

**THE CONCEPT OF EDUCATION IN THE QUR'AN FOR
CHILDREN WITH UNKNOWN PATERNAL IDENTITY: a Thematic
Interpretation of The Story of Maryam and Isa As**

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ABSTRACT

A father's identity is often considered a crucial element in shaping a child's character and social integrity, whereas the absence of a paternal figure frequently results in stigmatization that impacts the child's psychological well-being within society. The Qur'an presents the birth of Prophet Isa AS without a father as a divine miracle and simultaneously as a transformative narrative to address social pressure and stigma toward children without known paternal identity. This study aims to explore the educational concept within the Qur'an through the story of Maryam and Prophet Jesus as a foundation for instilling spiritual, moral, and social values in children born outside of conventional family structures. Employing a narrative literature review approach and a thematic interpretation strategy (tafsir maudhū'i), this research analyzes secondary sources including Qur'anic verses, classical and contemporary exegetical texts, and scholarly literature in the fields of Islamic education, child developmental psychology, and social theory. The findings reveal that Maryam's story embodies values of compassion-based education, spiritual empowerment, and liberation from social stigma, while the figure of Jesus represents the potential of a child in a non-ideal context to grow optimally through nurturing rooted in faith and divine values. This article offers a conceptual contribution to the development of an inclusive Islamic educational paradigm that is responsive to diverse family structures and proposes an applied model of Qur'anic interpretation to address contemporary social issues faced by marginalized children.

Keywords: *Maryam, Isa As, Islamic education, fatherless children, and thematic exegesis*

INTRODUCTION

In global discourse on child education, significant emphasis is placed on the importance of parental identity, particularly that of the father in shaping a child's psychological, social, and moral development. In many societies, including Muslim communities, the absence of a father figure is often linked to deficiencies in identity formation, emotional security, and social integration. This phenomenon becomes increasingly complex when associated with the societal stigma directed at children without a known paternal identity, whether due to adoption, extramarital pregnancy, or other social circumstances. However, within the Islamic context, the Qur'an presents a transformative narrative through the miraculous birth of Prophet Isa AS without a father, not only as a theological event but also as a manifestation of divine compassion and power. This story serves as a counter-narrative to reductive and stigmatizing views of fatherless children, offering profound educational values rooted in the Qur'anic worldview (Sarbin, 2013).

Academically and practically, there exists a significant gap in developing Islamic educational theory that adequately addresses the social reality of fatherless children. Previous studies have predominantly focused on the theological aspects of Isa's miraculous birth (Ashimi, 2024) or the piety of Maryam as a chosen woman (Mirza, 2022), with limited focus on the educational dimension of the narrative in constructing a Qur'an-based pedagogical framework that is inclusive and socially responsive. The urgency of this study lies in examining the story of Maryam and Isa AS as a source of spiritual and social educational values, which can serve as a foundation for formulating a pedagogical approach aligned with divine values.

The conceptual framework of this study integrates thematic Qur'anic interpretation (*tafsir maudhū'i*) as the primary method of analyzing relevant verses, with Carl Rogers' humanistic education theory, which emphasizes children's positive potential and self-actualization as autonomous learners

(Sutiono, 2021). Furthermore, Erving Goffman's theory of social stigma provides a framework to examine how the Qur'anic narrative functions as a deconstructive mechanism against societal labeling of fatherless children (Fatimah & Hasiyah, 2021). This integration allows for a comprehensive analysis of the educational values embedded in the story, encompassing dimensions of spirituality, psychology, and social dynamics.

The primary objective of this study is to describe the educational principles embedded in the Qur'anic portrayal of children without paternal identity, as exemplified in the story of Maryam and Isa AS. The research addresses the following questions: (1) What are the foundational educational principles for children born without a father according to the Qur'an? (2) How are Maryam's social and spiritual responses in raising Isa AS interpreted in Qur'anic exegesis? (3) What are the implications of this narrative for developing an inclusive Islamic educational model? This research adopts a *narrative literature review* methodology with thematic analysis of relevant Qur'anic verses and their interpretations from both classical and contemporary sources (Raikhan, 2021), alongside a synthesis of educational and psychosocial literature.

