

Typology of Listening in the Qur'an: An Analytical Study of M. Quraish Shihab's *Tafsir al-Mishbah*

*Rohmatun Nurul Hidayah¹, Umi Sumbulah², Mamluatul Hasanah³, Arif Widodo⁴, Hana Chebaiki⁵

^{1,2,3}Maulana Malik Ibrahim State Islamic University of Malang. ⁴Sunan Drajat University, Lamongan. ⁵University of Islamic Science Emir Abdelkader, Algeria.

Abstract

*This study aims to explore the typology of "listening" in the Qur'an as interpreted in *Tafsir al-Mishbah* by M. Quraish Shihab. Employing a qualitative library research design with a descriptive-analytical approach, this study examines Qur'anic verses discussed in *Tafsir al-Mishbah* as its primary data sources. Data analysis follows the Miles and Huberman model, consisting of data reduction, data display, and conclusion drawing. The findings reveal that *Tafsir al-Mishbah* identifies five typologies of listening: (1) physical listening, understood as a biological function and a sign of existence; (2) attentive listening, reflecting spiritual and intellectual awareness; (3) listening in the sense of granting or responding to supplications, which underscores God's active responsiveness to human prayers; (4) listening with a positive response, signifying obedience, acceptance, and faith; and (5) listening with a negative response, which represents rejection and defiance of truth. These findings affirm that the Qur'anic concept of *istimā'*, as interpreted by Quraish Shihab, extends beyond physical activity and embodies deeper dimensions of consciousness, intention, and moral orientation.*

Keywords: *Typology, Listening, Tafsir Al-Mishbah, Quraish Shihab*

Tipologi mendengar dalam al-Qur'an : Analisis *Tafsir al-Mishbah* karya M. Quraish Shihab

Abstrak

*Penelitian ini bertujuan untuk menelusuri tipologi mendengar dalam *Tafsir al-Mishbah* mendengar dalam perspektif al-Qur'an. Metode penelitian ini menggunakan metode kualitatif studi pustaka dengan pendekatan deskriptif-analitik. Sumber data utama adalah ayat-ayat al-Qur'an yang ditafsirkan dalam *tafsir al-Mishbah*. Teknik analisis data yang digunakan merujuk pada model Miles dan Huberman, meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa dalam *Tafsir al-Mishbah*, mendengar memiliki lima tipologi, yaitu: mendengar secara fisik sebagai fungsi biologis dan tanda keberadaan, mendengar dengan tekun sebagai bentuk kesadaran spiritual dan intelektual, mendengar dalam arti mengabulkan, yang menunjukkan sifat aktif Allah dalam merespons doa hamba-Nya, mendengar dengan respons positif yang mencerminkan ketaatan, penerimaan, dan keimanan; serta, mendengar dengan respons negatif yang menggambarkan penolakan dan pembangkangan terhadap kebenaran. Temuan ini menegaskan bahwa konsep *istimā'* dalam al-Qur'an, sebagaimana dijelaskan oleh Quraish Shihab, bukan sekadar aktivitas fisik, tetapi juga refleksi dari kesadaran, niat, dan orientasi moral.*

Kata kunci: *Tipologi, Mendengar, Tafsir Al-Mishbah, Quraish Shihab*

Author correspondence

Email: 220204310009@student.uin-malang.ac.id

Available online at <http://journal.iaingorontalo.ac.id/index.php/au/index>

A. Introduction

Typology, as defined in the Kamus Besar Bahasa Indonesia (KBBI), refers to an analytical framework used to classify objects based on shared characteristics. In religious studies, typology helps map doctrinal, spiritual, and behavioral patterns within faith communities. As Zamakhsari argues, religious typologies are never absolute; they emerge from dynamic sociocultural and intellectual contexts.¹ This perspective is relevant to Qur'anic studies, where conceptual categories such as listening (*sam'*, *istimā'*) encompass multidimensional phenomena rather than simple sensory activity.

