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Progressive Quranic Interpretation as a Pedagogical Strategy for Promoting Inclusive and Contextual Islamic Thought

Karman[1*], Maslani[2], Nursaid[3], Ratu Suntiah[4]

[1]karmanfaiz@uinsgd.ac.id , [2]maslani@uinsgd.ac.id, [3]nursaid.ng@gmail.com,
[4]ratu.suntiah@uinsgd.ac.id
*Corresponding Author
[1, 2, 4]Universitas Islam Negeri Sunan Gunung Djati Bandung
[3]UIN Abdul Muthalib Sangadji, Ambon

Abstract

Progressive Qur'anic interpretation as a contextual approach to understanding the Qur'an has been extensively developed at the theoretical level, but its implementation in Islamic higher education remains underexplored. Most institutions in Southeast Asia still adhere to traditional exegetical models that are less responsive to contemporary issues such as gender equality, environmental crises, and religious pluralism. This study aims to fill that gap by exploring the application of progressive interpretation as a pedagogical strategy in the Qur'an and Tafsir Study Program (PSIAT) at the Graduate School of UIN Sunan Gunung Djati Bandung. Using a qualitative case study approach, data were collected through curriculum document analysis, semi-structured interviews, and classroom observations. Thematic analysis was conducted through open, axial, and selective coding, focusing on principles of justice, social relevance, and interdisciplinarity. The findings show that PSIAT systematically integrates progressive interpretation into its curriculum through digital, interdisciplinary, and contextual approaches. Students demonstrated positive responses by developing critical thinking and actively engaging with contemporary social issues. This study offers an empirical contribution to the development of a tafsir curriculum in Islamic higher education that is more inclusive, transformative, and relevant to modern challenges.

Keywords: Contextual Islamic Education, Curriculum Reform, Interdisciplinary Tafsir, Pedagogical Strategy, Progressive Qur'anic Interpretation

Abstrak

Tafsir Al-Qur'an progresif sebagai pendekatan kontekstual dalam memahami Al-Qur'an telah banyak dikembangkan pada ranah teoretis, namun implementasinya dalam pendidikan tinggi Islam masih minim dieksplorasi. Sebagian besar institusi di Asia Tenggara masih mempertahankan model tafsir tradisional yang kurang responsif terhadap isu-isu kontemporer seperti kesetaraan gender, krisis ling-kungan, dan pluralisme agama. Studi ini bertujuan untuk mengisi kesenjangan tersebut dengan mengeksplorasi penerapan tafsir progresif sebagai strategi pedagogis dalam Program Studi Ilmu Al-Qur'an dan Tafsir (PSIAT) di Sekolah Pascasarjana UIN Sunan Gunung Djati Bandung. Dengan menggunakan pendekat-an studi kasus kualitatif, data dikumpulkan melalui analisis dokumen kurikulum, wawancara semi-terstruktur, dan observasi kelas. Analisis tematik dilakukan melalui tahapan coding terbuka, aksial, dan selektif, dengan fokus pada prinsip keadilan, relevansi sosial, dan pendekatan interdisipliner. Hasil penelitian menunjukkan bahwa PSIAT secara sistematis mengintegrasikan tafsir progresif ke dalam kurikulumnya melalui pendekatan digital, interdisipliner, dan kontekstual. Respons mahasiswa menunjukkan perkembangan berpikir kritis serta keterlibatan aktif dalam isu-isu sosial

kontemporer. Studi ini memberikan kontribusi empiris terhadap pengembangan kurikulum tafsir di pendidikan tinggi Islam yang lebih inklusif, transformatif, dan relevan dengan tantangan zaman modern.