The scholarly contribution of this study lies in offering a conceptual model of Islamic education that is not only textually grounded but also responsive to contemporary social realities of marginalized children. By extracting educational values from the story of Maryam and Isa AS, this article proposes a pedagogical framework that prioritizes spiritual empowerment, human dignity, and liberation from social stigma (Ghafur et al., 2019). Furthermore, the study contributes to the development of thematic interpretation as an applicable tool in contemporary Islamic education (Kurniawan et al., 2023), and expands discourse on the Qur'an as a source of transformative and inclusive human values (Rubinstein-Shemer, 2021), (Leu, 2022).

LITERATURE REVIEW

The concept of Islamic education for children without known paternal identity requires a strong theoretical foundation. One of the main approaches employed in this study is *tafsir maudhū'i* (thematic exegesis), a method of interpreting Qur'anic verses systematically by theme to derive holistic meanings within a specific topic. This approach enables the integration of spiritual, historical, and social values embedded in the story of Maryam and Prophet Isa (Isa AS). Additionally, Carl Rogers' humanistic education theory serves as the conceptual framework, emphasizing the self-actualization and empowerment of the child as a respected and autonomous subject in the learning process (Sutiono, 2021). Erving Goffman's theory of social stigma is also applied to analyze how the Qur'anic narrative functions as a counter-discourse to society's negative labeling of fatherless children (Fadlilah & Christiani, 2025).

Previous studies have examined various aspects of the story of Maryam and Isa AS in the Qur'an. For example, Mirza (2022) highlights Maryam as a central character and spiritual exemplar in Islam, rather than a mere maternal figure to Isa (Mirza, 2022). Hidayat and Masyrury (2025) explore educational values in Surah Maryam verses 26–36 based on *Tafsir Al-Mishbah*, identifying lessons of honesty, resilience, and early prophetic moral development (Hidayat & Masyrury, 2025). Raikhan (2021) proposes a Qur'anic educational system from this narrative by dividing it into ideological, historical, and informational dimensions that construct a comprehensive educational structure (Raikhan, 2021).

However, few studies have specifically addressed the education of fatherless children based on this story. This research gap is evident in the dominance of theological discourse on Isa's miraculous birth, with insufficient exploration of its pedagogical implications for contemporary Islamic educational models. Moreover, there has been little attempt to integrate *tafsir maudhū'i* with educational psychology and social stigma theory into a unified conceptual framework. Most existing studies are descriptive or theological in nature and lack orientation toward inclusive educational development for children in marginal or non-traditional family structures (Fatimah & Hasiah, 2021).

This article seeks to fill that gap by exploring the Qur'anic educational values in the story of Maryam and Isa AS, especially in the context of caregiving and psychological protection for children without paternal identity. It not only offers a reinterpretation of relevant Qur'anic verses but also develops a new pedagogical framework based on divine values and stigma resistance. The article adopts a narrative literature review strategy with interdisciplinary synthesis that bridges exegesis, child psychology, and Islamic social thought, thereby contributing conceptually to an inclusive and progressive Islamic educational discourse (Fauzi & Khairuldin, 2017).

Methodologically, previous studies on this topic vary in their approaches. Some use linguistic analysis, such as Mustafti (2021), who examines lexical choices in Maryam-related verses to emphasize the notion of struggle in the virgin birth narrative (Mustafti, 2021). Others employ comparative methods, like Leu (2022), who juxtaposes the Qur'anic and Biblical accounts of Isa's birth to interpret Mary as a spiritual and liberatory figure across monotheistic traditions (Leu, 2022). Contextual readings are also present, such as in Ghoni's (2021) study on Qur'anic parenting derived from the story of Imran's wife, establishing the pedagogical foundation inherited by Maryam (Ghoni, 2021). These methodological variations underscore the richness of the theme but also reveal the lack of studies explicitly focused on children in marginalized social contexts.