In Qur'anic discourse, listening (*sam'*, *istimā'*) is not merely an auditory function; it denotes a deeper engagement involving comprehension, reflection, and spiritual receptivity. Qur'anic injunctions frequently emphasize attentive listening as a pathway to guidance, such as in Qur'an 47:24, which rebukes those whose hearts are "locked" due to their failure to reflect upon divine revelation. Prophetic traditions similarly highlight the virtue of listening attentively to Qur'anic recitation, emphasizing its spiritual and moral benefits. Contemporary neurological research further reinforces the significance of Qur'anic listening; for instance, Kannan demonstrates that listening to Qur'anic recitation activates neural pathways associated with emotional regulation and cognitive processing.² Similarly, a scoping review by Moulaei et al. shows that listening to Qur'an significantly reduces stress, anxiety, and depression. These recent studies affirm that listening, in the Qur'anic sense, extends beyond sensory perception and involves psycho-spiritual transformation.³

Listening is also a complex cognitive skill. Previous research indicates that humans comprehend only a fraction of what they hear approximately 25% according to Tarigan,⁴ and 39.55% among SPGN students in a study by Dana.⁵ While these classical findings remain relevant, the need for renewed attention to listening cognition is supported by recent studies in language and semantic

¹ Ahmad Zamakhsari, 'Teologi Agama-Agama Tipologi Tripolar; Eksklusivisme, Inklusivisme Dan Kajian Pluralisme', *Tsaqofah J. Agama Dan Budaya*, 18.1 (2020), pp. 35–51.

² Mohammed Abdalla Kannan and others, 'A Review of the Holy Quran Listening and Its Neural Correlation for Its Potential as a Psycho-Spiritual Therapy', *Heliyon*, 8.12 (2022).

³ Khadijeh Moulaei and others, 'The Effect of the Holy Quran Recitation and Listening on Anxiety, Stress, and Depression: A Scoping Review on Outcomes', *Health Science Reports*, 6.12 (2023), p. e1751.

⁴ IRENA SANTI BR TARIGAN, 'Analisis Kesulitan Siswa Belajar Menyimak Di Kelas V Sdn 048232 Kabanjahe Ta 2019/2020' (unpublished, UNIVERSITAS QUALITY, 2020).

⁵ Dana Mansour, 'Listening Comprehension Among School-Age Children With Cochlear Implants: Cognitive, Linguistic and Perceptual Contributions' (unpublished, University of Haifa (Israel), 2024).

processing. For example, Fauziyah shows that the semantic field theory can enhance vocabulary comprehension and cognitive engagement during listening activities an approach highly relevant to Qur'anic semantics.⁶

From an epistemological perspective, analyzing Qur'anic concepts of listening aligns with the broader linguistic foundations of Islamic scholarship, as emphasized by Badrun & Nasution.⁷ Recent developments in Qur'anic linguistics further expand this discourse. Ismail highlights the emergence of new Arabic semantic paradigms in understanding Qur'anic texts,⁸ while Kairbekov emphasize that semantic analysis plays a crucial role in revealing the depth of Qur'anic meaning.⁹ Studies by Rosyid¹⁰ and Meliasani¹¹ demonstrate the richness of Qur'anic semantics through detailed examinations of key lexemes, showing how semantic variations influence exegetical interpretation. Moreover, Zainuddin argues that semantic insights from the Qur'an provide foundational principles for Islamic educational evaluation, strengthening the relevance of semantic studies in modern educational contexts.¹² In addition, phonetic-semantic studies such as Abdelkarim et al. show that sound patterns in the Qur'an significantly shape interpretive meaning, illustrating that listening, sound, and meaning are inseparable components of Qur'anic communication.¹³

⁶ Isma Fauziyah and Akmaliyah Akmaliyah, 'Implementation of the Semantic Field Theory (in the Field of Semantics) to Enhance Arabic Vocabulary Mastery', *Ihtimam: Jurnal Pendidikan Bahasa Arab*, 8.01 (2025), pp. 90–104.

