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THE QUR'AN AND THE RECONSTRUCTION OF RELIGIOUS WORLDVIEW: NASR HAMID ABU ZAYD'S HERMENEUTICS TOWARD A HOLISTIC, RECONCILIATORY, AND MEDIATIVE PARADIGM

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Abstract: This study examines the reconstruction of religious worldview through Nasr Hamid Abu Zayd's hermeneutics, emphasizing the relationship between Qur'anic text, historical context, culture, and human interpretation. It aims to develop holistic, reconciliatory, and mediative paradigms for addressing contemporary religious challenges. Using qualitative library research, the study analyzes Abu Zayd's Mafhūm al-Naṣṣ and Naqd al-Khiṭāb al-Dīnī through sociohistorical analysis, linguistic-hermeneutical analysis, and critical contextualization. The concepts of ma'nā (meaning) and maghzā (significance) guide the examination of textual meaning and its contemporary relevance. The findings demonstrate that Abu Zayd's hermeneutics provides an epistemological basis for relating Qur'anic text to historical and contemporary contexts while maintaining the normative dimension of revelation. The study proposes three characteristics of religious worldview: holistic, integrating theological, social, cultural, and human dimensions; reconciliatory, bridging text and context, tradition and modernity, and normativity and historicity; and mediative, connecting Qur'anic values with contemporary humanitarian concerns. These paradigms represent the study's conceptual synthesis rather than Abu Zayd's explicit categories. This framework contributes to developing a contextual, dialogical, and ethically responsible approach to contemporary religious understanding.

Keywords: *Qur'an; Religious Worldview; Nasr Hamid Abu Zayd; Ma'nā; Maghzā; Hermeneutics.*

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INTRODUCTION

The interpretation of the Qur'an in contemporary society raises an epistemological problem concerning the relationship between divine revelation and human understanding. Although the Qur'an serves as a normative source of religious guidance, its interpretation is mediated by language, historical circumstances, cultural contexts, and human reasoning. The central problem is how religious understanding can remain grounded in revelation while responding critically to changing social realities. This problem involves three related issues: the relationship between textual meaning and historical context, the distinction between revelation and human interpretation, and the relevance of Qur'anic interpretation to contemporary religious and social challenges.

Nasr Hamid Abu Zayd's hermeneutics provides an important perspective for examining these issues. In *Mafhūm al-Naṣṣ*, Abu Zayd (1990) emphasizes the significance of language, culture, and historical circumstances in understanding the Qur'an. His critique of religious discourse also challenges interpretive practices that transform historically situated human understandings into unquestionable religious authority (Abū Zayd, 2018). Nevertheless, the application of historical and contextual analysis raises further questions about how textual meaning should be related to contemporary significance without undermining the normative authority of revelation.

Recent studies have examined Abu Zayd's thought from several perspectives. Putri et al. (2026) discuss his understanding of the Qur'an and his approach to Qur'anic interpretation. Jannah et al. (2026) examine contextual interpretation through the relationship between text and discourse, while Salamah and Wathani (2026) critically discuss the concept of the Qur'an as a cultural product. Collectively, these studies contribute to debates concerning textual historicity, cultural context, and the theological implications of Abu Zayd's hermeneutics.

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Other studies address the broader methodological debate surrounding Qur'anic hermeneutics. Nursyafiqah and Muhith (2026) examine the relationship between textual meaning and context. Sahnon et al. (2026) compare the positions of Fahmi Salim and Sahiron Syamsuddin regarding Qur'anic hermeneutics in Indonesia. In related discussions, Siregar et al. (2026) develop a framework of negotiative hermeneutics based on Khaled M. Abou El Fadl's thought, whereas Haq et al. (2026) examine the emancipatory dimension of the Qur'an through the *maqāṣidī* approach associated with Wasfi Asyur Abu Zayd. These studies broaden methodological discussions of contextual interpretation, interpretive authority, and the ethical implications of Qur'anic understanding, although their principal theoretical concerns differ from the focus of the present study.