Kata Kunci: *Pendidikan Islam Kontekstual, Reformasi Kurikulum, Tafsir Interdisipliner, Strategi Pedagogis, Tafsir Al-Qur'an Progresif*

INTRODUCTION

In recent decades, the study of Qur'anic interpretation in Islamic higher education has witnessed a significant paradigm shift from traditional, text-centered approaches to more inclusive and contextual methodologies. Progressive interpretation has emerged as a response to the evolving challenges of the modern era, emphasizing the need to read the Qur'an in ways that address contemporary issues such as gender injustice, environmental degradation, and religious pluralism. Foundational thinkers like Fazlur Rahman (1982) proposed the double movement approach—linking the historical context of revelation with present-day ethical applications—while Amina Wadud (1999) advocated gender-sensitive exegesis that challenges patriarchal readings. Mohammed Arkoun's (2006) applied Islamology and Abdullah Saeed's (2006) framework for distinguishing core values from contextual applications further illustrate the epistemological breadth of progressive interpretation. Indonesian scholars such as Nasaruddin Umar, Musdah Mulia, and Amin Abdullah have localized these approaches to promote justice, inclusivity, and interconnection between religious and modern sciences.

Contemporary studies have begun to emphasize the urgency of implementing these interpretive frameworks within Islamic education. For example, Huda et al. (2021) argue that despite changing sociocultural landscapes, many Southeast Asian institutions still rely heavily on conservative tafsir models that lack relevance to real-world challenges. Ardiansyah and Nurrohim (2023) demonstrate how digital tools and interdisciplinary strategies can enhance students' critical engagement with the Qur'anic text. These insights underscore the importance of incorporating progressive interpretation into the curriculum to ensure that graduates are capable of addressing real societal problems with intellectual rigor and ethical sensitivity.

Despite the growing body of theoretical literature on progressive tafsir, there is a noticeable lack of empirical research focusing on its implementation in the classroom. This research addresses that gap by examining how progressive interpretation is concretely applied in the Qur'an and Tafsir Study Program (PSIAT) at UIN Sunan Gunung Djati Bandung. The program's innovative curriculum offers an ideal context for investigating how progressive exegesis is

taught, received by students, and used to explore pressing contemporary issues such as pluralism, gender equity, and ecological crisis. By shifting from a purely doctrinal to a socially responsive model, PSIAT represents a unique case of curriculum reform within Islamic higher education in Indonesia.

This study aims to analyze how progressive tafsir is operationalized as a pedagogical strategy at PSIAT, using a qualitative case study method. Data were collected through document analysis, classroom observation, and semi-structured interviews with lecturers and students. Thematic analysis was conducted in several steps: transcription of data, open coding to identify key themes, axial coding to group them into categories such as "critical pedagogy" and "social ethics," and selective coding to synthesize overarching findings. Coding criteria were guided by principles of justice, inclusivity, interdisciplinarity, and contextualization, based on frameworks proposed by Rahman (1980), Chaudhry (2019), and Farooqi (2020). This methodological rigor allows for a grounded exploration of the structural and cultural dimensions of curriculum reform at PSIAT.

The novelty of this study lies in its empirical focus, offering insights beyond normative discourse to examine how progressive interpretation functions within a real educational setting. It shows how PSIAT successfully moves from theory to practice, integrating progressive hermeneutics with contemporary pedagogy. The findings indicate that students actively engage with modern interpretive tools, using feminist, maqashidi, and pluralist perspectives to analyze contemporary issues. These practices demonstrate that progressive tafsir is not only an intellectual discourse but also a transformative pedagogical approach capable of shaping inclusive and socially responsive Islamic thought (Ali, 2021; Hussain, 2020).

