the classical nasikh wa mansukh concept which rests on a speculative chronology of verse revelation, subjective identification criteria, and the mechanical logic of abrogation turns out to be fragile when deconstructed through modern hermeneutics. 2). Reinterpretation as a process of legal evolution and moral education is that the phenomenon that has been called nasikh wa mansukh has been successfully reinterpreted as a manifestation of a progressive moral education process (al-tadrij) and contextual legal evolution. 3). The implications for ethical reading and the universality of the Qur'an are that this deconstruction brings fundamental implications for interpretation, namely the creation of an approach that places universal ethical values as the main hermeneutical framework.

Keywords: Critical Studies, Nasikh wa Mansukh, Hermeneutics, Modern Qur'an.

Abstrak

Konsep nasikh wa mansukh dalam tradisi klasik menghadapi problematika serius ketika dibaca dengan kaca mata hermeneutika modern. Konsep ini bertumpu pada penanggalan ayat yang kerap tak pasti dan identifikasi yang variatif, sehingga rentan terhadap subjektivitas. Jenis penelitian ini adalah menggunakan studi kepustakaan (library research). Sumber data dalam penelitian ini diklasifikasikan menjadi dua kategori utama, yaitu sumber data primer dan sekunder. Teknik pengumpulan data yang diterapkan adalah teknik pustaka (documentary study). Hasil penelitian menunjukkan, bahwa: 1). Dekonstruksi terhadap epistemologi klasik nasikh wa mansukh adalah bahwa fondasi epistemologis konsep nasikh wa mansukh klasik yang bertumpu pada kronologi penurunan ayat yang spekulatif, kriteria identifikasi yang subjektif, dan logika mekanis pembatalan ternyata rapuh ketika didekonstruksi melalui hermeneutika modern. 2). Reinterpretasi sebagai proses evolusi hukum dan pendidikan moral adalah bahwa fenomena yang selama ini disebut nasikh wa mansukh berhasil direinterpretasi sebagai manifestasi dari proses pendidikan moral yang progresif (al-tadrij) dan evolusi hukum yang kontekstual. Perubahan hukum dalam Al-Qur'an tidak dimaknai sebagai pembatalan, melainkan sebagai bentuk penyempurnaan yang disesuaikan dengan tingkat kesiapan masyarakat, sehingga membentuk sebuah kurikulum ilahi yang transformatif. 3). Implikasi terhadap pembacaan etis dan universalitas Al-Qur'an adalah bahwa dekonstruksi ini membawa implikasi mendasar bagi penafsiran, yaitu terciptanya pendekatan yang menempatkan nilai-nilai etis universal sebagai kerangka hermeneutis utama.

Keywords: Studi Kritis, Nasikh wa mansukh, Hermeneutika, Qur'ani Modern.

Introduction

Nasikh and mansukh, which refer to verses that cancel each other out in the context of Islamic law, are a topic that continues to attract attention among scholars and scholars. In the study of the concept of nasikh wa mansukh, there is complexity which includes the interaction between the text of the Qur'an and modern hermeneutic understanding. This study not only examines the basic definition, but also the various reasons behind differences of opinion among scholars, as well as broader implications for the interpretation of the Qur'an in a modern context. According to Mochamad in his writing, the debate about nasikh and mansukh never subsides because it involves theoretical principles rooted in classical Islamic thought as well as contemporary interpretations. He noted that this study continues to develop, giving birth to various new formulations and theories from Muslim and non-Muslim thinkers¹. This assertion shows that understanding nasikh and mansukh does not only depend on the text, but also on the social and historical context in which the interpretation is carried out.

Mursyid and Awaliyah emphasize the importance of understanding the dynamic process of Qur'anic revelation and the classification of verses based on the Medinan and Makkiyah periods. They note that these differences in interpretation can influence the understanding of Nasikh and Mansukh². This analysis reveals that verse categorization plays a crucial role in determining whether a particular verse can be viewed as abrogating (Nasikh) or abrogated (Mansukh).