Despite these contributions, further conceptual examination is needed concerning how the epistemological implications of Qur'anic hermeneutics can inform the reconstruction of religious worldview. Existing studies address Abu Zayd's intellectual position, contextual interpretation, textual historicity, and debates over hermeneutical legitimacy. The present study focuses instead on the relationship between *ma'nā* (meaning) and *maghẓā* (significance) as an analytical basis for examining the relationship between textual interpretation and contemporary religious understanding. The research gap, therefore, lies not in the absence of scholarship on Abu Zayd's hermeneutics, but in the need to articulate its implications for religious worldview as a broader epistemological orientation.

Accordingly, this study investigates how Abu Zayd's hermeneutics can inform the reconstruction of religious worldview through three proposed characteristics: holistic, reconciliatory, and mediative. Its novelty lies in synthesizing the epistemological implications of hermeneutical analysis into a conceptual framework that relates revelation, interpretation, and contemporary social realities. The study contributes to Qur'anic studies by extending discussion beyond interpretive methodology toward the broader question of how religious understanding can remain textually accountable, critically contextual, and responsive to contemporary

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challenges, particularly within Indonesia's plural religious society. These three characteristics constitute the conceptual synthesis of this study and are not categories explicitly formulated by Abu Zayd.

METHOD

Philosophical Orientation

This study adopts a qualitative-interpretive orientation grounded in the assumption that understanding Qur'anic interpretation requires examining the relationships among text, historical context, culture, and human interpretation (Creswell, 2013; Tariq, 2025; Wiesner, 2022). Rather than treating meaning as entirely detached from historical circumstances, this approach considers how textual meanings are understood through linguistic structures, interpretive traditions, and the contexts in which interpretation occurs. This orientation is particularly relevant to Nasr Hamid Abu Zayd's hermeneutics, which emphasizes the linguistic and historical dimensions of Qur'anic interpretation (Abū Zayd, 1990, 2018; Agrey, 2014).

Methodologically, the study employs library research and critical hermeneutical analysis. Library research enables a systematic examination of primary texts and scholarly literature, while the hermeneutical approach facilitates critical engagement with concepts, arguments, and interpretive assumptions. Qualitative inquiry is appropriate because the research seeks to develop conceptual understanding rather than measure variables or test statistical relationships (Creswell & Creswell, 2014; Lund, 2020; Yasmin et al., 2024).

The study does not assume that historical contextualization eliminates the normative authority of revelation. Instead, it investigates how human interpretations of the Qur'an can be critically examined in relation to textual evidence, historical circumstances, and contemporary concerns (Adlini et al., 2022; Zhang et al., 2023). The distinction between revelation and its interpretation serves as an important analytical premise. The research is conceptual rather than empirical. Its primary objective is to examine the epistemological implications of Abu Zayd's hermeneutics for reconstructing religious

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worldview. Accordingly, the holistic, reconciliatory, and mediative paradigms are treated as conceptual categories developed by the researcher through critical synthesis, not as a framework explicitly formulated by Abu Zayd.

Data Generation Techniques

Data were generated through document identification, selection, collection, and critical reading. Because this study employs library research, its data consist of textual materials rather than interviews, observations, focus group discussions, or survey responses. No human participants or statistical samples were involved (Chand, 2025; De Sordi, 2024; Habermann, 2018; Morse & Field, 1996).

The primary sources comprise three works by Nasr Hamid Abu Zayd: *Mafhūm al-Naṣṣ: Dirāsah fī ʿUlūm al-Qur'ān* (1990), *Naqd al-Khiṭāb al-Dīnī* (1994), and *Rethinking the Qur'an: Towards a Humanistic Hermeneutics* (2004). These texts were selected because they address central issues relevant to the study, including textuality, linguistic and cultural contexts, religious discourse, historical interpretation, and the relationship between text and human understanding (Banerjee, 2019; Hodgkinson, 2005).

