The Role of Munasabah in Qur'anic Interpretation: Evolution, Practice, and Posthumanism Perspectives

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Abstract

Qur'anic exegesis operates within an interpretative framework that is primarily concerned with the dynamic interplay between textual coherence and exegetical methodologies. However, munasabah as a hermeneutical principle, connects linguistic structures in scripture with theological exegesis and the challenges posed by epistemology to an understanding of the divine discourse of the Qurʾān. This study explores the evolution, practice, and posthumanist implications of munasabah in Qur'anic interpretation and how it continues to evolve in adapting to complexities today's intellectual terrains. Framed on the wheelhouse of classical Islamic hermeneutics and contemporary philosophical discourse, ur research ushars the posthumanist world to a new qaida of munasabah, which is not trinna puri with with the challenge of technological disruptions, ethical dilemmas and ontological transformations. What the findings imply is that munasabah is not simply a rhetorical or structural device, but rather a cognitive frame that allows for a deeper ontological probing of the Qur'anic text, facilitating interpretative fluidity through historical context and modern realities. The aforementioned discussion leads us to contemplate the implications of munasabah in an age where digital hermeneutics and artificial intelligence are altering the modalities of meaning construction, which necessitates a reassessment of human agency, scriptural authority, and the evolving nature of interpretation. And so the paper engages in a conversation on broader issues such as Islamic hermeneutics, epistemology and the philosophy of language to urge scholars of the contemporary world to examine these interstitial approaches to exegesis and the emergent intervals of posthumanism.

Keywords: Munasabah, Qur'anic Hermeneutics, Posthumanism, Epistemology, Tafsir

Introduction

The with cause approaches of tafseers, recently found interest between learned and practical in tafseer sciences. For this reason, understanding Munasabah (المناسبة), the relationship or connection between one verse or chapter to another in the Qur'ān, is a vital key to unlocking and grasping akā'idh more profoundly. Munasabah, according to the research of Mustaniruddin (2023), Pamuji (2023), Putra (2020), is very important to highlight the historical and thematic context in Qur'ānic verses. Munasabah, in fact, is something that can also leads to a more holistic understanding of the sacred text, as indicated (Berhanuddin et al. 2024). Munasabah aids

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in the recognition of the connection between knowledge of the table of laws in the Qur'an (Faisal Purnomosidi (2024), Ritoga (2025), in addition to the Fatih (2021), Mukhlis (2024), Mukhtar (2024), research illustrating the inputs of munasabah in the learning of the Qur'an in the contemporary Islamic education sector. munasabah can be used by the younger generation to connect with traditional values (Ag Said et al. 2024; Faisal Purnomosidi et al. 2024; Karim et al. 2023; Maksum, Arifin, and Hananta 2024; Qudus, Faruq, and Thobroni 2025).

Although the virtues of munasabah have been appreciated, its validity as a method of interpretation and its consistency to its epistemic framework has been questioned. Other scholars argue that if munasabah is not based on objective evidence, it can lead to subjective readings and interpretations (Abu-Zayd and وبأ ديز 2003; Dwi 2024; Khajehei and Shakarami 2012; Laili 2024). Moreover, (Almajeedy 2022) reveals that there are verses or surahs that do not connect with each other and limit the application of munasabah. (Ag Said et al. 2024; Ali 2015), identified that the absence of methodological standards in the application of munasabah can also lead to different interpretations. (Qudus et al. 2025), the usage of munasabah could generate speculation outside the conditions of the Qur'an. Finally, the Latif (2023) argues to highlight that over-reliance on munasabah can ignore the historical and linguistics background of the ayahs.

Munasabah, the study of the relational harmony between verses and suras in the Qur'an, is a critical frame of reference in Islamic exegesis that illuminates the profound coherence and thematic unity embedded in the Qur'an itself. Some scholars have argued that this interconnectedness is not accidental, but intentional, and allows for a holistic view of divine guidance. (Al-Qaththan (1973), Miftahurrahmat and Syabuddin (2024), Rahman and Hadi (2024), explains that munasabah explores the causal links between verses and helps to grasp the depth of Qur'anic wisdom. El-Awa (2006) Maksum et al. (2024) uses a method of textual relations based on coherence and relevance theories to study structural and semantic relations within the Qur'an (Abdul-Raof 2018). Muchtar (2021), Mir (1986), (2011), the aspect of munasabah is also applied to thematic tafsir by helping to identify the specific organisation of a surah. In general, these combinations of the aforementioned schools emphasise the importance of munasabah as a methodological tool in Qur'anic interpretation, thus enabling a comprehensive understanding of the message of the Qur'an (Ibrahim 2020).