Faruq et al. provide further perspective by explaining that differences of opinion among scholars are not solely caused by a poor understanding of the concept, but rather by different root causes and varying epistemological approaches. Using qualitative methods in their research, the authors found that the debate regarding nasikh - mansukh is often closely related to the interpretation of the text and the context in which the text is interpreted³

The implementation of the modern hermeneutical approach in the interpretation of the Qur'an also plays an important role. Malik shows that hermeneutical understanding can bridge the classical interpretation tradition with the needs and challenges of the modern era. He argues that this approach not only respects tradition but also opens up space for critical thinking relevant to the current social context⁴. This demonstrates that hermeneutics is not simply an interpretive technique, but a way to engage with religious texts more deeply and reflectively. By focusing on the study of hadith, Wijaya and Habibah explain that nasikh and mansukh in the context of hadith also demonstrate a similar methodology in responding to

¹ Z Mochamad, "Kajian Kritis tentang Nasikh Mansukh dalam Al-Quran," *At-Taisir Journal of Indonesian Tafsir Studies* 4, no. 1 (2023): 10–20, <https://doi.org/https://doi.org/10.51875/attaisir.v4i1.213>.

² K Mursyid dan M Awaliyah, "Makkiyah dan Madaniyah dalam Al-Qur'an," *Tarbawi* 9, no. 01 (2021): 65, <https://doi.org/https://doi.org/10.62748/tarbawi.v9i01.69>.

³ U Faruq et al., "Al Nasikh dan Al Mansukh," *PJPI* 1, no. 3 (2024): 8, <https://doi.org/https://doi.org/10.47134/pjpi.v1i3.414>.

⁴ R Malik, "Hermeneutika Al-Qur'an dan Debat Tafsir Modern: Implementasinya dengan Masa Kini," *At-Turas Jurnal Studi Keislaman* 6, no. 1 (2019): 56–76, <https://doi.org/https://doi.org/10.33650/at-turas.v6i1.583>.

Critical Study Of The Concept Of Nasikh Wa Mansukh In A Modern Qur'ani Hermeneutic Perspective - Ahmad Muhaimin

texts perceived as contradictory. They criticized the separation between nasikh and mansukh with an emphasis on the principle that any text that appears to be in conflict must be analyzed in depth to understand its context and meaning⁵. This further explores the methodology that must be taken in studying reviews of nasikh - mansukh, both in the Qur'an and in the hadith.

So, an understanding of nasikh wa mansukh from the perspective of modern hermeneutics shows that interpretation is a complex and continuously developing process. With the dialogue between tradition and modernity, as well as between text and context, our understanding of nasikh and mansukh will continue to experience evolution that will have a significant impact on the way we interact with Islamic teachings. Study of the concept of nasikh wa The concept of the abolished and abrogated verses in the Qur'an has long been the focus of a never-ending debate in the field of tafsir. This traditional concept, which is based on the assumption that some Qur'anic verses were "abrogated" by later revelations, faces profound problems when confronted with the lens of Modern Qur'anic Hermeneutics. The main problem stems from the epistemological clash between the classical approach, which tends toward historical-legalism, and the contemporary hermeneutical approach, which emphasizes the unity of text, context, and the active role of the reader.

concept of nasikh wa mansukh is built on the foundation of a dating of verses (tartib nuzuli) that is not always definitive and whose identification varies widely among scholars, thus giving rise to uncertainty and subjectivity in determining which verses are abrogated and which are abrogated. Furthermore, this concept is often perceived as creating "contradictions" in the sacred text that must then be "resolved" by the mechanism of abrogation, a problematic view because it has the potential to suggest inconsistencies in divine revelation. This issue is further complicated when it comes to verses containing universal and moral values, such as tolerance and justice, which are considered to be abrogated by more specific verses. This raises ethical and theological challenges in presenting the Qur'an as guidance relevant for all times.

The urgency of this research arises from the complexity of these problems. The contemporary Muslim world is in the midst of a search for an interpretive methodology capable of bridging the eternal message of the Qur'an with the dynamic and pluralistic reality of today. Modern Qur'anic Hermeneutics offers a set of analytical tools, such as an emphasis on the unity of the text (al-wahdah al-bayaniyyah), understanding of the socio-historical context (asbab al-nuzul), and creative dialogue between the text and the reader's horizon of understanding that can be used to reread the Nasikh doctrine more critically and contextually.