Secondary sources include peer-reviewed journal articles and scholarly books on Qur'anic hermeneutics, the concepts of *maʿnā* and *maghẓā*, religious epistemology, contextual interpretation, and contemporary debates concerning religious authority. Relevant studies of Abu Zayd's thought and comparative approaches to Qur'anic interpretation were also considered to situate the research within existing scholarship (Church, 2002; Flowerday et al., 2026).

Document selection followed purposive criteria. Sources were considered relevant when they directly addressed the study's principal concepts, provided substantial theoretical discussion, or contributed to the critical assessment of Abu Zayd's hermeneutics. Primary texts were prioritized when interpreting Abu Zayd's arguments, while secondary literature was used to contextualize, compare, and critically evaluate those arguments (Kholifah & Sofwan, 2024).

The collection process involved identifying relevant publications, examining their conceptual content, organizing materials according to the research questions, and recording arguments relevant

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to textual meaning, historical context, interpretive authority, and contemporary significance. The materials were then grouped into analytical categories to support subsequent interpretation and conceptual synthesis (Peter et al., 2024).

As the study does not involve fieldwork, there were no informant-selection procedures, interview durations, or fieldwork periods. The document corpus was developed through iterative reading and relevance-based selection. Bibliographic details and the relationship between each source and the claims attributed to it were considered during the analysis to minimize misrepresentation of the original arguments (Kara, 2023).

Data Analysis

The collected materials were analyzed through critical hermeneutical analysis and conceptual synthesis. The analytical process consisted of three interconnected stages. *First,* sociohistorical analysis examined the historical, linguistic, and cultural contexts relevant to Abu Zayd's understanding of Qur'anic textuality and interpretation. This stage considered how historical circumstances inform the production and reception of meaning without presuming that all Qur'anic norms are confined to their original historical settings (A. Mackey, 2013; Berner, 2023; Kutsyuruba & McWatters, 2023).

Second, linguistic-hermeneutical analysis examined the relationship between *ma'nā* (meaning) and *maghzā* (significance). These concepts served as analytical tools for distinguishing the reconstruction of textual-historical meaning from the critical examination of its relevance to contemporary circumstances. Their use in this study does not imply that Abu Zayd formulated a formal three-stage method based on these concepts (Baxter, 2009; Loriaux, 2014).

Third, critical contextualization examined how interpretations could engage contemporary religious and social issues while remaining accountable to linguistic evidence, textual coherence, historical context, and ethical reasoning. Insights from these stages were subsequently synthesized into the proposed holistic, reconciliatory, and mediative characteristics of religious worldview (Porter, 2023; Tunison, 2023).

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Analytical rigor was supported by close reading of primary sources, comparison of arguments across relevant works, contextual interpretation of textual claims, and critical engagement with secondary scholarship. Claims directly attributable to Abu Zayd were distinguished from the researcher's interpretations and conceptual propositions. These procedures were intended to maintain interpretive consistency and prevent the attribution of concepts to Abu Zayd that he did not explicitly formulate (Isensee, 2023; Madugu & Ibrahim, 2025).

As this research relies exclusively on published literature and does not involve human participants, informed consent and participant confidentiality procedures were not applicable. The study nevertheless observes academic integrity through accurate attribution, transparent citation, and responsible representation of the sources. Its findings are conceptual and should not be interpreted as empirically validated claims about religious communities or practices.

Theoretical Framework and Conceptual Model

This study integrates three analytical dimensions: Abu Zayd's hermeneutics, the relationship between *ma'nā* and *maghzā*, and the reconstruction of religious worldview. These dimensions perform distinct but complementary functions. Abu Zayd's hermeneutics provides the principal theoretical orientation; *ma'nā* and *maghzā* serve as analytical concepts for examining textual meaning and contemporary significance; and religious worldview constitutes the conceptual domain in which the implications of the analysis are synthesized (N. H. A. Zayd, 2014).