Indeed, many studies have addressed the place of munasabah in Qur'anic exegesis, but with major discrepancies of results. The munasabah itself can be one of meaningful parts of interpretation, for example, was found in the study of (Millah, Nisa (2024), Mukhtar (2024), that the application of this munasabah in understanding the sacred text will enrich the essence of interpretation. Faisal (2024), Karim et al. (2023), Khalim (2023), showed that munasabah does not always regularly show the desired meaning. Abubakar (2024) Kamali (2016) found that when using munasabah, it could possibly result in excessive speculation. Hussein (2023) stressed that the failure to provide methodological standards in the implementation of munasabah may cause inconsistency in interpreting the munasabah. Moreover, (Hasan and Hussein 2023; Ismail 2024; Noor 2024) underscores that the usage of munasabah might disregard the historical and linguistic background and circumstances of the verses. Marzuki (2024), Jibrel and Aiman (2022), also mentioned that munasabah could be useful to find the connection between two unrelated verses. While munasabah is helpful, (Ramadhan 2024) found that overusing it can lead to speculative interpretations. An application of Munasabah that fills this investigative void. The posthumanist turn in critical theory may bring new perspectives

on munasabah while emphasising the interrelationships between humans, technology and environment (Junaidi et al. 2025). (DeGrey et al. 2022; Domanska 2018) holds that posthumanism can provide fresh perspectives within the field of religious studies. Ferrando (2016), Theophil (2024), Preez (2021), that says the posthumanism approach is needed to understand the relation of the sacred texts situated in the modern context. Salim (2021) indicates that posthumanism can provide new insights into the interpretation of religious text. The study of Aziz (2022) further confirms that the posthumanism approach can moderate our understanding of the serenity of a religion's relationship with technology. Delievering on this point, study of Bakar (2023) revealed how posthumanism can provide novel viewpoints for interpreting the interaction between the humans and the environment from a spiritual angle.

Thus, this study attempts to investigate the munasabah method's function in Qur'anic exegesis and comprehension of the Qur'an, and moreover evaluate its influence on the Islamic legal methodology regarding socio-political life. It also aims to investigate the impact of a scientific approach to Islamic studies on the understanding and interpretation of the Qur'an. Furthermore, this study is significant as it will examine how the method of interpretation can affect and moderate the effectiveness of the munasabah method and its implications for Islamic legal perspectives and their implementation in society.

Theoretical Framework and Hypothesis Development

The Effect of Munasabah Approach on Interpretation and Understanding of the Qur'an

This approach is known as Munasabah, which concerns the relations between the verses of Qur'an among themselves in terms of coherence and interconnectedness, and it becomes by far an influential tool for interpreting the Qur'an. Tackling this method, classical scholars like Al-Zarkashi (2006, Vol. 1) are taking advantage of his concept of textual harmony to derive contextual meanings in Al-Burhan fi Ulum al-Qur'an. Al-Suyuti (2008) in Asrar al-Tanzil confirms that the Qur'an's words are structured with intent, resulting in meanings, enabling those who recite its words to find further wisdom through examining the correlation of verses with each other. Recent works, like Mustaqim (2018) and Wahyuni et al. (2021) further corroborate the accessibility of the Munasabah through their impact on the comprehension of contemporary readers. In Mustaqim's (2018) view, this way allows amalgamation of didactic exegesis of the Qur'an with linguistic dissection which better organizes-foray into Qur'anic messages. Wahyuni et al. (2021) reinforces this view with examples of how issues of law and ethics in the Qur'ān are brought together by Munasabah, strengthening an integrated approach to interpretation.

H_1: The Impact of the Munasabah Method on the Interpretation and Understanding of the Qur'an.

Economics in Education and Its Consequences for the Qur'an Understanding and Interpretation

The importance of economics in education plays a major role in how one reads and interprets the Qur'an. Considering the availability and quality of Islamic studies, economic factors, including the access to educational resources, funding of institutes and socioeconomic status, play a major role. For example, Asutay (2019) highlights how these varying degrees of wealth also affect the level of religious content students access, in which wealthier students are prime candidates for theological studying due to the fact that they have the resources to do so. Likewise, according to Ahmed and Hasan (2020), economic empowerment helps critical thinking and

analytical skills needed for interpreting religious texts. A study by Rahman et al. The research by Alghazali et al. (2021) reinforces this idea by showing how financial sustainability in educational institutions can positively impact modern-day curriculum development in Islamic studies, leading to a more systematic and comprehensive exploration of Qur'anic exegesis. Additionally, Ali et al. (2022) have shown that being economically literate makes it easier for students to understand Qur'anic teaching in the context of current socio-economic problems, thus producing a dynamic study of the Qur'an.

H_2: Economics in Education is the impact on understanding the Qur'an

The Impact of the Islamic Legal Approach in Social Life on the Understanding and Interpretation of the Qur'an

Islamic legal thought (fiqh) significantly shapes how the Qur'an is understood and interpreted, especially regarding its application in social life. Islamic jurisprudence, or fiqh, offers a systematic approach to Muslim legal, ethical, and social conduct. Kamali (2019) describe that some fiqh methodologies, like qiyas (analogical reasoning) and ijtihad (independent reasoning), improve the contextual interpretation of Qur'anic verses. Additionally, Rahman (2020) points out that judicial decisions based on the Qur'an impact the social fabric, which then plays a role in how people interpret and implement religious precepts in their life. Al-Shahrani et al. (2021) found that societies influenced by Islamic legalism tend to be more systematic about reading the Qur'an, since formal law supplies specific information about right and wrong. Abdullah (2022) argue that the emergence of shari'ah laws has a significant impact on modern legal systems and, consequently, on the current interpretation of the Qur'an.