Therefore, this research is very urgent, not to dismantle the concept of nasikh destructively, but rather to reconstruct it. The goal is to find a fresher formulation that can free the interpretation of the Qur'an from the shadow of "contradiction" and "deletion" that burdens it, towards an understanding that sees the development of the message of revelation

⁵ D Wijaya dan N Habibah, "Periwayatan Hadis Nabi (Tahammul wal Ada'), Ilmu Jarh wa Ta'dil dan Ilmu Nasikh Mansukh dalam Hadis," *El-Sunnah Jurnal Kajian Hadis dan Integrasi Ilmu* 5, no. 1 (2024): 23–32, <https://doi.org/https://doi.org/10.19109/elsunnah.v5i1.19798>.

as an educative, progressive, and dynamic process that is in harmony with the universal mission of the Qur'an as a blessing for the universe. Thus, this research is not only academically relevant, but also has a significant socio-religious impact, namely strengthening the foundation for a more coherent, ethical, and liberating reading of the Qur'an, as well as answering the intellectual and spiritual anxiety of the modern Muslim generation who long for a more meaningful relationship with their Holy Book.

Research methods

Research entitled "Critical Study of the Concept of Nasikh wa Mansukh in the Perspective of Modern Qur'anic Hermeneutics" is methodologically designed as library research. This approach was chosen because the object of study is textual and conceptual, which requires an in-depth search and analysis of various primary and secondary texts to build a solid argument⁶. The research's focus is not on collecting empirical data in the field but rather on exploring and confronting ideas contained in the treasures of classical and modern Islamic thought, especially those related to the doctrine of nasikh wa mansukh and hermeneutic theory.

Data sources in this research are classified into two main categories. First, primary data sources, which include classical books (ulum al-Qur'an) that discuss Nasakh wa Mansukh authoritatively, such as the work of Al-Suyuthi, as well as contemporary books that are pioneers in the hermeneutics of the Al-Qur'an, for example the works of Fazlur Rahman, Nasr Hamid Abu Zayd, or Muhammad Arkoun. Second, secondary data sources, which consist of books, scientific journal articles, dissertations, theses and other relevant research reports. This secondary source functions to provide perspectives, comments and critical analysis of the two traditions of thought studied, thus helping to enrich and sharpen the analysis⁷.

The data collection technique applied is the library technique (documentary study). This technique is implemented through several systematic steps. Researchers will conduct intensive catalog exploration in libraries and trusted online journal databases to identify relevant material. Once collected, they will conduct extensive reading of these documents to understand their main ideas. The next step is careful recording and quoting. This technique allows researchers to compile a comprehensive body of knowledge as a basis for analysis⁸.

In the data analysis technique stage, this study will use qualitative content analysis and critical-hermeneutical analysis. The analysis begins with data reduction, namely sorting and classifying the collected data into key themes, such as the definition of nasikh wa mansukh, its requirements, disputed examples, and the basic principles of modern hermeneutics. After that, the data is presented by clearly describing each perspective. The core stage is drawing conclusions and verification, in which the researcher will conduct a critical-hermeneutical reading. Data from the classical concept of nasikh wa mansukh will be dialectically confronted

⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, Edisi Ke-3 (Bandung: Alfabeta, 2022).

⁷ Alex Sobur, *Analisis Teks Media: Suatu Pengantar untuk Analisis Wacana, Analisis Semiotik, dan Analisis Framing* (Bandung: PT Remaja Rosdakarya, 2023).

⁸ Lexy J Moleong, *Metodologi Penelitian Kualitatif*, Edisi Revisi (Bandung: PT Remaja Rosdakarya, 2020).

Critical Study Of The Concept Of Nasikh Wa Mansukh In A Modern Qur'ani Hermeneutic Perspective - Ahmad Muhaimin

with a modern hermeneutical framework. The analysis will highlight points of epistemological tension, such as issues of historical certainty, textual coherence, and ethical implications, while seeking possibilities for synthesis or reconstruction of meaning⁹.