⁷ Muhammad Badrun and others, 'The Basic Structure of Qur'anic Worldview: An Analysis to Toshihiko Izutsu Concept of Weltanschauung', *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 7.1 (2023), pp. 191–208.

⁸ Ahmad Ismail, 'Exploring New Arabic Semantic Paradigms For Understanding The Quran Addressing Interpretive Gaps and Hidden Meanings', *Ijaz Arabi Journal of Arabic Learning*, 7.3 (2024).

⁹ N. E. Kairbekov, 'Linguistic, Structural and Rhetorical Analysis of Surah "Al-Kāfirūn" in the Qur'an', *Bulletin of the Karaganda University History. Philosophy Series*, 111.3 (2023), pp. 190–98.

¹⁰ Asyhad Abdillah Rosyid, 'Logical Intuitive Aspect of the Story in the Quran: Sayyid Quthb's Perspective', *International Journal of Islamic Thought and Humanities*, 3.1 (2024), pp. 106–14.

¹¹ Rahma Azizi Meliasani and Kharis Nugroho, 'The Meaning of Shaffa in the Qur'an: Semantic Analysis Based on Toshihiko Izutsu's Thought', *Al-Afkar, Journal For Islamic Studies*, 8.1 (2025), pp. 845–64.

¹² Fauziah Zainuddin and Norhayati Che Hat, 'Qur'anic Insights on Educational Evaluation: A Semantic Study', *Langkawi: Journal of The Association for Arabic and English*, 11.1 (2025), pp. 49–62.

¹³ Majda Babiker Ahmed Abdelkarim, Ali Albashir Mohammed Alhaj, and Ahmed Hadi Hakami, 'Studying Gains and Losses at the Grammatical, Lexical and Stylistic Levels in Three Notable Qur'an Translations From the Context of Translation Theories', *Journal of Language Teaching and Research*, 16.2 (2025), pp. 617–26.

In the Indonesian exegetical tradition, *Tafsir al-Mishbah* by M. Quraish Shihab stands out as a comprehensive, linguistically informed work combining semantic, contextual, and thematic approaches to Qur'anic interpretation.¹⁴ Shihab's method, which emphasizes lexical exploration and inter-verse coherence, makes *Tafsir al-Mishbah* highly suitable for analyzing the typology of listening. Recent studies on digital tafsir also demonstrate increasing scholarly interest in contemporary approaches to Qur'anic interpretation, underscoring the relevance of examining classical semantic concepts through modern frameworks.¹⁵

Given this scholarly landscape, the present study aims to map the typology of listening in the Qur'an as interpreted in *Tafsir al-Mishbah*. By examining the semantic, spiritual, and moral dimensions embedded in Qur'anic expressions of listening, this research seeks to contribute to broader discussions in Qur'anic linguistics, Islamic education, and communication studies. The integration of classical exegesis with findings from recent semantic, cognitive, and phonetic research positions this study within a contemporary interdisciplinary framework. Ultimately, this study aspires to enrich both theoretical and practical understandings of listening within the Qur'anic worldview and its implications for developing effective listening pedagogy in modern contexts.

A central justification for selecting *Tafsir al-Mishbah* as the primary source rather than other influential works such as *Tafsir al-Azhar* or *Fī Zilāl al-Qur'ān* lies in its exegetical orientation and methodological relevance to the present study. While Hamka's *Tafsir al-Azhar* offers rich moral and socio-cultural insights and Sayyid Qutb's *Fī Zilāl al-Qur'ān* provides profound literary and ideological reflections, both works do not give sustained attention to the semantic differentiation of listening-related lexemes nor to the typological structure of listening behaviors. In contrast, Quraish Shihab's *Tafsir al-Mishbah* is explicitly grounded in a linguistic-semantic framework, frequently analyzing key Qur'anic terms (including *sam'* and *istimā'*), their contextual usage, and their moral-psychological implications. His thematic consistency, attention to lexical nuance,

¹⁴ Munirul Ikhwan, 'Muhammad Quraish Shihab', *Contemporary Qur'anic Hermeneutics*, 2025, p. 289.