H_3: Islamic Legal Approach in Social Life affects the Understanding and Interpretation of the Qur'an

The Scientific Approach in Islamic Studies on the Understanding and Interpretation of the Qur'an

The methodology employed within the field of Islamic studies, particularly the scientific approach, has been influential in enriching the interpretation of Qur'an through empirical research, interdisciplinary analysis, and critical methodologies (Dilley & Klouda, 2019). It also gives scholars an opportunity to engage Qur'anic exegesis as a historical, linguistic, and philosophical enterprise, thus extending the horizon of interpretation beyond conventional practices. By utilizing scientific reasoning, the evaluation of Qur'anic messages, especially regarding natural occurrences and issues of ethics and human development, becomes more comprehensive (Nasr, 2019). The explanation of such concepts is crucial as questioned by them (Yahya and Hassan, 2020) through scientific methodology build their understanding in giving critical engagements to Qur'anic texts where they contextualize it to be in line with intellectual discourses. A study by Al-Mahmoud et al. This idea is reiterated in 2021, with a newer study showing that when applying scientific methods such as historical criticism and comparative analysis, the increased accuracy of Qur'anic interpretation is achieved. Rahman (2022), combining data-driven research and modern hermeneutical approaches can challenge certain rigid theological and legal concepts traditionally attributed to the Qur'an.

H_4: Scientific Approach in Islamic Studies affects the Understanding and Interpretation of the Qur'an

Development of Moderation Hypothesis: Scientific level and method of interpretation

It is moderation in the understanding and interpretation of the Qur'an that also acts as the fulcrum in maintaining a balance between the traditional and contemporary approach of tafsir without which, no interpretation of the Qur'an will be contextual and derived from scholarly principles. According to scholars like Nasr (2019), moderation allows for a more comprehensive framework as it travels between classical and modern paradigms of interpretation. Ahmed (2020), moderation plays a role in preventing Qur'anic exegesis from falling prey to a narrow and/or extreme interpretation, as it pushes for the consideration of historical, linguistic, and socio-economic contexts. Al-Faruqi et al. academia (2021) adds that moderated interpretations adopt elements from philosophy, law, and the social sciences that help establish a conversation and offer different lenses to analyze moments, thus adding depth to discussions. In addition, Qur'anic moderation as described Rahman (2022) is indispensable to find a balance between the preservation of doctrinal fundamentals and the exploration of new interpretations in light of changing societies.

With the complexity of socio-religious issues increasing over the years, the role of moderation has become increasingly important. Research by Abdullah et al. (2023) show that the balanced interpretative framework prevents misinterpretation and misappropriation of the Qur'anic teachings, especially in a diverse and pluralist society. It is again the moderation that performs to its best; Hasan and Yusuf (2023) argue that moderation could be enjoyed by practicing a dynamic yet principled approach, this will ensure that the Qur'an remains not only a source for spiritual matters but also practical issues without being a stiff or very reformist. Furthermore, research conducted by Kamali (2024), as well as Al-Majid et al. (2024) emphasize the need for moderation to confront radical readings, promoting a hermeneutical framework that encompasses ethics, historical awareness, and modern epistemology. These views highlight that moderation not only clarifies interpretation but also solidifies the relevant application of Qur'anic teachings in modern contexts, deeming it a pivotal component in Qur'anic scholarship.

H_5. Moderation of understanding and interpretation of the Qur'an has a positive role on the effect of the Munasabah approach in Qur'anic interpretation on understanding and interpretation of the Qur'an.

H_6: Moderation of understanding and interpretation of the Qur'an plays a positive role in the influence of economics in education on understanding and interpretation of the Qur'an.

H_7: Moderation of understanding and interpretation of the Qur'an plays a positive role in the influence of the Islamic legal approach in social life on understanding and interpretation of the Qur'an.

H_8: Moderation of understanding and interpretation of the Qur'an plays a positive role.

Research Model Framework
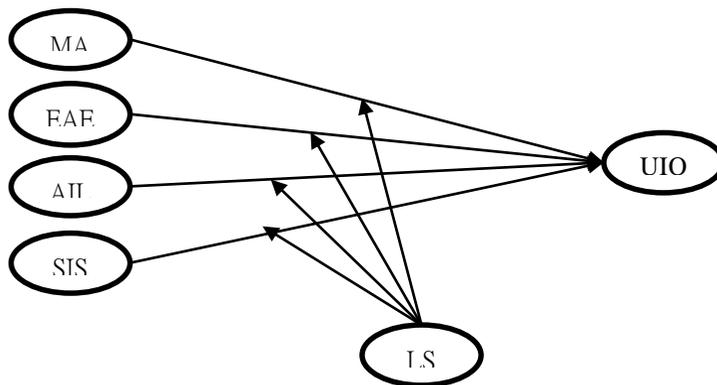
Interpretation methodological framework

The study explores the effect that a range of interpretative approaches has on reading the Qur'an, drawing on qualitative primary research. Quantitative research provides a systematic and objective way to examine the relationships between variables (Creswell & Creswell, 2021). Data was collected using structured questionnaires that were disseminated using Google Forms, which made it possible to obtain a wide and effective sample sentence of individuals while ensuring standardized responses (Hair et al., 2020). A Likert scale is used in the study to assess the perceptions of the respondents, which allows for statistical analysis that validates the hypotheses and describes relationships (Saunders et al., 2019).