To ensure data validity and reliability, this study will employ several techniques. First, theoretical triangulation, which involves examining and testing the consistency of data interpretation using various theoretical perspectives from different hermeneutics experts. Second, the credibility of the sources is maintained by consistently referencing authoritative and trusted primary and secondary works in their respective fields. Third, peer-debriefing discussions are conducted with colleagues or experts in the fields of Quranic studies and hermeneutics to obtain input and critique on the analysis process. Finally, the researcher will conduct an audit trail, documenting the entire research process, from data collection and categorization to analysis, in detail and transparently, so that the researcher's thought process can be tracked and accounted for¹⁰.

Results and Discussion

Deconstruction of Classical Epistemology Nasikh wa Mansukh

This research reveals that the concept of nasikh wa mansukh in the classical tradition is built on a fragile epistemological foundation when examined through a modern hermeneutical perspective. The research findings show that claims of abrogation (abrogation) in the Qur'an actually reflect the construction of the thoughts of early interpreters rather than the meaning of the text itself. This concept rests on three problematic pillars: first, the assumption of the chronology of revelation of verses (tartib nuzuli) which is often speculative and not supported by valid historical data; second, the criteria for identifying nasikh and mansukh are very loose and subjective, as evidenced by the variation in the number of mansukh verses from one scholar to another; third, a mechanical understanding that views the text as a mutually negating entity. Modern Qur'anic hermeneutics, with its emphasis on the unity of the text (al-wahdah al-bayaniyyah), offers a more holistic approach where each verse is seen as part of a network of meanings that strengthen and complement each other, rather than negate each other¹¹. This deconstructive approach debunks the myth of "internal contradictions" in the Qur'an and opens up space for a more coherent reading of the sacred text.

Analysis and deconstruction of Nasikh wa Mansukh's classical epistemology in the context of the Qur'an is a complex endeavor, considering the many interpretations that have developed throughout the history of Islamic studies. The concepts of nasikh (annulment) and mansukh (annulment) refer to the dynamic interaction between verses in the Qur'an, where one verse can abolish or replace the law established by another verse. This understanding has traditionally been part of the discipline of ushul fiqh, and much debate can be found, especially when considering classical and contemporary views.

⁹ Sobur, *Analisis Teks Media: Suatu Pengantar untuk Analisis Wacana, Analisis Semiotik, dan Analisis Framing*.

¹⁰ Moleong, *Metodologi Penelitian Kualitatif*.

¹¹ Jalal al-Din Al-Suyuthi, *Al-Itqan fi 'Ulum al-Qur'an* (Beirut: Dar al-Kutub al-'Ilmiyah, 2019).

Richard Bell in his theory of nasikh wa mansukh provides a new perspective that encourages the reconstruction of knowledge that has stagnated in Islamic studies since the time of classical scholars. Bell argues that there is a need for updating of understanding, particularly in the assessment of verses categorized as nasikh or mansukh. He emphasizes the importance of consistent and relevant textual evidence from the Qur'an in supporting this classification¹². Bell's approach allows for a more critical and in-depth analysis of the complexities of verses often considered contradictory.

Research by Hakim and Rosidah confirms that the debate regarding Nasikh - mansukh is not only limited to definitions, but also includes legal implications resulting from the deletion and expansion of new verses¹³. In the perspective of classical and contemporary scholars, there is a consensus regarding the importance of understanding the context and purpose of the verse stated in nasikh. This requires the interpreter to not only rely on the text of the Qur'an but also to pay attention to the socio-historical conditions in which the verse was revealed, whose relevance to the current context is important for grounding the eternal teachings¹⁴.

Attention to caution in understanding nasikh and mansukh is emphasized in the work of Melani et al., who suggest that deeper research be carried out to compare the interpretations of the Qur'an and the explanations of various figures (Melani et al., 2024). They show that a holistic understanding of nasikh - mansukh requires a diverse analysis of many sources, creating a dialogue between text and interpretation. This approach does not only rely on classical understanding, but also tries to utilize modern discursive tools to investigate further how these verses interact.

The contribution of Rofiq and Handoko clarifies the often misunderstood concepts related to nasikh - mansukh¹⁵. They stated that it is important to study the verses in the text so that the analysis does not just stop at the definitional boundaries. Rofiq encourages researchers to critically examine verses containing textual references to produce a more in-depth explanation of the meaning and purpose of the laws contained in the Quran. Handoko highlights the discipline of textual references to textual references as a fundamental foundation for interpreting seemingly contradictory texts and offers an alternative methodology for resolving contradictions between Quranic verses¹⁶.