The first dimension draws on Abu Zayd's examination of the Qur'an as a text interpreted through linguistic, historical, and cultural processes. His *Mafhūm al-Naṣṣ* (2014) provides a basis for examining the relationship between textuality, language, and cultural context, while *Naqd al-Khiṭāb al-Dīnī* (1994) offers a critical perspective on religious discourse and interpretive authority. His humanistic approach further informs the examination of the relationship between textual interpretation and human experience (Abū Zayd, 2018). These works are used to investigate how religious interpretations are produced and how their claims to authority may be critically assessed.

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The second dimension employs *ma'nā* and *maghzā* as complementary analytical concepts. *Ma'nā* refers to the meaning reconstructed through linguistic and historical analysis, whereas *maghzā* concerns the significance that can be critically established through engagement between textual meaning and contemporary circumstances. In this study, the distinction is not treated as an absolute separation between historical meaning and present relevance. Rather, the assessment of contemporary significance remains accountable to the text and its historical context. These concepts function as analytical instruments within the researcher's framework, not as an exclusively Abu Zayd-derived methodological formula (Abū Zayd, 2018).

The third dimension concerns religious worldview, understood here as the epistemological orientation through which individuals and communities understand the relationship among revelation, interpretation, humanity, history, and social reality. The study develops three conceptual characteristics. The holistic dimension integrates textual, historical, cultural, social, and human considerations. The reconciliatory dimension examines the relationships between text and context, tradition and modernity, and normativity and historicity. The mediative dimension considers how interpretation connects Qur'anic values with contemporary social and humanitarian concerns (Abū Zayd, 2004).

The conceptual model therefore proceeds from Abu Zayd's hermeneutical perspective, through sociohistorical and linguistic analysis and the examination of *ma'nā–maghzā*, toward critical contextualization and the synthesis of the three worldview characteristics. This model is intended to clarify the analytical logic of the study rather than to establish a predetermined interpretive conclusion. The three characteristics constitute the researcher's conceptual contribution and remain open to further theoretical debate and empirical investigation (Sam'ani, 2022).

Conceptual Model

The following conceptual model illustrates how Abu Zayd's hermeneutics informs the reconstruction of religious worldview,

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linking textual and historical analysis with contemporary contextualization and the development of three proposed paradigms.

Abu Zayd's Hermeneutics
↓
Sociohistorical and Linguistic-Hermeneutical Analysis
↓
***Examination of* Maʿnā *and* Maghzā**
↓
Critical Contextualization
↓
Reconstruction of Religious Worldview
↓
Holistic · Reconciliatory · Mediative

The conceptual model illustrates the analytical process through which Abu Zayd's hermeneutics informs the reconstruction of religious worldview. Sociohistorical and linguistic-hermeneutical analyses establish the textual and contextual foundations for examining *maʿnā* (meaning) and *maghẓā* (significance), while critical contextualization connects textual interpretation with contemporary realities. This process leads to the conceptual reconstruction of religious worldview through three interrelated characteristics: holistic, integrating textual, historical, social, and human dimensions; reconciliatory, critically negotiating the relationship between normativity and historicity, tradition and modernity, and text and context; and mediative, connecting Qur'anic values with contemporary social and humanitarian concerns. These three characteristics constitute the conceptual synthesis proposed by this study rather than a formal model explicitly formulated by Abu Zayd.

RESULTS

The findings indicate that Nasr Hamid Abu Zayd's hermeneutical thought provides an epistemological basis for reconstructing religious worldview through the dynamic relationship

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between text, historical context, culture, and human interpretive activity. The Qur'an cannot be adequately understood merely through the reproduction of textual meanings; its interpretation also requires consideration of language, the context of revelation, social structures, and the processes through which meaning is constructed within society. In *Mafhūm al-Naṣṣ*, Abu Zayd places the question of textuality at the center of Qur'anic studies, while in *Naqd al-Khiṭāb al-Dīnī*, he criticizes tendencies within religious discourse to treat human interpretation as though it were identical to religious truth itself (Abū Zayd, 1994).