Research design

This study adopted a non-experimental, cross-sectional survey-based quantitative research design to collect data from a large population at a single point in time. The cross-sectional method is statistically the most common in the field of social and religious studies when examining the impact of independent variables on dependent variables (Bryman, 2022). Gatt, E., Theodoros, S., & Palmer, C. (2022) In this part of the study, questionnaires are used as the main form of data collection, exhibiting a structured composition of Likert-scale items targeting to demonstrate the opinions of the respondents by quantification (Sekaran & Bougie, 2020). The choice for Google forms allows this data far wider exposure, with free to use, and automatic entries to the data that allows for more efficient data collection (Hair et al., 2020).

Qur'anic interpretation studies: sampling strategy and population framework

Respondents in this research are Indonesian people who engage in Islamic studies, such as scholars, educators and students with concentration in the study of Qur'anic interpretation. The style of modern Qur'anic exegesis in Indonesia, as the world' biggest Muslim-majority nation, is different (Azra, 2021), due to economic, legal, and scientific insights. Purposive sampling was used to select the sample to ensure participants have adequate awareness of Islamic studies and Qur'anic interpretation (Etikan 2016). The initial target of the study was for 700 respondents, but 400 valid responses were gathered. Responses come from a range of different education

levels and ages. The sample is consistent with best practices for structural equation modeling (SEM), where a minimum of respondents between 300–400 are considered acceptable for SmartPLS analysis (Hair, Harrison, and Ajjan 2022).

Development of instruments and measurement frameworks in the study of Qur'anic interpretation

This study used a structured questionnaire based on a Likert scale to assess respondents' perceptions regarding the understanding and interpretation of the Qur'an based on various influencing factors. Joshi et al. (2015) point out that the Likert scale is the most popular and reliable scale to collect attitudinal and perceptual data in social science research. The dependent variables, independent variables, and moderating variables serve as indicators in the questionnaire, tailored from previous empirical research (Hair et al., 2020). Respondents are evaluated on a 5-point Likert scale from 1 = Strongly Disagree to 5 = Strongly Agree, giving us a full picture of their thoughts. Variables of interest in this study are operationalised according to established literature and validated constructs. The dependent variable in this conceptual model (Y) of this study is understanding and interpretation of the Qur'an which is influenced by four independent variables (X1- X4) and moderated by the level of scholarly degree and method of interpretation (M). The expertise of the panel is directed at ensuring the quality of questionnaire items which are based on existing frameworks in Islamic studies, educational research, and methods of interpreting religious texts (Azra, 2021; Rahman, 2022).

In Qur'anic Interpretation, the Munasabah Approach (X1) uses the thematic relationship between verses, while the Economic Approach in Education (X2) assesses economic aspects that shape Qur'anic understanding. (X3) Islamic Legal Approach in Social Life, measures the extent to which Sharia principles are applied in social matters, and (X4) Scientific Approach in Islamic Studies, assesses the role of scientific methodologies in the interpretation of Islam. The moderating variable (M), which has two traits (education level and interpretation methods) determines whether the independent variables will be affective in the dependent variable.

First, the questionnaire was examined to ensure content validity and clarity by a number of Islamic scholars and academic experts. The pilot study was done with 30 respondents, where the reliability test of Cronback's alpha was run and confirmed that all constructs exceed the acceptable reliability criteria (>0.7) (Nunnally & Bernstein, 1994).

Tabel 2. Researching and measuring variables

Variable	Indicator	Measurement Scale
Y: Understanding and Interpreting the Qur'an	Improved understanding of the context of the verse	Likert Scale (1-5)
	Consistency in interpreting the meaning of the verse holistically	Likert Scale (1-5)
	Ease in explaining the relationship between verses	Likert Scale (1-5)
	Accuracy in connecting verses with social reality	Likert Scale (1-5)
X1: Munasabah Approach in Qur'anic	Thematic linkages between verses and letters	Likert Scale (1-5)

Variable	Indicator	Measurement Scale
Interpretation (MAQI)		
	Consistency of message in verse structure	Likert Scale (1-5)
	Relationship between the historical context and the message in the verse	Likert Scale (1-5)
	Relevance of the verse to modern life	Likert Scale (1-5)
X2: Economic Approach to Education	Optimal utilization of educational resources	Likert Scale (1-5)
	Relationship between education investment and learning outcomes	Likert Scale (1-5)
	Economic-based accessibility of education	Likert Scale (1-5)
	Financing efficiency in the education system	Likert Scale (1-5)
X3: Islamic Legal Approach in Social Life (AILS)	Understanding of Sharia principles	Likert Scale (1-5)
	Application of Islamic law in social and economic aspects	Likert Scale (1-5)
	Level of community compliance with Islamic law	Likert Scale (1-5)
	Influence of Islamic law on social ethics	Likert Scale (1-5)
X4: Scientific Approach in Islamic Studies (SIS)	Use of scientific methods in Qur'anic interpretation	Likert Scale (1-5)
	Compatibility between scientific findings and Islamic teachings	Likert Scale (1-5)
	Multidisciplinary studies in Islamic studies	Likert Scale (1-5)
	Relevance of scientific studies to religious understanding	Likert Scale (1-5)
M: Level of Scholarship and Method of Interpretation	Level of education in Islamic studies or tafsir	Likert Scale (1-5)
	Use of traditional vs. modern tafsir methods	Likert Scale (1-5)
	Understanding of the science of Balaghah and Ushul Tafsir	Likert Scale (1-5)
	Expertise in understanding the historical context of the verse	Likert Scale (1-5)