¹⁵ Yunita Rahmawati and others, 'Ta'lim Dalam Al-Qur'an Persepektif Ulama'Tafsir', *Ta'dib: Jurnal Pemikiran Pendidikan*, 15.1 (2025), pp. 1-8.

and integration of contemporary human behavioral perspectives make *Tafsir al-Mishbah* uniquely suited for mapping the typology of listening. Thus, the methodological affinity between the aims of this research and Shihab's exegetical approach provides a strong rationale for privileging *Tafsir al-Mishbah* over other tafsir works.

Research on the concept of "hearing" (*sam'*, *istimā'*) within Islamic scholarship has been conducted across several disciplines, although often in fragmented ways. Classical Qur'anic commentators discuss hearing primarily in relation to moral receptivity, obedience, and rejection of divine guidance. Works such as *Jāmi' al-Bayān* by al-Ṭabarī,¹⁶ *al-Jāmi' li-Aḥkām al-Qur'ān* by al-Qurṭubī,¹⁷ and *Tafsīr al-Qur'ān al-'Azīm* by Ibn Kathīr¹⁸ provide exegetical notes on verses related to listening but do not systematically categorize Qur'anic listening into typological forms. Meanwhile, modern tafsir works such as Sayyid Qutb's *Fī Zilāl al-Qur'ān*¹⁹ and Hamka's *Tafsīr al-Azhar*²⁰ touch on the spiritual and socio-moral functions of listening, yet their analyses remain thematic and do not offer a structured semantic typology.

Recent Islamic studies have also explored listening in more specialized contexts. Research on Qur'anic recitation such as the psycho-spiritual analysis by Mohammed Abdalla Kannan and colleagues²¹ and the scoping review conducted by Khadijeh Moulaei et al.²² highlights the psychological and emotional benefits of listening to the Qur'an. Studies in Arabic linguistics and Qur'anic semantics, such as those by Ahmad Ismail,²³ N. E. Kairbekov,²⁴ Asyhad Abdillah Rosyid,²⁵ and Rahma

¹⁶ Al-Ṭabarī, Abū Ja'far Muḥammad ibn Jarīr, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* (Cairo: Dār al-Ma'ārif, n.d.).

¹⁷ Al-Qurṭubī, Abū 'Abd Allāh Muḥammad ibn Aḥmad, *Al-Jāmi' li-Aḥkām al-Qur'ān* (Cairo: Dār al-Kutub al-Miṣriyyah, 1964).

¹⁸ Ibn Kathīr, Ismā'īl ibn 'Umar, *Tafsīr al-Qur'ān al-'Azīm* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1998).

¹⁹ Sayyid Qutb, *Fī Zilāl al-Qur'ān* (Beirut: Dār al-Shurūq, 2003).

²⁰ Hamka, *Tafsīr al-Azhar* (Jakarta: Gema Insani, 2015).

²¹ Mohammed Abdalla Kannan et al., "A Review of the Holy Quran Listening and Its Neural Correlation for Its Potential as a Psycho-Spiritual Therapy," *Heliyon* 8, no. 12 (2022).

²² Khadijeh Moulaei et al., "The Effect of the Holy Quran Recitation and Listening on Anxiety, Stress, and Depression: A Scoping Review," *Health Science Reports* 6, no. 12 (2023): e1751.

²³ Ahmad Ismail, "Exploring New Arabic Semantic Paradigms for Understanding the Quran: Addressing Interpretive Gaps and Hidden Meanings," *Ijaz Arabi Journal of Arabic Learning* 7, no. 3 (2024).