As a conceptual synthesis, this literature review emphasizes the need for integrative approaches that combine Qur'anic exegesis with educational and psychosocial theory in understanding Maryam as a spiritual and social educator for a child born outside the norms of patriarchal family structures. By positioning Maryam as an agent of moral and spiritual formation and Isa AS as an emblem of resilient child development, this study proposes thematic exegesis as a theoretical base for an inclusive, non-stigmatizing, and human dignity-centered Islamic pedagogy (Bahari, 2022), (Bajri, 2021).

METHOD

This study adopts a *narrative literature review* approach using a thematic interpretation (*tafsir maudhū'i*) strategy, focusing on the collection, identification, and analysis of literature related to the Qur'anic story of

Maryam and Prophet Isa (Isa AS), particularly in the context of educational values for children without paternal identity. This approach is suitable for an in-depth exploration of spiritual, psychological, and social educational themes embedded within the Qur'anic narrative, allowing the researcher to construct a conceptually integrative and argument-driven synthesis (Rosidin & Andriani, 2022).

The data used in this study is entirely secondary in nature and consists of two main sources: (1) primary data comprising verses from the Qur'an and classical and contemporary exegetical texts; and (2) secondary data including peer-reviewed journal articles, Islamic education literature, and psychosocial studies relevant to the issues of fatherless children and social stigma. These sources were gathered through academic databases such as Google Scholar, Al-Maktabah Syamilah, JSTOR, and institutional repositories. In a literature-based study, the credibility and relevance of the sources are central to the research quality (Lubis & Milhan, 2024).

Data collection followed a systematic literature search protocol beginning with the definition of keywords such as "Maryam," "Isa AS," "thematic exegesis," "fatherless child," and "Islamic education." The identified literature was classified based on publication type, year, and thematic relevance. The process involved initial screening, abstract assessment, and full-text reading to determine eligibility. Only sources with open-access availability and academic integrity were included (Farhan et al., 2024).

Inclusion criteria consisted of: (1) open-access publications from the last five years (2019–2024); (2) topics addressing Islamic education, thematic exegesis, or social stigma related to children; (3) authors affiliated with credible academic institutions; and (4) clear relevance to the story of Maryam and Prophet Isa AS. Exclusion criteria included: (1) non-academic content such as opinion pieces or popular media; (2) non-peer-reviewed articles; and (3) inaccessible or incomplete sources. These criteria ensured a focused and scientifically valid foundation for the analysis (Yunus et al., 2021).

The unit of analysis comprises Qur'anic texts and the interpretations by exegetes concerning the story of Maryam and Isa AS, examined specifically

for their educational value. Since this is a literature-based conceptual study, it does not involve human participants or empirical data. Instead, the analysis focuses on thematic constructs derived from scripture and interpretative commentary, particularly those linked to spirituality, caregiving, and the psychosocial development of children without a father (Nailil et al., 2023).

Data analysis was conducted using *content analysis* and *thematic analysis*. Content analysis served to identify recurring meanings and educational implications within the Qur'anic verses and their interpretations. Thematic analysis organized the literature findings into conceptual categories such as spiritual development, non-traditional caregiving, and stigma resistance. This process was conducted iteratively and translated into a conceptual narrative supporting the research argument (Taqim, 2019). Data were manually managed using thematic extraction tables, and references were organized with Zotero software to ensure accuracy and citation integrity.

RESULTS

The findings from this thematic literature review reveal four major categories derived from the synthesis of primary and secondary data sources: (1) characteristics of the reviewed literature, (2) methodological and thematic patterns in the interpretation of the Maryam and Isa AS narrative, (3) Qur'anic educational dimensions related to fatherless children, and (4) spiritual and social values for addressing stigma against children with unknown paternal identity.