This study employs a qualitative approach using a case study methodology to explore the implementation of progressive Qur'anic interpretation in the Qur'an and Tafsir Study Program (PSIAT) at the Graduate School of UIN Sunan Gunung Djati Bandung. Data are collected through curriculum document analysis, semi-structured interviews with lecturers, students, and progressive interpreters, as well as classroom observations. Thematic analysis is conducted through several operational steps: verbatim transcription of qualitative data, open coding to identify key concepts and recurring patterns, axial coding to group them into broader

thematic categories (e.g., "critical pedagogy," "social relevance," "epistemological shift"), and selective coding to synthesize major themes. Coding criteria follow the principles of justice, inclusivity, interdisciplinarity, and contextualization as outlined in the frameworks of Rahman (1980), Chaudhry (2019), and Farooqi (2020), and further elaborated by recent studies in Islamic education reform (Huda et al., 2021; Abdul Rahman & Mohamad, 2022; Khan & Patel, 2023). This analysis seeks to uncover structural and cultural dimensions of curriculum transformation and contribute grounded recommendations for advancing Qur'anic studies. It also responds to the need for contextual and socially engaged hermeneutics to address contemporary issues such as gender justice, pluralism, and environmental ethics in Muslim societies (Hasan & Mahmud, 2020; Noor, 2020).

METHOD

This study employs a qualitative approach using a case study methodology to explore the implementation of progressive Qur'anic interpretation in the Qur'an and Tafsir Study Program (PSIAT) at the Graduate School of UIN Sunan Gunung Djati Bandung. Data are collected through curriculum document analysis, semi-structured interviews with lecturers, students, and progressive interpreters, as well as classroom observations. Thematic analysis is conducted through several operational steps: verbatim transcription of qualitative data, open coding to identify key concepts and recurring patterns, axial coding to group them into broader thematic categories (e.g., "critical pedagogy," "social relevance," "epistemological shift"), and selective coding to synthesize major themes. Coding criteria follow the principles of justice, inclusivity, interdisciplinarity, and contextualization as outlined in the frameworks of Rahman (1980), Chaudhry (2019), and Farooqi (2020), and further elaborated by recent studies in Islamic education reform (Huda et al., 2021; Abdul Rahman & Mohamad, 2022; Khan & Patel, 2023). This analysis seeks to uncover structural and cultural dimensions of curriculum transformation and contribute grounded recommendations for advancing Qur'anic studies. It also responds to the need for contextual and socially engaged hermeneutics to address contemporary issues such as gender justice, pluralism, and environmental ethics in Muslim societies (Hasan & Mahmud, 2020; Noor, 2020).

RESULT AND DISCUSSION

Curriculum of the Qur'an and Tafsir Study Program (PSIAT) Postgraduate UIN SGD Bandung

PSIAT is a transformation of the Concentration of Qur'an and Tafsir Studies (KIAT), which was established in 1999. Its main objective is to prepare advanced undergraduates with adequate intellectual, social, and moral qualifications. Initially, KIAT was not much sought after, but with managerial support and strong cooperation from all parties, including alumni from Al-Azhar University, KIAT has grown. In 2013, along with the change in status of the State Islamic Institute (IAIN) to the State Islamic University (UIN), this concentration officially became the Master Program in Qur'an Studies and Tafsir (PSIAT). This program aims to respond to the rapid development of science, technology, and religious thought, as well as contribute to the development of superior human resources who can provide an understanding of the Qur'an-based religion to solve social problems. In order to remain competitive at the global level, this program continues to update its curriculum so that its graduates can meet the demands of the times and compete internationally (Ministry of Religion of the Republic of Indonesia, 2013).

Based on the available data and information, the structure of the PSIAT curriculum at the UIN SGD Bandung Graduate School includes several core courses spread over four semesters. In the first semester, students learn the methodology of interpretation, Qur'anic science, Islamic philosophy, and Qur'an studies. The second semester focuses on social and political interpretation, thematic interpretation of contemporary issues, the study of classical interpretation, and the use of technology in the interpretation of the Qur'an. In the third semester, students study the philosophy and ethics of interpretation, comparative interpretation studies, critical discourse, and begin to write their thesis. The final semester includes practical interpretation in the community, interpretation seminars, and thesis completion (PSIAT Curriculum Book, 2024).

This curriculum is designed to prepare and produce graduates who are competent in the application and development of interpretation to answer contemporary social issues in society (Eni Zulaeha, personal communication,

December 2024). Based on this curriculum structure, Progressive Tafsir is developed in this program.