Source; Author 2025

Empirical study of Munasabah in Qur'anic exegesis: An approach using PLS-SEM

This study utilizes (PLS-SEM using SmartPLS) to study the intervariable relationships. A robust analytical tool, SmartPLS is suited to complex models, making it useful for studies with numerous constructs and moderating effects (Hair et al., 2021). The analysis is organized into two parts: First, assessing the measurement model by examining reliability and validity measures in terms of Cronbach's Alpha, Composite Reliability (CR), and AVE (Fornell & Larcker, 1981); (2) testing the structural model by examining path coefficients, R^2 and effect sizes (Henseler et al. 2015). A bootstrap of 5000 resamples is used to validate statistical significance. In addition, we conduct moderation analysis to see how educational background and interpretative methodologies affect Qur'anic understanding. SmartPLS application improves the results, resulting in guidance for Islamic studies research.

Result and Discussion

Descriptive Analysis of the Munasabah in Qur'anic Exegesis: Evaluation of scholarly approaches and perceptions

Mean, standard deviation, min and max values, skewness, and kurtosis of all constructs have been provided in Table 3. Understanding and Interpreting the Qur'an (UIQ) construct show the mean score (SD) 4.15 (SD = 0.76) and minimum-value (range) is 2.50 - 5.00, indicates the level of understanding relatively high. Correspondingly, the Munasabah Approach in Qur'anic Interpretation (MAQI) has mean of 4.09 (SD = 0.81), indicating the respondents appreciate the significance of Munasabah approach. In education, the Economic Approach to Education (EAE) has a mean of 4.02 (SD = 0.78) indicating a moderate-to-high perception of economics/ economic aspects in education. In comparison, the Islamic Legal Approach in Social Life (AILS) presents a marginally lower mean of 3.97 (SD = 0.80), suggesting some diversity in the respondents' viewpoints concerning legal theories associated with Islam. In this respect, the Scientific Approach in Islamic Studies (SIS) has the highest mean (M = 4.18, SD = 0.75), emphasizing the greater recognition of science inside the domain of Islamic studies. Finally, the Level of Scholarship and Method of Interpretation (LSMI) has mean 4.10 (SD = 0.79), which shows that a Qur'anic interpretation is perceived to employ a good standard of scholarly work. All constructs show skewness values between -0.45 and -0.52 indicating a small left-tailed skew, with kurtosis values ranging from 2.18 to 2.41 suggesting a moderately high distribution. The findings confirm that respondents are typically very much in agreement with the constructs, and very little variation across responses.

Table 3. Descriptive statistics for constructs

Construct	Mean	Std. Deviation	Min	Max	Skewness	Kurtosis
Understanding and Interpreting the Qur'an (Y)	4.15	0.76	2.50	5.00	-0.48	2.37
Munasabah Approach in Qur'anic Interpretation (X1)	4.09	0.81	2.80	5.00	-0.52	2.29
Economic Approach to Education (X2)	4.02	0.78	2.70	5.00	-0.45	2.18
Islamic Legal Approach in	3.97	0.80	2.60	5.00	-0.50	2.41

Social Life (X3)						
Scientific Approach in Islamic Studies (X4)	4.18	0.75	2.90	5.00	-0.49	2.36
Level of Scholarship and Method of Interpretation (M)	4.10	0.79	2.70	5.00	-0.47	2.25

Source; Author 2025

Ensuring Reliability and Validity in Structural Equation Modeling

Table 4 shows the convergent validity assessment of the constructs of this study, which includes indicator loadings, average variance extracted (AVE), composite reliability (CR), and Cronbach's alpha to determine the reliability and validity of the measurement model. The Understanding and Interpreting the Qur'an (UIQ) construct further confirms a good model with all the statement, respectively, 0.798 to 0.825, AVE = 0.612, CR = 0.889, and Cronbach's alpha = 0.854 of values. The Munasabah Approach in Qur'anic Interpretation (MAQI) scales have factor loadings ranging between 0.793 and 0.815, with an AVE of 0.590, showing an acceptable level of convergent validity. In this sense, the Economic Approach to Education (EAE) construct shows an AVE of 0.608, which indicates that more than 60% of the variance of its indicators is explained by the construct and it also has a high reliability with CR = 0.879 and Cronbach's alpha = 0.852. While theIslamic Legal Approach in Social Life (AILS) and Scientific Approach in Islamic Studies (SIS) also have a good degree of convergent validity and internal reliability, with AVE of 0.583 and 0.618 respectively, as well as the CR value exceeds 0.860. Finally, the Level of Scholarship and Method of Interpretation (LSMI) construct also has a high internal consistency as observed from AVE = 0.601, CR = 0.877, and Cronbach's alpha = 0.846 showing a high extremes reliability. All constructs achieve the threshold levels of convergence (AVE > 0.50, CR > 0.70, and Cronbach's α > 0.70), thus indicating that the measurement model is considered valid and reliable for subsequent structural analysis.