¹² I Nurmansyah, "Teori Nasikh Mansukh Richard Bell dan Implikasinya terhadap Diskursus Studi Al-Quran," *Substantia Jurnal Ilmu-Ilmu Ushuluddin* 22, no. 1 (2020): 37, <https://doi.org/https://doi.org/10.22373/substantia.v22i1.6089>.

¹³ M Hakim dan A Rosidah, "Nasikh Mansukh dalam Perspektif Ulama Klasik dan Kontemporer," *CR* 1, no. 2 (2024): 247–60, <https://doi.org/https://doi.org/10.30762/cr.v1i2.2667>.

¹⁴ S Auliya dan H Gazali, "Urgensi Kajian Nasikh dan Mansukh dalam Bingkai Generasi Kekinian (Upaya Membumikan Teori Klasik untuk Masa Kini)," *Islam Transformatif Journal of Islamic Studies* 2, no. 2 (2018): 181, <https://doi.org/https://doi.org/10.30983/it.v2i2.750>.

¹⁵ Y Rofiq, "Konsep Konsep Nasikh Mansukh Perspektif Ibnu Abi Hatim dalam Tafsir Al-Qur'an al-Adzim Musnadan 'an Rasulullah wa al-Shahabat wa al-Tabi'in," *Semiotika-Q Jurnal Semiotika Al-Qur'an* 3, no. 2 (2023): 240–55, <https://doi.org/https://doi.org/10.19109/jsq.v3i2.21498>.

¹⁶ A Handoko, "Kontroversi Nasikh Mansukh dalam Alquran," *Salam Jurnal Sosial dan Budaya Syar-i* 10, no. 4 (2023): 1105–26, <https://doi.org/https://doi.org/10.15408/sjsbs.v10i4.34058>.

Critical Study Of The Concept Of Nasikh Wa Mansukh In A Modern Qur'ani Hermeneutic Perspective - Ahmad Muhaimin

So, overall, this discourse leads the reader to understand that understanding nasikh - mansukh requires a broader and more inclusive approach, involving all layers of thought, both classical and more progressive and contextual. This aligns with Auliya and Gazali's emphasis on the relevance of nasikh - mansukh studies among the younger generation, which is an attempt to align classical theory in the context of modern society¹⁷. Deconstruction of classical nasikh wa mansukh epistemology must include acknowledgment of the dynamics of social change, contemporary thought, and the need for an emphasis on inclusive and comprehensive analytical methodology.

Reinterpretation as a Process of Legal Evolution and Moral Education

Further research reveals that the phenomenon previously classified as nasikh wa mansukh can be more productively understood as a manifestation of a progressive moral education process (*al-tadrij*) and contextual legal evolution. Through a hermeneutical analysis of verses considered mutually exclusive, such as the stages of the prohibition of alcohol and the evolution of the laws of war, this study uncovers a pattern of revelation that is both educational and transformative. Each "replacement" of law is not interpreted as an abrogation, but rather as an improvement adapted to the level of psycho-social readiness of Arab society at that time. Fazlur Rahman emphasizes that this process reflects Divine wisdom in guiding society from a primitive state to a more advanced civilization. Thus, the development of law in the Qur'an is no longer seen as a series of separate and contradictory decisions, but rather as a divine educational curriculum systematically designed to gradually transform public awareness toward universal values that are the main goal of sharia (*maqasid al-shari'ah*).¹⁸

Reinterpreting law and moral education as an evolutionary process requires a comprehensive understanding of the inclusion of character values in the education system. In this context, education is seen as a means of preparing individuals with not only academic skills but also strong character and good morals. Therefore, managing character education is very important to encourage the moral development of students¹⁹.

Character education encompasses the instilling of moral values, morality, and good behavior²⁰. Educational management must systematically shape students' character, prioritizing not only academic aspects but also an integrated development of personality and discipline²¹. This aligns with Al-Ghazali's thinking, which emphasizes the importance of

¹⁷ Auliya dan Gazali, "Urgensi Kajian Nasikh dan Mansukh dalam Bingkai Generasi Kekinian (Upaya Membumikan Teori Klasik untuk Masa Kini)."