First, regarding the characteristics of the reviewed literature, 14 peer-reviewed articles were examined, focusing on the Qur'anic story of Maryam and Prophet Isa AS. Most studies employed library-based research methods, combining thematic exegesis with qualitative content analysis. The literature was published between 2019 and 2025 in reputable journals specializing in Islamic studies, Qur'anic exegesis, and education. The dominant focus across these works was on exploring spiritual, psychological, and pedagogical dimensions embedded in the Qur'anic narrative (Fatimah & Hasiah, 2021), (Ningsih & Ritonga, 2022), (Fadlilah & Christiani, 2025).

Second, the most common methodology was the use of *tafsir maudhū'i* combined with content and thematic analysis. Hidayat and Masyrury (2025) emphasized the structural coherence of verses in Surah Maryam 26–36 to illustrate Maryam's and Isa's spiritual journey, prophetic mission, and moral exemplarity (Hidayat & Masyrury, 2025). Raikhan (2021) categorized the Qur'anic educational values into ideological (divine monotheism), historical (prophetic story), and informational (social responses) dimensions (Raikhan, 2021).

Third, in terms of Qur'anic educational values for fatherless children, the literature consistently emphasized that Isa AS was raised in a socially challenging environment, yet managed to flourish spiritually and intellectually due to Maryam's nurturing. Fauzi and Khairuldin (2017) argued for the importance of early character formation through spiritual education and personal example, as demonstrated by Maryam's devout parenting (Fauzi & Khairuldin, 2017). Ghoni (2021) traced this educational lineage back to the parenting values of the wife of Imran, laying the groundwork for Maryam's own pedagogical model (Ghoni, 2021).

Fourth, regarding the spiritual and social values, the findings show that Maryam's story conveys strong messages of liberation from social stigma. She is portrayed as a chaste woman who remains steadfast in the face of societal judgment. Leu (2022) highlighted that the Qur'anic birth narrative frames Maryam as a symbol of spiritual resistance and moral purity, contrasting with the more biological focus in the Gospel accounts (Leu, 2022). Mirza (2022) reinforced this portrayal by positioning Maryam as a spiritual protagonist in the Qur'anic narrative, rather than a secondary figure to Isa (Mirza, 2022).

Further analysis suggests that in classical tafsir traditions, Maryam was often depicted passively as a recipient of divine decree. However, contemporary interpretations, such as those by Rubinstein-Shemer (2021) and Sulaeman (2024) propose a re-reading of Maryam as an active agent in education and spirituality within the Qur'anic patriarchal framework (Rubinstein-Shemer, 2021), (Sulaeman, 2024). Budiman and Rumbiati (2018) further emphasized the theological and moral values found in Surah Maryam verses 16–21, asserting their significance for a tauhid-based education model

that affirms the dignity of women in socially oppressive contexts (Budiman & Rumbiati, 2018).

DISCUSSION

The main findings of this study confirm that the story of Maryam and Prophet Isa AS in the Qur'an contains essential educational principles that are highly relevant to the context of children born without a known paternal identity. Through a thematic exegesis (*tafsir maudhū'i*) and narrative literature review, this research identifies values of spiritual, moral, and social education conveyed through Maryam's nontraditional parenting approach. These findings directly align with the study's objective to describe Qur'anic educational principles applicable to children in such social conditions, and address how the Qur'an, through Maryam and Isa AS, responds to the psychological and societal challenges associated with fatherlessness.

Within the framework of Carl Rogers' humanistic education theory, education is understood as a process of empowering individuals toward self-actualization and unconditional acceptance. This concept is clearly reflected in Maryam's nurturing of Isa AS, which is marked by compassion, resilience, and courage in the face of societal stigma. Despite the absence of a patriarchal figure, Maryam provided a psychologically safe and supportive environment for Isa's development, embodying the learner-centered model central to Rogers' theory (Amir, 2017). In this way, Maryam is not merely a theological figure, but also a pedagogical one whose educational values are both timeless and practical.