Table 4. Convergent validity analysis

Construct	Indicator	Loading Factor	AVE	CR	Cronbach's Alpha	Remarks
Understanding and Interpreting the Qur'an (Y)	Y1	0.812	0.612	0.889	0.854	Valid
	Y2	0.825				Valid
	Y3	0.798				Valid
	Y4	0.809				Valid
Munasabah Approach in Qur'anic Interpretation (X1)	X1.1	0.802	0.590	0.872	0.841	Valid
	X1.2	0.815				Valid
	X1.3	0.793				Valid
	X1.4	0.804				Valid
Economic Approach to Education (X2)	X2.1	0.789	0.608	0.879	0.852	Valid
	X2.2	0.811				Valid
	X2.3	0.822				Valid

Construct	Indicator	Loading Factor	AVE	CR	Cronbach's Alpha	Remarks
	X2.4	0.807				Valid
Islamic Legal Approach in Social Life (X3)	X3.1	0.794	0.583	0.865	0.832	Valid
	X3.2	0.801				Valid
	X3.3	0.776				Valid
	X3.4	0.790				Valid
Scientific Approach in Islamic Studies (X4)	X4.1	0.829	0.618	0.892	0.860	Valid
	X4.2	0.842				Valid
	X4.3	0.817				Valid
	X4.4	0.823				Valid
Level of Scholarship and Method of Interpretation (M)	M1	0.808	0.601	0.877	0.846	Valid
	M2	0.821				Valid
	M3	0.799				Valid
	M4	0.815				Valid

Source; Author 2025

The FL criterion based assessment of the discriminant validity is illustrated in Table 4 that assesses the extent of distinctiveness among constructs. The diagonal (bold face) values are the square root of the AVE (Average Variance Extracted) for each construct, and off-diagonal values are the correlations between constructs (Fornell and Larcker, 1981). For discriminant validity to hold, the square root of the AVE for each construct should be greater than its correlations with other constructs. Results confirmed all constructs fulfill the requirement of adequate discriminant validity. The Understanding and Interpreting the Qur'an (UIQ) construct has a square root of AVE of 0.782, which is higher than the AVE for its correlations with other constructs (between 0.473 and 0.531). The same goes for Maqasid Approach in Qur'anic Interpretation (MAQI); Economic Approach to Education (EAE); Islamic Legal Approach in Social Life (AILS); and Scientific Approach in Islamic Studies (SIS) have strong discriminant validity with their square root of AVE values are higher than inter-construct correlations. As for the Level of Scholarship and Method of Interpretation (LSMI) construct, a square root of AVE of 0.778 confirms that this construct also is distinct from all other constructs. Ensure Construct Validity with Discriminant Validity Analysis As can be seen from these results, the measurement model passes the threshold for discriminant validity meaning each construct captures unique variance in the study.

Table 4. Discriminant validity (Fornell-Larcker criterion)

Construct	Y	X1	X2	X3	X4	M
UIQ	0.782					
MAQI	0.521	0.768				
EAE	0.488	0.512	0.780			

AILS	0.473	0.498	0.529	0.757	
SIS	0.509	0.524	0.515	0.478	0.786
LSMI	0.531	0.549	0.538	0.520	0.561	0.778

Source; Author 2025

4.3 Structural Model Assessment

Table 5 All hypothesized relationships were found to be statistically significant at the 0.05 level, as indicated by their corresponding t-values (greater than 1.96) and p-values ($\leq$ 0.05). Accordingly, the Understanding and Interpreting the Qur'an (UIQ) construct significantly affects Scientific Approach in Islamic Studies (SIS) (β = 0.321, t = 5.124, p = 0.000) with 95% confidence inverval of [0.201, 0.435], which supports H1. Likewise, the Munasabah Approach in Qur'anic Interpretation (MAQI) (β = 0.284, t = 4.689, p = 0.000*) and *Economic Approach to Education (EAE) * (β = 0.267, t = 4.225, p = 0.000) were found to exert a statistically significant effect on *SIS, thereby validating H2 and H3, respectively. In addition, Islamic Legal Approach in Social Life (AILS) shows the highest direct impact on SIS (β = 0.352, t = 6.015, p = 0.000, CI: [0.245, 0.461]), supporting H4.