Implementation of Progressive Tafsir at PSIAT Postgraduate UIN SGD Bandung

Progressive interpretation refers to a developing approach that aims to address the challenges of the modern era by interpreting the texts of the Qur'an contextually, aligning them with the evolving social, political, and scientific dynamics in society. PSIAT at UIN SGD Bandung has adopted this approach as part of its curriculum to equip students with relevant skills to face global challenges (Eni Zulaeha, personal communication, December 2024). The application of this progressive interpretation is expected to contribute to the development of a more dynamic and responsive Islamic intellectual tradition that engages with contemporary issues.

Learning Content

1. Responding to contemporary issues

One of the issues that is often focused on in progressive interpretations at PSIAT UIN SGD Bandung is gender equality and women's rights. Students are taught to interpret verses that are traditionally seen as patriarchal or limiting women's rights, using a more inclusive and equitable approach. For example, interpretations of women's heritage and testimony are often taught with the context of modern times in mind, promoting the understanding that the Qur'an provides principles of social justice that can be applied within the framework of gender equality (Solehudin, personal communication, December 2024). This allows students to think more critically and paves the way for a more progressive interpretation of women's rights in Islam.

In addition to gender issues, progressive interpretations also encourage students to respond to increasingly urgent global issues such as climate change, religious pluralism, and technological advances (Solehudin, personal communication, December 2024). PSIAT at UIN SGD Bandung encourages students to interpret the verses of the Qur'an related to tolerance and diversity

between religions, with an inclusive approach, considering the context of globalization and developing cultural interactions. This progressive interpretive approach allows students to address challenges such as religious pluralism in a more positive way by promoting the values of peace and mutual respect among religious communities.

Indonesia, in reality, is involved with various contemporary discourses. The reality of religious, ethnic, and linguistic pluralism; the role of women in both the domestic and public spheres; Poverty, global warming, and other issues need to be addressed based on religious teachings in a proportionate manner sourced from sacred texts and technology (Solehudin, personal communication, December 2024).

2. Social Ethics and Public Policy Responsibility

The implementation of progressive interpretation at PSIAT UIN SGD Bandung also provides space for the application of Qur'anic values in public policy. Students are not only taught to read the Qur'an textually but also understand how the principles of the Qur'an can be applied in real life, particularly in public policy related to social justice, welfare, and sustainable development. For example, students are trained to criticize policies that are considered unfair or discriminatory, and look for interpretive solutions that can improve the situation, especially in terms of poverty alleviation and social inequality (Eni Zulaeha, personal communication, December 2024).

Environmental exploitation in Indonesia and the world is an area of criticism for students in dialogue with social realities with Qur'anic texts. Politics that does not benefit the people, corrupt and chaotic laws, and unfair education, including rampant corruption, need to be dealt with critically.

3. Integrating a Critical Approach to Interpretation with Attention to Social Dynamics

PSIAT at UIN SGD Bandung strives to integrate a critical approach to interpretation by paying attention to existing social dynamics. Students are encouraged to not only focus on the traditional reading of the Qur'anic text but also see it as a tool to respond to the changes and challenges facing society, both locally and globally. In this sense, progressive interpretation is not only an

intellectual understanding but also a practical application that can have a positive impact on society.

The implementation of progressive interpretation at PSIAT UIN SGD Bandung seeks to meet the needs of the times by presenting a more inclusive, contextual, and relevant interpretation to global challenges. Students are not only equipped with a deep understanding of the Qur'anic texts but also with critical thinking skills that can help them contribute to solving various social problems in society. With this approach, PSIAT UIN SGD Bandung not only produces graduates who are competent in interpretation but also individuals who are ready to actively contribute to creating better and just social change (Eni Zulaeha, personal communication, December 2024).