Drawing on Erving Goffman's theory of social stigma, the findings also reveal that the Qur'anic portrayal of Maryam acts as a direct challenge to societal labeling and marginalization. Instead of being condemned, Maryam is elevated as a model of purity and strength, while Isa AS is acknowledged as a prophet and bearer of divine wisdom. This narrative disrupts prevailing assumptions that a child's worth and identity must be legitimized through paternal lineage. Rather, the Qur'an provides an alternative vision of social value rooted in divine selection and moral excellence (Rakhmat & Abdussalam, 2022). Consequently, this Qur'anic perspective aligns with

contemporary educational goals of equity, inclusion, and psychosocial restoration.

Compared to previous studies, this article offers a more integrated and theoretically grounded interpretation. For instance, Fatimah and Hasiah (2021) emphasized Maryam's psychological strength, but did not extend the discussion to pedagogical implications (Fatimah & Hasiah, 2021). Raikhan (2021) mapped educational values from the Maryam-Isa story but lacked connection with modern psychological or sociological theories (Raikhan, 2021). This study adds conceptual depth by combining classical exegesis with contemporary theoretical insights, providing a unique contribution to the discourse on Islamic education.

The scholarly contribution of this research lies in proposing a Qur'an-based educational model that embraces inclusivity and social justice. By positioning Maryam as a central figure in the upbringing of a child outside patriarchal norms, this study reconstructs Islamic pedagogical paradigms to accommodate diverse family structures. This model is not only relevant at the conceptual level but also offers practical insights for curriculum design and inclusive policy-making in Islamic educational institutions (Lubis & Milhan, 2024), (Kusroni & Zamzami, 2021).

Nonetheless, this study has several limitations. First, as a literature-based conceptual inquiry, it relies heavily on the availability and accessibility of open-access scholarly works. Second, the theoretical integration between Western frameworks (e.g., Rogers and Goffman) and Qur'anic exegesis must be approached with methodological care to avoid reducing theological meaning to secular categories (Siahaan, 2016). Third, the study lacks empirical validation in contemporary educational settings.

The findings of this study have significant implications for building inclusive Islamic education models that respond to the lived realities of marginalized children. Educational practitioners are encouraged to implement Qur'anic values of compassion, dignity, and affirmation in teaching strategies for vulnerable learners. Future research should explore how these values can be operationalized in real-world settings such as *pesantren*, Islamic schools, or child protection institutions, particularly through participatory models and

community-based pedagogical frameworks (Musthofa & Pratama, 2020), (Latifah, 2024).

CONCLUSION

This study finds that the Qur'anic narrative of Maryam and Prophet Isa AS contains comprehensive educational principles that serve as a spiritual, moral, and social foundation for addressing the condition of children born without a known paternal identity. The analysis reveals that the absence of a father does not hinder a child's development when nurtured in an environment grounded in faith, integrity, and divine guidance. Maryam emerges as a central educational figure, exemplifying resilience, piety, and emotional strength in her role as the sole caregiver to Isa AS. Meanwhile, Isa himself is depicted as a spiritually empowered and intellectually capable child, illustrating the Qur'an's affirmation of dignity and potential in non-traditional family contexts. The thematic interpretation of relevant verses supports the construction of an inclusive educational perspective that resists social stigma and upholds the value of every child regardless of their lineage.

Theoretically, this article contributes to Islamic educational discourse by integrating thematic Qur'anic interpretation with modern psychological and sociological frameworks, particularly Carl Rogers' humanistic education theory and Erving Goffman's theory of social stigma. Practically, it offers a pedagogical model that encourages inclusive, compassionate, and spiritually anchored approaches in Islamic education, especially for children from socially marginalized backgrounds. This research also provides a conceptual basis for educators, scholars, and curriculum developers to create learning environments that reflect Qur'anic values of justice, empathy, and human dignity.

Future research is encouraged to explore the application of this educational model in real-life learning institutions such as *madrasah*, *pesantren*, or child protection centers. Collaborative efforts involving educators, caregivers, and religious scholars will be essential in validating and adapting these values into practical teaching strategies that support the holistic development of children who face identity-based discrimination.

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