¹⁸ Fazlur Rahman, *Major Themes of the Qur'an* (Chicago: University of Chicago Press, 2017).

¹⁹ S Mustoip, "Implementasi Pendidikan Karakter," 2018, <https://doi.org/https://doi.org/10.31227/osf.io/qft7g>.

²⁰ I Oktavian dan E Hasanah, "Implementasi Manajemen Pendidikan Karakter," *Jurnal Inovasi dan Manajemen Pendidikan* 1, no. 1 (2021): 1, <https://doi.org/https://doi.org/10.12928/jimp.v1i1.4212>.

²¹ F Fadilah, L Sukarlina, dan A Normansyah, "Implementasi Pendidikan Karakter terhadap Moralitas Peserta Didik pada Mata Pelajaran Pendidikan Pancasila dan Kewarganegaraan," *Melior* 3, no. 2 (2023): 49–57, <https://doi.org/https://doi.org/10.56393/melior.v3i2.1736>.

spiritual awareness and morality in education. He believes that education should be holistic, including spiritual and intellectual development in the learning process²².

The importance of integrating social and cultural values in education can be a foundation for character formation. A good educational concept is one that combines the teachings of the Quran and Hadith with a flexible contemporary approach. This integration is expected to counteract the seeds of intolerance among the younger generation and provide a better understanding of the universal values necessary for national and state life²³. Furthermore, the focus on strengthening character education in specific subjects, such as Pancasila and Civic Education, demonstrates that concrete steps can be taken to implement character education in local contexts that are more closely related to morality and citizenship²⁴.

In practice, inquiry-based scientific attitude assessment is also an effective tool for assessing and developing student character²⁵. This process helps ensure that education is not limited to knowledge transfer but also fosters positive attitudes and behaviors in students. Parental evaluation and family reinforcement can significantly contribute to children's character development²⁶.

At the constitutional and legal level, changes in the interpretation of education laws and policies also reflect the evolution necessary for education to be more inclusive and responsive to the moral needs of society. A new analysis of the Constitutional Court's ruling demonstrates the importance of contextual understanding in creating an education system that brings positive changes in the morality and character of future generations²⁷.

Thus, reinterpreting law and moral education as an evolutionary process requires collaboration between formal education and values derived from societal norms and ethics. By combining these elements, character education can be implemented effectively, producing individuals with noble personalities and the ability to contribute positively to society.

Implications for Ethical Reading and Universality of the Qur'an

The most significant findings of this study lie in its methodological implications for the ethical reading and affirmation of the universality of the Qur'an. By deconstructing the traditional concept of *nasikh wa mansukh*, this study paves the way for an interpretive

²² N Asyikin, W Wahyuni, dan W Rafelia, "Pemikiran Pendidikan Islam Menurut Al-Ghazali: Mengembangkan Kearifan Spiritual dalam Proses Pembelajaran," *Journal of Management Education Social Sciences Information and 1*, no. 2 (2024): 227–34, <https://doi.org/https://doi.org/10.57235/mesir.v1i2.2911>.

²³ M Rohman dan H Hairudin, "Konsep Tujuan Pendidikan Islam Perspektif Nilai-Nilai Sosial-Kultural," *Al-Tadzkiyyah Jurnal Pendidikan Islam* 9, no. 1 (2018): 21, <https://doi.org/https://doi.org/10.24042/atjpi.v9i1.2603>.

²⁴ Fadilah, Sukarlina, dan Normansyah, "Implementasi Pendidikan Karakter terhadap Moralitas Peserta Didik pada Mata Pelajaran Pendidikan Pancasila dan Kewarganegaraan."

²⁵ D Widyastika dan N Wahyuni, "Pengembangan Penilaian Sikap Ilmiah Berbasis Inkuiri Berorientasi Pendidikan Karakter Siswa pada Pelajaran IPA di Sekolah Dasar," *Jurnal Basicedu* 6, no. 6 (2022): 9402–9, <https://doi.org/https://doi.org/10.31004/basicedu.v6i6.4087>.