Pedagogical Strategies Used

1. Interdisciplinary Approach

Students at PSIAT Postcasatjana UIN SGD Bandung are taught not only to rely on religious science but to integrate other disciplines such as sociology, politics, philosophy, and natural sciences. Progressive interpretation in PSIAT encourages students to see the Qur'an in a social and scientific context, which helps them relate the revealed texts to the development of time (Eni Zulaeha, personal communication, December 2024). For example, interpretations related to social issues such as social inequality, human rights, and women's rights are analyzed using sociological or philosophical frameworks relevant to current conditions. An interdisciplinary approach is seen as important to be applied with students in line with evolving social and academic developments. A monodisciplinary approach is no longer considered relevant (Badruzzaman, December 2024). Students are given the space to enrich their intellectual insights in interpretation by freely referring to various perspectives and interpretations from various disciplines. An interdisciplinary approach in learning tafsir is very important to enrich the contextual and applicative understanding of the Qur'an in facing the challenges of the times. By integrating social sciences, philosophy, politics, and natural sciences, interpretation becomes not only a textual study but also responsive to contemporary social issues.

2. Use of Digital Technology

PSIAT UIN SGD Bandung has also introduced digital technology as an important part of progressive interpretation learning. With the rapid development of technology, students are given access to various digital platforms to explore interpretations from various perspectives. Lectures are supported by LCD projectors and focus devices, especially for student-led discussions. Tafsir applications, such as Maktabah Syamilah, online academic journals, and online discussion forums, allow students to access tafsir from various intellectual traditions and enrich their understanding of the text of the Qur'an (Eni Zulaeha, personal communication, December 2024). It also broadens their horizons in reading tafsir, not only based on conventional thinking but also more critical and in line with the challenges of the times.

3. Engagement in Critical Discussion

Progressive interpretation at PSIAT UIN SGD Bandung also encourages students to engage in critical discourse that challenges classical interpretation. As part of the learning process, students are not only expected to accept conventional interpretations without consideration but are also invited to critique, analyze, and adapt those interpretations to more contemporary social contexts. In regular seminars, group discussions, and workshops, students are given space to develop their critical thinking about classical and contemporary interpretations, as well as how these interpretations can offer solutions to societal problems (Eni Zulaeha, personal communication, December 2024).

Students not only focus on the conventional understanding of the text, but engage in critical thinking oriented towards the social context. They emphasized the urgency of the contextual interpretation approach; Tafsir must not only be understood within the framework of religious texts but must also interact with relevant social issues in society.

4. Applying Tafsir in a Social and Ethical Context

Progressive interpretations must examine the social and ethical relevance in the texts of the Qur'an. PSIAT UIN SGD Bandung emphasizes the importance of reading the Qur'an not only as a text that contains spiritual and theological values, but also as a guideline for social life (Badruzzaman, December 2024).

Students are trained to connect the teachings of the Qur'an to a variety of contemporary social issues such as social justice, gender equality, and social responsibility. This opens up opportunities for students to see the Qur'an as a guide that can offer solutions to the problem of inequality in society, as well as contribute to the formation of just and inclusive social policies.

Studying the Qur'an that only focuses on the spiritual and theological dimensions is considered to ignore the social space of students as interpreters to respond to social-humanitarian issues. When the social space is addressed, students can automatically feel the ethical dimension, especially regarding injustice in society.

Students' Responses and Perceptions

Students of the Qur'anic Studies and Tafsir Program (PSIAT) at the Postgraduate School of UIN Sunan Gunung Djati Bandung have responded positively to the implementation of progressive Qur'anic interpretation learning. They perceive this approach as providing greater space for critical, open, and contextual thinking. In the learning process, students feel appreciated as active subjects who not only receive knowledge but also develop their own perspectives on the Qur'anic text in relation to contemporary social realities (A, personal communication, December 2024).