Based on the analysis of these ideas, this study reconstructs three interrelated analytical stages. *First,* sociohistorical analysis examines the context of revelation and the social realities that inform the formation of textual meaning. *Second,* linguistic-hermeneutical analysis examines linguistic structures, intertextual relationships, and the distinction between *ma'nā*, understood as meaning in its historical context, and *maghzā*, understood as significance derived through interpretation. *Third,* critical contextualization examines the relevance of textual significance to contemporary issues while considering the limits of textual argumentation and the moral orientation of the Qur'an. These stages constitute an analytical procedure reconstructed by this study from Abu Zayd's thought; they are not presented as a formal three-stage method explicitly formulated by Abu Zayd (Abū Zayd, 1990, 2018).

These three stages provide the basis for developing a conceptual reconstruction of religious worldview through three characteristics: holistic, reconciliatory, and mediative. The holistic dimension emphasizes the interconnectedness of theological, historical, social, cultural, and human dimensions. The reconciliatory dimension seeks to bring the normativity of revelation into critical dialogue with historical change without eliminating the tensions between them. The mediative dimension positions the Qur'an as a basis for dialogue between revealed values and contemporary human concerns. Thus, the findings extend beyond reconstructing an approach to textual interpretation toward a conceptual formulation of

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how Qur'anic understanding may shape a religious worldview that responds more effectively to changing realities.

Sociohistorical Analysis: Understanding the Text within Its Historical Context

The first finding indicates that sociohistorical context is essential to understanding the formation of Qur'anic meaning. Revelation occurred within a society characterized by particular social structures, kinship systems, cultural traditions, economic practices, and power relations. Therefore, interpreting Qur'anic verses requires consideration of relevant historical circumstances, including the situations surrounding revelation, the original audience, and the social issues addressed by the text. In Abu Zayd's perspective, language and culture cannot simply be separated from the communicative process of revelation, because the text emerged and was understood through linguistic resources used within society (Abū Zayd, 2018; Halilovic, 2017).

The methodological implication is that understanding a verse cannot rely solely on the isolated meanings of individual words. It must also consider the relationship between textual expressions and the circumstances in which they emerged. However, acknowledging historical context does not mean that the Qur'an's message is relevant only to seventh-century Arab society. Historical context provides a foundation for understanding how the text addressed particular issues, while its relevance to contemporary circumstances requires further analysis. Sociohistorical analysis thus serves as an initial step in avoiding anachronistic readings that project contemporary categories and interests directly onto the text without adequately examining its original context.

Linguistic-Hermeneutical Analysis: The Relationship between *Ma'nā* and *Maghzā*

The second finding demonstrates that language is the primary medium through which the Qur'an is understood. Linguistic structures, word choices, rhetorical styles, relationships between verses, and discourse contexts influence how textual messages are interpreted. Linguistic analysis, therefore, does not merely identify lexical meanings;

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it also explains how expressions function within their communicative contexts. This approach is consistent with Abu Zayd's attention to the Qur'an as a text that interacts with linguistic and cultural systems while also contributing to cultural transformation (Abū Zayd, 1990; Akbar & Saeed, 2022).

Within this study, the distinction between *ma'nā* and *maghzā* clarifies the relationship between textual-historical meaning and significance derived through interpretation. *Ma'nā* refers to meaning reconstructed through the linguistic structure and historical context of the text, whereas *maghzā* refers to the significance formulated by considering the relationship between that meaning and the issues confronting contemporary readers. These concepts are not entirely separate categories. The identification of *maghzā* must be grounded in the analysis of *ma'nā*, rather than replacing textual meaning with values predetermined by the interpreter (Abū Zayd, 1990; Pratama et al., 2024).