Azizi Meliasani with Kharis Nugroho,²⁶ examine how Qur'anic lexemes related to sound and cognition form interconnected semantic fields that shape interpretation. While these works significantly enrich the understanding of listening within the Qur'anic tradition, none of them explicitly construct a typology of listening or analyze its exegetical articulation within a single *tafsir*.

This study differs from previous research in two key ways. First, it offers a systematic typological mapping of listening physical, attentive, responsive, positive, and negative based on Qur'anic usage, which has not been the focus of earlier studies that typically emphasize either spiritual benefits or linguistic analysis in isolation. Second, by using Quraish Shihab's *Tafsir al-Mishbah* as the primary hermeneutical source,²⁷ this study integrates semantic, contextual, and behavioral interpretations within a single exegetical framework.

B. Research Methods

This study is a qualitative research with a library research approach, focusing primarily on books and other literature as the main subjects. Qualitative research is a type of research that generates information from descriptive data and textual records under study.²⁸ The Qur'anic verses related to listening found in *Tafsir al-Mishbah* by Indonesian scholar Muhammad Quraish Shihab, published by Lentera Hati, serve as the primary source of this study. *Tafsir al-Mishbah*, derived from the Arabic word for "lamp," is intended to illuminate and provide guidance.²⁹

To organize and manage textual data in a systematic manner, this study

²⁴ N. E. Kairbekov, "Linguistic, Structural and Rhetorical Analysis of Surah al-Kafirun in the Qur'an," *Bulletin of the Karaganda University: History and Philosophy Series* 111, no. 3 (2023): 190–98.

²⁵ Asyhad Abdillah Rosyid, "Logical-Intuitive Aspects of Story in the Qur'an: Sayyid Qutb's Perspective," *International Journal of Islamic Thought and Humanities* 3, no. 1 (2024): 106–14.

²⁶ Rahma Azizi Meliasani and Kharis Nugroho, "The Meaning of Shaffa in the Qur'an: A Semantic Analysis Based on Toshihiko Izutsu's Thought," *Al-Afkar: Journal for Islamic Studies* 8, no. 1 (2025): 845–64.

²⁷ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an* (Jakarta: Lentera Hati, 2002).

²⁸ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017).

²⁹ Afrizal Nur, *Tafsir Al-Mishbah Dalam Sorotan: Kritik Terhadap Karya Tafsir M. Quraish Shihab* (Pustaka Al-Kautsar, 2018).

employs NVivo 12 as software for qualitative data analysis.³⁰ NVivo is used to code Qur'anic verses, categorize semantic fields, and visualize thematic relationships related to listening typologies (physical listening, attentive listening, listening as granting, positive responsive listening, and negative responsive listening). The software assists in data reduction, node development, query searching, and pattern mapping, thereby strengthening the transparency and traceability of analytical decisions.³¹

The application of Izutsu's semantic theory in Qur'anic studies involves several key steps. First, key words in the Qur'an to be analyzed are identified. Second, each keyword is examined within the context of the verses in which it appears, including the relationship between the keyword and other words in the verse.³² Third, the keywords are grouped into semantic fields based on meaning and contextual relationships, helping to identify broader patterns of meaning. Fourth, historical and comparative analysis is conducted to understand changes and consistencies in the meaning of keywords across history and various contexts.³³

Arikunto describes data collection techniques as methods researchers can use to gather data. This method addresses abstract elements that may not be visually observable but are usable for analysis. To collect data, the researcher directly engages with the research object and employs a documentation study method.³⁴ Library/documentation research is a type of research that utilizes literature relevant to the research subject. The outcome of library research is not merely a collection of theories from various sources; rather, it is the generation of new ideas through analysis and synthesis that contribute to the advancement of knowledge.³⁵

³⁰ Pat Bazeley and Kristi Jackson, *Qualitative Data Analysis with NVivo*, 3rd ed. (London: SAGE Publications, 2019).