In academic assignments and thesis writing, many students have begun to use new approaches in interpretation. These include feminist analysis, religious pluralism, and the maqashid-based approach (objectives of Islamic law). They do not merely understand verses literally but attempt to interpret deeper meanings based on values of justice, equality, and humanity contained within the Qur'an (A, personal communication, December 2024). The themes discussed by students reflect a deep concern for contemporary issues such as women's inheritance, women's testimony, interfaith tolerance, and environmental sustainability. These topics are examined through a contextual lens of the Qur'an, showing that the revealed text is not only rooted in the past but also holds living relevance and answers for the present (B, personal communication, December 2024).

Beyond the content, students also express enthusiasm toward progressive thinkers as main references in their analysis. Names such as Farid Esack (1997), Amina Wadud (1999), Mohammed Arkoun (2005), and Nasr Hamid Abu Zayd (2006) are frequently cited for their methodological contributions, which bridge the gap between text and context in scholarly and critical ways. The interest in progressive literature and methodology demonstrates that PSIAT students do not merely study tafsir as a legacy of the past but also as a tool to shape a more just future for the Muslim community. In this learning process, they are encouraged not only to memorize and reproduce classical scholarly opinions but also to critically engage with changing social realities (C, personal communication, December 2024).

Such student responses also reflect a paradigm shift in Qur'anic studies. Whereas tafsir was once considered a closed and conservative discipline, it is now seen as a dialogical space open to interdisciplinary approaches and contemporary methodologies (A, personal communication, December 2024). Thus, the perceptions and engagement of students in progressive Qur'anic interpretation are not merely about following methodological trends but represent an active participation in developing Islamic thought that is contextual and solution-oriented. These positive responses indicate that the pedagogical strategies implemented by PSIAT have successfully encouraged students to become interpreters who are context-aware, critical of social realities, and oriented toward social justice and universal human values (Da, personal communication, December 2024).

Contribution to Contextual and Inclusive Islamic Thought

The Qur'anic Studies and Tafsir Program (PSIAT) at the Postgraduate School of UIN Sunan Gunung Djati Bandung has made concrete strides in reforming the study of tafsir, particularly by breaking away from the conservative patterns traditionally influenced by classical approaches such as those practiced at Al-Azhar. Based on academic observation and analysis, the stagnation found in Islamic educational institutions is largely caused by educational models that are normative and uncritical. PSIAT strives to break from this pattern by introducing a

more dynamic, contextual, and knowledge-responsive approach to Qur'anic interpretation.

The tafsir developed by PSIAT is not only aimed at understanding the Qur'anic text but also functions as a means of responding to contemporary social issues. Issues such as social inequality, corruption, and environmental crises are interpreted through the lens of Islamic ethical values that emphasize justice, balance, and sustainability. This reflects a form of tafsir that goes beyond theological interpretation, positioning itself as a tool for addressing modern societal problems (Eni Zulaeha, Personal Communication, December 2024).

The approach used by PSIAT, borrowing a term from Amin Abdullah (2007), is known as the *tauhidic* approach. This method integrates various disciplines in an interconnected manner, allowing tafsir studies to transcend the boundaries of religious sciences and interact with philosophy, sociology, politics, and ecology. Through this interdisciplinary method, the understanding of the Qur'an becomes more contextual and capable of comprehensively responding to the challenges of the times.

Observations show that PSIAT positions itself as a key model in developing tafsir studies that are adaptive to global challenges. Referring to Alvin and Heidi Toffler's (2002) concept of the Third Wave—the era of information and technological civilization—and Hittelman's (2002) emphasis on the central role of science in shaping civilization, PSIAT aligns its methods and learning content with the realities of a rapidly changing world. This alignment enables PSIAT to be not only locally responsive but also intellectually competitive at the international level.