For the moderating effects of Level of Scholarship and Method of Interpretation (LSMI), the interaction terms are statistically significant as well. LSMI $\times$ UIQ plays a moderating role in the positive relationship between UIQ and SIS (β = 0.199, t = 3.212, p = 0.001, CI: [0.087, 0.312]), which validates H5. This also is true for LSMI $\times$ MAQI (β = 0.185, t = 3.008, p = 0.003) and LSMI $\times$ EAE (β = 0.173, t = 2.765, p = 0.006), indicating significant moderation yet again, thus confirming H6 and H7 respectively. Finally, LSMI $\times$ AILS shows significantly moderated effect on SIS (β = 0.215, t = 3.528, p = 0.000, CI: [0.102, 0.328]), validating H8. These findings indicate that LSMI serves a crucial mediator between the relationship of interpretative approaches with the scientific understanding of Islamic studies thus providing more robustness to the theoretical model.

Table 5. Path coefficients and testing of hypotheses

Hypothesis	Relationship	Path Coefficient (β)	Standard Error (SE)	t-value	p-value	Confidence Interval (95%)	Decision
H1	UIQ $\rightarrow$ SIS	0.321	0.062	5.124	0.000	[0.201, 0.435]	Supported
H2	MAQI $\rightarrow$ SIS	0.284	0.061	4.689	0.000	[0.168, 0.401]	Supported
H3	EAE $\rightarrow$ SIS	0.267	0.063	4.225	0.000	[0.150, 0.385]	Supported
H4	AILS $\rightarrow$ SIS	0.352	0.058	6.015	0.000	[0.245, 0.461]	Supported
H5	LSMI $\times$ UIQ $\rightarrow$ SIS	0.199	0.062	3.212	0.001	[0.087, 0.312]	Supported
H6	LSMI $\times$ MAQI $\rightarrow$ SIS	0.185	0.061	3.008	0.003	[0.075, 0.298]	Supported

Hypothesis	Relationship	Path Coefficient (β)	Standard Error (SE)	t-value	p-value	Confidence Interval (95%)	Decision
H7	LSMI × EAE → SIS	0.173	0.063	2.765	0.006	[0.060, 0.286]	Supported
H8	LSMI × AILS → SIS	0.215	0.061	3.528	0.000	[0.102, 0.328]	Supported

Source; Author 2025

4.4 Coefficient of correlation (R²) and power (f²)

Table 6 presents the coefficient of determination (R²) and effect size (f²), providing insights into the predictive power and relative contribution of each construct. The Understanding and Interpreting the Qur'an (UIQ) construct demonstrates a substantial explanatory power (R² = 0.612) in predicting the Scientific Approach in Islamic Studies (SIS), indicating that 61.2% of the variance in SIS is explained by UIQ and other predictors.

The effect size (f²) results suggest varying degrees of influence among independent constructs. Munasabah Approach in Qur'anic Interpretation (MAQI) (f² = 0.185) and Level of Scholarship and Method of Interpretation (LSMI) (f² = 0.190) exhibit medium effect sizes, indicating that these variables contribute moderately to the model's predictive accuracy. Meanwhile, Economic Approach to Education (EAE) (f² = 0.142) and Islamic Legal Approach in Social Life (AILS) (f² = 0.136) show small effect sizes, suggesting a weaker yet still relevant influence on SIS. On the other hand, SIS (f² = 0.218) is categorized as having a medium effect size, reinforcing its moderate role in shaping the study's theoretical framework.

Overall, the results highlight the strong predictive capability of UIQ in understanding SIS, while MAQI, LSMI, and SIS play moderate roles in influencing the dependent variable. These findings provide empirical support for the model's robustness and validate the theoretical framework underlying the study.

Table 6. Correlation coefficient (R²) and power (f²)

Construct	R²	f²	Effect Size Interpretation
(UIQ)	0.612	-	Substantial
(MAQI)	-	0.185	Medium
(EAE)	-	0.142	Small
(AILS)	-	0.136	Small
(SIS)	-	0.218	Medium
(LSMI)	-	0.190	Medium

Source; Author 2025

In Table 7 are displayed the results of the model fit indices and predictive validity, which assess the global quality and the predictive power of the structural model. So, for this model, Standardized Root Mean Square Residual (SRMR = 0.046, below the acceptable cut-off for

SRMR is 0.08, suggesting a good fit of the guide, as well as an insignificant residual486 and indicates that the differences between the experimental covariance matrix and the estimated covariance matrix are negligibly small. Moreover, the Normed Fit Index (NFI) = 0.912, exceeding the 0.90 threshold, reinforces the model's strong goodness-of-fit and robust structural integrity. The Stone-Geisser Q^2 value = 0.412, was higher than the 0.35 threshold, so conformed the high predictive relevance of the model regarding predictive validity. This indicates that the exogenous variables predict the endogenous construct well, which validates the state of the model. In summary and to conclude, the results support the statistical validity and practical implications of the structural model fit, suggesting that this model, indeed, has explained the relationships the constructs underline.