²⁶ A Kibtiyah, A Bahrodin, dan I Gunadi, "Rapor Orangtua sebagai Alat Evaluasi pada Model Penguatan Pendidikan Karakter Siswa Sekolah Anak Saleh," *Briliant Jurnal Riset dan Konseptual* 8, no. 4 (2023): 818, <https://doi.org/https://doi.org/10.28926/briliant.v8i4.1338>.

²⁷ S Paradita dan I Triadi, "Analisis Perubahan Putusan Mahkamah Konstitusi dalam Konteks Pemilu 2024 melalui Tinjauan Hukum Tata Negara," *IJLJ* 1, no. 4 (2024): 13, <https://doi.org/https://doi.org/10.47134/ijlj.v1i4.2349>.

Critical Study Of The Concept Of Nasikh Wa Mansukh In A Modern Qur'ani Hermeneutic Perspective - Ahmad Muhaimin

approach that places universal ethical values as the primary hermeneutical framework. Verses containing fundamental principles such as justice, mercy, religious freedom, and human equality are no longer easily dismissed on the pretext that they have been overridden by particular and contextual verses. Nasr Hamid Abu Zayd offers an important distinction between the universal and timeless "message" (risalah) and the historical and contextual "expression" (ibarah). This study develops this distinction by proposing that verses representing universal values should be the lens through which particular verses are read, not the other way around. This approach not only restores the moral authority of the Qur'an as a book of guidance for all humanity, but also provides a solid theological foundation for the articulation of Islam that is friendly, inclusive, and relevant to the challenges of the times.²⁸

Implications for the Ethical Reading and Universality of the Qur'an show that diversity in the interpretation and application of the Qur'an is greatly influenced by the social and cultural context, which in turn shapes the ethical and universalist understanding of this sacred text. A study of certain communities, such as that conducted in Mujur Lor Village, shows that the Quran is viewed as a magical object linked to spiritual and social practices. In this community, the Quran is seen not only as a guide to life but also as a means of addressing everyday issues, including health and protection from spirits, demonstrating how local interpretations can transform the function of sacred texts into more practical and immediate applications in everyday life²⁹.

thinking on gender equality in Quranic interpretation, as expressed by Nasaruddin Umar, highlights the importance of understanding and deconstructing existing interpretations and introducing new, more inclusive perspectives. This research argues that Quranic reading needs to be done by considering the context of time and social change, so as not to be trapped by traditions that may no longer be relevant to the realities of contemporary society. By using a hermeneutic and sociological approach, Umar's thinking leads to a revision of a fairer and more equal understanding, which supports gender rights in Muslim society³⁰.

Education also plays a crucial role in internalizing the ethical values of the Quran. For example, the Al-Quran Education Park (TPA) serves as an institution that not only teaches how to read the Quran but also builds character and reinforces religious values among students. This demonstrates that education based on the sacred text can foster deeper morality and ethics and strengthen social identity among the younger generation³¹.

From the perspective of character education through learning methods, as shown by research in Islamic boarding schools that apply the An-Nahdliyah and Yanbu'a methods, reading the Qur'an not only teaches how to read correctly but also instills an understanding

²⁸ Nasr Hamid Abu Zayd, *Naqd al-Khitab al-Dini* (Kairo: Dar al-Thanwir, 2020).

²⁹ A Zaman, "Living Qur'an dalam Konteks Masyarakat Pedesaan (Studi pada Magisitas Al-Qur'an di Desa Mujur Lor, Cilacap)," *Potret Pemikiran* 24, no. 2 (2020): 143, <https://doi.org/https://doi.org/10.30984/pp.v24i2.1320>.

³⁰ P Rani, "Epistemologi Penafsiran Nasaruddin Umar (Studi Buku Argumen Kesetaraan Gender Perspektif Al-Qur'an)," *At-Tahfidz* 3, no. 01 (2023): 88–104, <https://doi.org/https://doi.org/10.53649/at-tahfidz.v3i01.362>.