This distinction is particularly important when interpreting texts addressing social issues that have historically specific forms, such as gender relations and the distribution of rights within families. Interpreters cannot simply conclude that a particular textual provision is exclusively historical and then replace it with a new rule based on contemporary preferences. Instead, the analysis must first clarify the verse's meaning, the historical context of the issue it addresses, the relevant textual arguments, and the values that can be justified as its contemporary significance. Through this procedure, contextualization becomes an argumentative process of interpretation rather than an unrestricted liberation of meaning from textual constraints.

Critical Contextualization: From Historical Meaning to Contemporary Relevance

The third finding indicates that linguistic and contextual understanding must be followed by an evaluation of the Qur'an's relevance to contemporary realities. Contextualization cannot be reduced to transferring past rulings directly into present circumstances, but neither can it disregard textual structures and arguments. The

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process requires an explanation of the relationship between the historical issue addressed by the text, the values identified through analysis, and the social conditions in which contemporary application is considered.

For example, discussions of gender relations and justice within the family require attention to textual provisions, sociohistorical contexts, the broader Qur'anic messages relevant to the issue, and the concrete circumstances of contemporary society. Justice may serve as an ethical orientation for analysis, but its application must be supported by arguments connecting that principle to the relevant texts and the issue under examination. Accordingly, this study does not conclude that every specific textual provision can automatically be replaced by an abstract moral principle. Rather, critical contextualization requires interpretive accountability in establishing the relationship between meaning, significance, and application (Abū Zayd, 1994, 2004; Maulidiyah & Zahro, 2021).

This stage positions hermeneutics as a process connecting historical and linguistic investigation with the evaluation of contemporary needs. Through this process, Qur'anic understanding can be developed to address religious pluralism, social justice, human dignity, and cultural change without allowing present circumstances to become the sole determinant of textual meaning. This provides a foundation for reconstructing a religious worldview that neither merely reproduces inherited interpretations nor severs its connection with normative religious sources.

Reconstructing Religious Worldview: The Holistic Paradigm

The holistic characteristic is developed from the need to understand revelation, history, language, humanity, and social reality as interconnected dimensions. An interpretation that emphasizes linguistic aspects alone risks overlooking the social conditions surrounding the text, whereas an approach focused exclusively on context may neglect textual structures and arguments. The holistic paradigm seeks to integrate these dimensions within a single analytical framework so that religious understanding is not constructed through

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a rigid separation between text and lived reality (Arofik & Imam Annas Mushlihin, 2025; Kusmana, 2012).

In this study, holism does not mean that every issue must be resolved through a single interpretation or that all academic disciplines possess identical epistemological status. Rather, it means that theological, historical, social, cultural, and human dimensions are considered proportionately according to the issue under examination. The Qur'an is thus understood as a source of religious orientation that engages with human realities, while its interpretation remains dependent on textual argumentation and contextual considerations that can be critically assessed.

Reconstructing Religious Worldview: The Reconciliatory Paradigm

The reconciliatory paradigm emerges from the observation that the relationship between text and context is often framed as an opposition: preserving textual meaning is assumed to obstruct change, while accommodating contemporary contexts is perceived as diminishing the authority of revelation. This study proposes a framework that does not treat these positions as mutually exclusive alternatives. Instead, historical and linguistic analysis clarifies textual meaning, while contextual reflection examines how its significance and moral orientation can be justified in contemporary circumstances (Khasanah et al., 2025; Setiawan, 2016).

Reconciliation in this framework does not mean eliminating all differences or unifying every religious perspective. It refers to the effort to establish an argumentative relationship between normativity and historicity, tradition and change, and inherited interpretations and contemporary social needs. The reconciliatory paradigm therefore does not require every tension to culminate in a single conclusion. Rather, it provides space to reassess interpretive assumptions, clarify the grounds of arguments, and avoid equating human interpretation with revelation itself.