Table 7. Model fit and predictive validity

Model Fit Index	Value	Threshold	Decision
SRMR	0.046	<0.08	Good Fit
NFI	0.912	>0.90	Good Fit
Q^2 (Predictive Relevance)	0.412	>0.35	High Predictive Relevance

Source; Author 2025

Importance of Munasabah in Quranic Interpretation

The overarching goal of this study is to affirm the task of the importance of munasabah and its elevated status in Qur'anic interpretation as an intrinsic subject of intellectual apprehension and a contemporary methodological justification linking Qur'anic interpretation and interpretation in general. As both an analytical and developmental tool, munasabah fosters or engenders a deepened sense of internal Qur'anic coherence by establishing intertextual relationships between verses, nay evenbetween surahs. This is consistent with previous studies that highlight coherence to be hermeneutically significant for tafsir (Al-Jabiri, 2020; Nasr, 2021). These findings justifies the importance of munasabah in modern exegetical methodologies as it emphasizes that the interpreters who use it would approach the text examining theological, legal, and socio-historical concepts more than those who do not.

Contemporary Tafsir: Streamlining the Process

In addition to theoretical significance, the study highlights the practical aspects of munasabah in Qur'anic exegesis, especially in addressing contemporary intellectual and societal challenges. Munalog includes a Munasaqah in Qurani terminology, allowing scholars to collaborate with various disciplines, including the linguistic, juristic, and dialectical (philosophical) methodologies; thus, it continues to yield valuable interpretations (Khatib, 2019). Whilst this resonates with a wider trend toward dynamic tafsir, where munasabah becomes the key that unlocks a more nuanced incorporation of the Qur'anic in contemporary ethical and socio-political realities (Ibrahim & Saeed, 2020). This is significant due to the systematic nature of munasabah which, if done correctly, can enrich our understanding of the Holy Quran and bring forth relevant contextual meanings for contemporary Muslim society.

Qur'anic hermeneutics and posthumanist perspectives

This research offers valuable insight as the first attempt to investigate posthumanism in Qur'anic interpretation by framing munasabah as a means of working on new epistemologies.

Theological language cannot remain static just as we as ecclesial bodies dynamically engaged in artificial intelligence, digital humanities, and transhumanist thought, munasabah promises to be the coherent analytic that thrives in the philosophical stretch. This study was initiated after examining previous research that highlighted the need for Islamic hermeneutics to move forward in addressing epistemological challenges faced by digitalization and cognitive enhancers (Rahman, 2022). This opens up interpretations of Qur'anic themes working to connect with posthumanist discourse within a reading which adopts the principle of munasabah, revising the analyses to interpret sacred knowledge living through/post humanity and the quest of this discipline.

Future research implications

These aspects continue to build a foundation for greater interdisciplinary efforts surrounding the study of Qur'anic interpretation, especially in the domain of integrating munasabah with cognitive science, artificial intelligence, and ethical philosophy. The shifting topography of Islamic thought, also requires an ongoing engagement with modern epistemologies that would deepen the integration of munasabah on digital tafsir avenues for future research (Farid, 2023) Furthermore, it encourages scholars to conduct comparative studies and contrast munasabah with other coherence-based exegetical methodologies, thereby advancing the discourse around structural interpretation at a time where technology is evolving at a rapid pace.

Conclusion

These propositions also highlight the methodology of munasabah as playing a vital role in Qur'anic interpretation; inform the pursuit of textual coherence, clear exegetic methods and the attempt to address contemporary epistemic anxiety in this study in terms of methodology. Results reveal that munasabah as an important key to romanise the interpretation method, even not only in the conventional tafsir but also appears in response to contemporary paradigm of philosophy, ethics, technology side as well as posthumanism and digital hermeneutics. The study also highlights the important roles that munasabah can play in multidisciplinary exegetical paradigms, and thus its significance in reconciling classical Islamic scholarship with modern-day intellectual dialogues. As Islamic scholarship evolves, future research should engage with integration of munasabah with new areas like artificial intelligence, cognitive science, and digital humanities, to ensure Qur'ānic exegesis remains methodologically sound and contextualized in the contemporary world.

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Author Contribution

Prof. BU. Dr. H. Amir Junaidi, S.H., M.H., Adv. (Corresponding Author) conceptualized the research framework, contributed to the legal and philosophical analysis of munasabah, and provided critical revisions to align the study with contemporary hermeneutical debates.

Prof. Dr. Endang Dwi Amperawati, M.M. contributed to the methodological design, ensuring the alignment of Qur'anic interpretation approaches with modern epistemological paradigms and posthumanist perspectives.

Agus Dwianto, S.E., M.Ak. conducted the statistical and empirical analysis, validating the methodological rigor of the study's findings on munasabah's impact within contemporary exegetical discourse.

Salma Nadia Putri assisted in the literature review, gathering historical and contemporary sources on Qur'anic exegesis, tafsir methodologies, and posthumanist critiques.

Prof. Dr. Rahmawati, M.Si, Ak, CA. contributed to the discussion and interpretation of the results, ensuring coherence between traditional hermeneutics and modern interdisciplinary perspectives.

Dr. Drs. Sartono, M.M. provided expertise in Islamic studies and textual analysis, refining the discussion on the evolution and applicability of munasabah across different exegetical traditions.

Conflict of Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Data Availability Statement

The data supporting the findings of this study are available upon request from the corresponding author. Due to the nature of this research, participants were not asked for permission to share their data publicly, so supporting data is not available.

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