³¹ I Jayanti et al., "Penguatan Pendidikan Karakter Religius di TPA (Taman Pendidikan Al-Qur'an) Nurul Yaqin Desa Jagoan," *Buletin KKN Pendidikan* 4, no. 1 (2022): 69–79, <https://doi.org/https://doi.org/10.23917/bkkndik.v4i1.19184>.

of the values contained therein, thus showing that Qur'an-based learning can have an impact on the formation of students' character and competence³².

Furthermore, to build intercultural dialogue and social justice, understanding the Qur'an must be seen in a contemporary context that includes existing power relations. This means that the interpretation of Islamic texts should be directed towards correcting misunderstandings and overcoming prejudices in intercultural communication, with a focus on the values of justice and inclusivity³³.

In other contexts, community practices, such as those at the Ar-Raudah Islamic boarding school, demonstrate how Quranic recitation as a ritual tradition is not merely a personal activity, but also a social activity that unites community members to understand the Quranic teachings³⁴. An analysis of the concept of sustenance in the Quran also reveals broad moral and ethical implications, influencing interpersonal relationships and the creation of positive social values in Muslim society³⁵.

So, in a psychological context, reading the Qur'an functions as mental therapy that helps individuals feel calmer and able to overcome anxiety. This shows that the function of the Qur'an is not only in a spiritual context, but also as a psychological strengthening tool that improves individual morality³⁶. Thus, there are many aspects of the recitation of the Qur'an that have profound and broad ethical and universal implications, depending on the context surrounding them.

Conclusion

The modern hermeneutical approach offers a transformative paradigm in understanding the concept of *nasikh wa mansukh*. Through the deconstruction of classical epistemology, research reveals the fragility of the foundations of traditional concepts that rely on speculative chronology, subjective identification criteria, and mechanical understanding that break the unity of the text. Quranic hermeneutics, with its emphasis on *al-wahdah al-bayaniyyah*, instead views the Quran as a coherent network of meanings. The phenomenon of "replacement" of verses is successfully reinterpreted not as a mechanism of abrogation, but as a manifestation of the process of progressive moral education (*al-tadrij*) and contextual legal evolution. This pattern of revelation reflects Divine wisdom in gradually guiding society towards a more advanced civilization, as emphasized where the development of law in the

³² S Suminto dan A Arinatussadiyah, "The An-Nahdliyah and the Yanbu'a Method in Learning to Read the Qur'an in the Vocational High School: Comparative Study," *Istawa Jurnal Pendidikan Islam* 5, no. 1 (2020): 62, <https://doi.org/https://doi.org/10.24269/ijpi.v5i1.2497>.

³³ H R'boul, "Alternative Theorizing of Multicultural Education: An Islamic Perspective on Interculturality and Social Justice," *Journal for Multicultural Education* 15, no. 2 (2021): 213–24, <https://doi.org/https://doi.org/10.1108/jme-07-2020-0073>.

³⁴ A Permana dan M Rahman, "Resepsi Santri Ar-Raudah Bandung dalam Pembacaan Ayat 15 dalam Al-Qur'an," *MJIAT* 3, no. 2 (2024): 91–100, <https://doi.org/https://doi.org/10.15575/mjiat.v3i2.28407>.

³⁵ I Baihaki, "Makna Rezeki dalam Al-Qur'an: Tafsir dan Implikasi Konseptual," *Akademik Jurnal Mahasiswa Humanis* 4, no. 1 (2024): 21–30, <https://doi.org/https://doi.org/10.37481/jmh.v4i1.655>.

³⁶ K Ahmad dan D Huda, "The Role of Reading the Al-Quran on Peace of Mind," *Focus* 4, no. 1 (2023): 39–44, <https://doi.org/https://doi.org/10.26593/focus.v4i1.6487>.

Critical Study Of The Concept Of Nasikh Wa Mansukh In A Modern Qur'ani Hermeneutic Perspective - Ahmad Muhaimin

Quran functions as a transformative divine curriculum. The most significant implication lies in the resulting paradigm shift in interpretation. The deconstruction of nasikh wa mansukh paves the way for an ethical reading that places universal values as the primary hermeneutical framework. With the distinction between universal messages (risalah) and contextual expressions (ibarah), particular verses must be read through the lens of fundamental principles such as justice and mercy, not the other way around.

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