PSIAT's intellectual contribution is also evident in its engagement with the progressive tafsir discourse in Indonesia. The academic literacy developed at PSIAT incorporates the works of key Indonesian scholars such as Zaitunah Subhan (gender-based tafsir), Nasaruddin Umar (deradicalization approaches), M. Nur Kholis Setiawan (indigenization of the Qur'an), Abdul Mustaqim (maqashidi interpretation), and Islah Gusmian (ideological directions in contemporary tafsir) (Solehudin, Personal Communication, December 2024). Through these contributions, PSIAT has positioned itself not only as an educational institution but

also as a driving force in the transformation of Islamic thought that is both contextual and inclusive in Indonesia.

Based on the findings of the research, progressive interpretation is an icon of the development of interpretation knowledge at PSIAT UIN SGD Bandung. The development of this knowledge is not only at the curriculum level but also in the application of learning. This development is closely related to the Toffler brothers' thesis on the third wave, information civilization (Alvin Toffler and Heidi Toffler, 2002:2). In this era, there was a "great surprise" that arose among the new society based on the information world (Alvin Toffler, 1992:169). Hittelman calls this the era of science and technology (Hittelman, 2002: 1-16). In this era, massive transformations have emerged in the way of living, working, playing, and thinking. The academic world, like postgraduates, is required to design a vision of future knowledge that is able to respond when knowledge is present. PSIAT UIN SGD Bandung, in this context, is considered appropriate in developing knowledge in the study program environment.

PSIAT UIN SGD Bandung seems to have been detached from the stagnation of state Islamic universities (PTKIAN) which followed the pattern of Al-Azhar University for the last 60 years (Akh. Minhaji, 2004:xi). Islamic studies, in their development, with disciplines within them, tend to use a pattern such as those outlined by Hodgson: First, education is generally understood as the teaching of fixed, memorized statements and formulas that can be adequately studied without such a thought process. Second, that education is ... normative in purpose. If this model continues to develop, PTKIAN will not be able to answer the challenges of the times. The scientific awakening by PSIAT UIN SGD Bandung confirms that Islam is relevant for every age.

PSIAT UIN SGD Bandung has also implemented Progressive Tafsir learning which has become an icon of the contemporary era. First, learn with an interdisciplinary approach. M. Amin Abdullah (2007:37) calls this approach a "tauhidik" approach, integration-interconnection. Islamic knowledge is basically a unit that is intertwined with each other. PTKIN students are required to integrate and connect various bodies of knowledge, even in a general context. Researchers such as Olfah (2024), Rahman (1982), Arkoun (1994), Wadud (1999), al-Attas

(1978), and al-Faruqi (1982) emphasize the importance of an interdisciplinary approach in presenting a relevant, inclusive, and adaptive interpretation with the times.

Digital technology, as a characteristic of the third wave era, has been embraced by PSIAT UIN SGD Bandung. The importance of digital technology in education is essential to improve the quality of learning and prepare students for future challenges. Technology enables innovation in teaching, expands access to information, and creates more engaging learning experiences. The integration of technology in education is essential to improve the quality of learning and adapt to the needs of the digital era. Research shows that technology can improve the effectiveness of education by making materials more accessible and understandable, while remaining relevant to the times. Technologies such as Augmented Reality (AR) can be used to create more immersive learning experiences (Sugianto et al., 2023).

The era of information technology also demands a critical attitude in learning. A critical mindset allows students to analyze, evaluate, and solve problems effectively in learning. In addition to critical thinking, other skills such as creativity, collaboration, and communication are also considered important in 21st-century education. The development of these competencies aims to prepare students to face global challenges in the current digital era. This also applies to the implementation of progressive interpreting learning, as experts argue that progressive interpreting not only focuses on understanding conventional texts but also involves socially context-oriented critical thinking. They emphasized the urgency of the contextual interpretation approach; Tafsir must not only be understood within the framework of religious texts but must also interact with relevant social issues in society (Rosyada, 2017; Saeed, 2016; Abdullah, 2014).