³¹ A. H. Hilal and M. Alabri, "Using NVivo for Data Analysis in Qualitative Research," *International Interdisciplinary Journal of Education* 2, no. 2 (2013): 181–86.

³² Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an* (McGill-Queen's Press-MQUP, 2002), 1.

³³ Ibid.,

³⁴ Suharismi Arikunto, 'Research Design', *Pendekatan Metode Kualitatif*, Al Fabet, Bandung, 22 (2010).

³⁵ David E. Bowen and Benjamin Schneider, 'A Service Climate Synthesis and Future Research Agenda', *Journal of Service Research*, 17.1 (2014), pp. 5–22.

Data originating from manuscripts, field notes, documents, and other sources must be described to provide a better understanding of the phenomenon under study. The data analysis method used is descriptive-analytic, meaning that collected data is presented using words and images rather than numbers.³⁶ According to Miles and Huberman, data analysis consists of three processes: data reduction, data display, and conclusion drawing or verification.³⁷

The data reduction process focuses on selecting, abstracting, and transforming "raw" data obtained from field notes. After data collection, reduction involves summarizing, coding, tracing themes, writing memos, and other methods. The purpose of data reduction is to eliminate unnecessary information after verification. Qualitative data presentation is provided in the form of narrative text, designed to consolidate information in a coherent and easily understood manner to facilitate drawing conclusions and making decisions.

The final activity in qualitative research is drawing conclusions or verification. Researchers must reach conclusions and verify the meaning and validity of findings recognized by the research site. Researchers are required to test the accuracy, suitability, and robustness of the meanings derived from the data. It is essential that, when interpreting meaning, they employ an emic approach, examining the perspective of the participants rather than imposing the researcher's own interpretation.³⁸

C. Results and Discussion

From a hermeneutical perspective, Quraish Shihab does not merely describe lexical meanings of *sami'a / istimā'* but interprets listening as a relation between sensory reception and spiritual consciousness. In *Tafsir al-Mishbah*, hearing is always connected to the inner faculty (*qalb*), because for Shihab, listening only becomes meaningful if it penetrates the heart and produces moral transformation. Thus, listening in the Qur'an is not a neutral sensory action but a philosophical act

³⁶ Johnny Saldana, *Thinking Qualitatively: Methods of Mind* (SAGE publications, 2014).

³⁷ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2013).

³⁸ Cheryl N. Poth, *Innovation in Mixed Methods Research: A Practical Guide to Integrative Thinking with Complexity*, 2018.

involving cognition, intention, and ethical commitment. Shihab frequently emphasizes that the Qur'an speaks to "*manusia yang berpikir dan merasakan*," showing that listening is a gateway to *tafaqquh* (deep understanding), unlike mere auditory perception.

Physical Listening

Physical listening is one of the fundamental human senses that enables individuals to apprehend sound stimuli and interact with their environment. According to Shihab,³⁹ the Qur'an portrays physical hearing not merely as a biological function but as a sensory capacity that possesses theological, moral, and cognitive implications. In this sense, hearing becomes a window through which humans recognize signs of God's power and presence.

The Qur'an records several verses that illustrate the broader dimensions of physical hearing. In Surah al-Shu'arā' (26:72), Prophet Ibrahim questions his people regarding their idols: "*Do they hear you when you call upon them?*" This rhetorical question implies that the capacity to hear signifies awareness and responsiveness attributes that false gods fundamentally lack. Shihab (2002, Vol. 9, p. 18) emphasizes that this verse demonstrates how the Qur'an uses the notion of hearing to expose the irrationality of idol worship.