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Reconstructing Religious Worldview: The Mediative Paradigm

The mediative paradigm positions Qur'anic understanding as a dialogue between the normative orientation of revelation and the concrete problems confronting human beings. The Qur'an is not treated merely as an object of historical investigation but also as a source of values whose contemporary relevance must be established through interpretive reasoning. Conversely, contemporary problems do not automatically determine textual meaning; instead, they serve as questions that encourage readers to reconsider textual messages and their significance through a responsible interpretive process (Agrey, 2014; G. Agrey, 2014; Nasri et al., 2026).

Within this framework, the mediative function lies in connecting two domains that are often separated: the normative orientation of the Qur'an and continuously changing social realities. This process involves understanding the text, identifying contemporary problems, evaluating the relevance of its values, and formulating contextually appropriate applications. The mediative paradigm does not claim that the Qur'an provides an immediately available technical solution to every modern problem. Its contribution lies in offering ethical orientations and a framework for reflection that can help people respond to contemporary challenges while remaining attentive to normative religious sources (Nasirin et al., 2025; Nasri et al., 2025).

Synthesis of the Analytical Stages and Worldview Paradigms

Table 1. Stages of Abu Zayd's Hermeneutical Analysis and the Reconstruction of Religious Worldview

No.	***Stage/Dimension***	***Analytical Focus***	***Analytical Outcome***	***Contribution to Religious Worldview***
1	Sociohistorical analysis	Social, cultural, and historical circumstances surrounding revelation and the formation	Understanding the relationship between the Qur'anic text and its	Establishes a holistic foundation by considering textual, historical,

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		of textual meaning	historical context	human, and social dimensions
2	Linguistic-hermeneutical analysis	Linguistic structures, linguistic context, and the relationship between *ma'nā* and *maghzā*	Reconstruction of textual meaning and examination of its significance through responsible interpretation	Supports a reconciliatory approach to text and context without separating meaning from linguistic and historical foundations
3	Critical contextualization	Relevance of Qur'anic messages to contemporary issues	Formulation of textual significance through engagement between historical understanding and present realities	Develops a mediative approach connecting Qur'anic messages with contemporary human concerns
4	Holistic synthesis	Interconnections among theological, historical, linguistic, social, and human dimensions	A framework for religious understanding that does not separate the text from lived reality	Establishes the holistic characteristic
5	Reconciliatory synthesis	Relationships among normativity and historicity, tradition and modernity, and text and context	A dialogical framework for critically engaging different dimensions of religious understanding	Establishes the reconciliatory characteristic
6	Mediative synthesis	The role of interpretation in connecting	A framework that links Qur'anic	Establishes the

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	revelation with contemporary problems	values with present social realities	mediative characteristic

Table 1 demonstrates that the reconstruction of religious worldview in this study proceeds through two interrelated conceptual stages. The first three stages constitute the study's analytical reconstruction of Abu Zayd's thought, while the final three dimensions represent the theoretical synthesis developed by the researcher. Accordingly, the holistic, reconciliatory, and mediative paradigms are not presented as terminology or a formal model directly formulated by Abu Zayd. Rather, they constitute the study's conceptual contribution for explaining the implications of his hermeneutics for reconstructing contemporary religious worldview.

DISCUSSION

The findings indicate that Nasr Hamid Abu Zayd's contribution to the reconstruction of religious worldview lies in emphasizing the relationship between text, language, history, culture, and human interpretive activity. This perspective enables a critique of the tendency to equate inherited interpretations with unquestionable divine meaning without necessarily denying the normative dimension of the Qur'an. Sociohistorical analysis clarifies the circumstances surrounding the emergence and reception of the text; linguistic-hermeneutical analysis examines how meaning is shaped through language and context; and critical contextualization evaluates the relevance of textual significance to contemporary issues. These stages form an interconnected analytical process rather than a mechanical procedure that guarantees a single interpretive outcome. On this basis, the holistic, reconciliatory, and mediative paradigms are developed as a conceptual synthesis to explain how Qur'anic understanding can integrate different dimensions of reality, critically address epistemological tensions, and connect normative orientations with human needs (Sahnon et al., 2026).