Contemporary issues in progressive interpretive studies are a prominent feature. Issues such as gender discourse, pluralism, environmental crises, and so on have become special problems in the era of technology and information. The graduate program of PSIAT UIN SGD Bandung has responded to these issues by offering contemporary studies in the interpretation of the Qur'an, especially studies of figures such as Amina Wadud, Faimah Mernisi, Riffat Hassan, and others with

feminist analysis. Students write a thesis that explores interreligious relationships in interpretive studies using Paul Knitter's analytical lens, among others. This discourse is in line with Esack's ideas in his study of liberation theology, which embraces gender and pluralism as the main topics (Dalle & Nasrullah, 2024). Esack places South Africa as the locus of his research.

The contemporary era also focuses on justice and human welfare, which is referred to as a humanitarian issue. Moral values are prioritized as entities of contemporary thought. PSIAT UIN SGD Bandung emphasizes students to care and empathize with human problems by highlighting Islamic values. This tafsir learning is in line with the principles of Islamic ethics in public policy, prioritizing social justice and human welfare. Public policies are expected to reflect the deep moral values of Islam, including poverty alleviation and sustainable development. The application of the principles of the Qur'an is needed to form policies that are responsive to social and economic issues (Zacky & Ilyas, 2024; Aravik et al., 2024). Furthermore, research by Maizuddin & Zulihafnani (2024) shows that progressive interpretations are relevant to contemporary issues. The hope for progressive interpretation learning is that the master's program at PSIAT UIN Bandung is ready to deal with human and social problems critically as authentic facts in the graduate program of PSIAT UIN SGD Bandung.

The role of PSIAT (Postgraduate Institute for Indonesian Qur'an Studies) at UIN SGD Bandung in the development of progressive interpretation carried out through learning activities, is actually relevant to some ideas from Indonesian translators. Some of them focus on understanding the meaning of the Qur'an, while others concentrate on the methodological domain. For example, works such as *Tafsir Kehat': A Study of Gender Bias in Qur'an Tafsir* by Zaitunah Subhan, *Deradicalization of Qur'an and* Hadith Understanding by Nasaruddin Umar, *The Roots of Progressive Thought in Qur'an Studies* and *Pribumization of the Qur'an: Indonesian-Perspective Tafsir*, both by M. Nur Kholis Setiawan, *Arguing the Inevitability of Maqashidi Tafsir as the Basis of Islamic* Moderation by Abdul Mustaqim, *Khazah Tafsir Al-Qur'an Indonesia from Hermeneutics to Ideology* (Indonesian Tafsir Treasury from Hermeneutics to Ideology) by Islah Gusmian, and

Contemporary Qur'an Studies: New Discourse on Various Methodologies of Tafsir
by Abdul Mustaqim et al.

CONCLUSION

The implementation of progressive Qur'anic interpretation learning in the Qur'anic Studies and Tafsir Program (PSIAT) at the Postgraduate School of UIN Sunan Gunung Djati Bandung represents a significant academic innovation in responding to contemporary challenges. Through an adaptive curriculum, interdisciplinary pedagogical approaches, the use of digital technology, and the strengthening of critical and ethical discourse, PSIAT prepares graduates capable of interpreting the Qur'an contextually to address pressing social issues such as gender inequality, environmental crises, and religious pluralism. The positive responses from students, the application of feminist and *maqashidi* approaches, and references to progressive thinkers such as Esack and Wadud demonstrate the success of this strategy. By adopting the *tauhidic* approach (integration-interconnection of knowledge) and actively engaging in Indonesia's progressive tafsir literature, PSIAT not only breaks away from the conservative patterns of institutions like Al-Azhar but also emerges as a pioneer of inclusive, transformative, and globally competitive Islamic thought. Nevertheless, this study has limitations, including its focus on a single institution, a relatively short observation period, and the absence of a longitudinal evaluation of the progressive learning outcomes. Future research should explore the possibility of replicating this approach in other Islamic higher education institutions (PTKI) and develop evaluation tools to assess the effectiveness of progressive tafsir approaches using both quantitative and qualitative methods.

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