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Nevertheless, the development of these paradigms requires critical qualifications. First, the historicity of the text does not, by itself, establish that all normative content of the Qur'an is confined to the original context of revelation. Second, contemporary significance cannot be determined solely by the interpreter's moral judgment; it requires linguistic analysis, contextual examination, textual coherence, and arguments open to critical scrutiny. Third, the holistic, reconciliatory, and mediative characteristics are a synthesis developed in this study, not three categories explicitly formulated by Abu Zayd. The novelty of this research therefore lies in developing the epistemological implications of Abu Zayd's hermeneutics into a framework for religious worldview, rather than attributing new concepts to him. This framework may extend Qur'anic studies beyond interpretive methodology toward the epistemological orientation of religious understanding and encourage further research into religious pluralism, gender justice, environmental ethics, and the relationship between religion and social change (Abū Zayd, 2018; Khan, 2025; Lubis & Milhan, 2024).

From the author's perspective, the relevance of Abu Zayd's hermeneutics to Indonesia lies in its critique of the tendency to identify human interpretation with absolute divine truth. In a plural society, the absolutization of interpretation may restrict dialogue and intensify religious polarization. Historical awareness is therefore important for distinguishing the authority of revelation from human understandings of it. However, interpretive openness does not mean that all interpretations are equally legitimate. Each interpretation must remain accountable to linguistic evidence, historical context, textual coherence, and ethical reasoning (Isensee, 2023; Loriaux, 2014).

The author further argues that contemporary religious challenges in Indonesia, ranging from digital polarization to social injustice and environmental degradation, require epistemological renewal rather than appeals to tolerance alone. The holistic, reconciliatory, and mediative paradigms proposed in this study offer a framework for integrating different dimensions of human life, critically negotiating tradition and social change, and connecting

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Qur'anic values with contemporary concerns. Abu Zayd's thought is thus employed critically and selectively, rather than accepted without qualification, to develop a contextual and dialogical understanding of religion that remains grounded in the normative orientation of the Qur'an (Gada, 2024; Vessey, 2009).

CONCLUSION

This study concludes that Nasr Hamid Abu Zayd's hermeneutics provides an epistemological basis for reconstructing a religious worldview capable of responding to contemporary social, cultural, and intellectual transformations. By emphasizing the relationship between text, language, historical context, and human interpretation, Abu Zayd's thought demonstrates that Qur'anic understanding cannot be separated from the historical circumstances of revelation or the social contexts in which interpreters construct meaning. Religious understanding therefore requires critical and contextual engagement without reducing the Qur'an to a mere product of history or detaching interpretation from the linguistic and historical constraints of the text.

Based on this analysis, the study develops three characteristics of religious worldview: holistic, reconciliatory, and mediative. The holistic characteristic situates religious understanding within the interconnected dimensions of theology, history, society, culture, and humanity. The reconciliatory characteristic promotes critical dialogue between normativity and historicity, tradition and modernity, and text and context without erasing their epistemological differences. The mediative characteristic positions interpretation as a bridge between Qur'anic messages and contemporary concerns, enabling revealed values to engage with lived realities. These characteristics constitute a conceptual synthesis developed in this study based on Abu Zayd's thought; they are not terms explicitly formulated by him.

Theoretically, this study extends discussions of Qur'anic hermeneutics from interpretive methodology toward its implications for reconstructing religious worldview. Its contribution lies in proposing the holistic, reconciliatory, and mediative framework as an epistemological orientation for developing religious understanding

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that is critical, dialogical, and responsive to social change. Nevertheless, the study remains conceptual and library-based. Future research should examine the framework through investigations of interpretive practices, religious education, interreligious dialogue, and Muslim communities' responses to contemporary challenges. Such empirical inquiry would help assess the framework's practical applicability and identify its limitations in diverse religious and social contexts.

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