Furthermore, the Qur'an describes the terrifying auditory manifestations of Hell. Surah al-Furqān (25:12) states that when Hellfire sees the disbelievers from a distance, they will hear its furious roaring, highlighting the magnitude of divine punishment. In a similar depiction, Surah al-Mulk (67:7) mentions that when the condemned are cast into it, they will hear its dreadful inhaling as it boils violently. These portrayals, as explained by Shihab (2002, Vol. 10, p. 49), demonstrate that physical hearing can serve as a medium of warning, enabling humans to perceive danger even before visually encountering it.

In another context, the Qur'an associates physical hearing with the recognition of divine signs. Surah Yūnus (10:67) affirms that the alternation of night and day contains signs "for a people who listen." Shihab⁴⁰ interprets this to mean that hearing is linked to contemplation: those who 'listen' are those who use their

³⁹ M. Quraish Shihab, 'Tafsir Al-Misbah', *Jakarta: Lentera Hati*, 2 (2002).

⁴⁰ M. Quraish Shihab, 'Tafsir Al-Misbah'.

sensory faculties to observe and internalize the rhythms of creation.

Physical hearing may also refer to the reception of information through intermediaries. In Surah Yūsuf (12:31), the verb *sami'a* appears with the particle *bi*, indicating that the wife of the Egyptian official did not hear the women's gossip directly but received it from others. Shihab⁴¹ notes that this usage demonstrates the multifaceted nature of hearing in the Qur'an, encompassing both direct auditory perception and indirect transmission of information.

This is the first way to interact with the environment. Hearing sounds can be a sign of a frightening presence and power, as shown in al-Furqan: 12 and al-Mulk: 7. The inhabitants of Hell can already "hear its raging sound" and "the terrifying sound of Hell because of the intensity of its blazing fire" from afar. This shows that physical hearing makes it possible to sense the impact and presence of something frightening even before you see it visually. The audible growls and surges of the fire reveal the power and anger of Hell that they will face. According to the verses presented, direct hearing in the context of the Qur'an has many interesting aspects and consequences. It includes the biological function of the ear and the ability to receive, understand, and even be influenced by sounds from the environment.

Based on the analysis of the Qur'anic verses, the concept of physical hearing is not merely a biological process but a Divine gift with various crucial dimensions and functions.

- a. Proof and interaction. The ability to hear is a marker of existence and the capacity to interact. Prophet Ibrahim's question to the idol worshippers in Surah ash-Shu'ara verse 72 affirms that entities unable to hear cannot interact, respond, or provide benefit.
- b. Warning and sign of power. Hearing also functions as a warning tool. In Surah al-Furqan verse 12 and al-Mulk verse 7, the growling and surging sounds of Hell heard from afar indicate extraordinary power and anger, giving a real signal of danger before it is seen. This shows that hearing can convey the impact and presence of something frightening.
- c. Source of knowledge and guidance. More than just capturing sound, physical hearing is a gateway to understanding and guidance. Surah Yunus: 67 teaches that by hearing correctly, humans can understand the signs of Allah's greatness in natural phenomena, such as the alternation of night and day and the cycles of rest and seeking sustenance.
- d. Reception of indirect information. Surah Yusuf: 31 provides insight that

⁴¹ Ibid.,

hearing may also mean receiving information through intermediaries or others. This shows that hearing is not always direct but also includes receiving news and gossip transmitted from one person to another.

Listening Attentively (*Istimā'*)

Hearing is not merely capturing sound, but an act that requires diligence, attention, and intention. In the Qur'an, the concept of "listening attentively" (*istimā'*) carries a very profound meaning, distinguishing between passive hearing and intentional, goal-oriented listening. Listening attentively is a spiritual act that involves intention, attention, and awareness, which ultimately determines whether we receive guidance or fall into misguidance.

Surah az-Zumar verse 18 says that "al-Qawl" means all speech, whether good or bad. They listen to everything, select, take, and act upon the best of it, without paying attention to the fact that the bad should be discarded. This is similar to the guidance that one should pay attention to the speech, not the speaker. In other words, do not judge something based on its external elements, but only its internal ones. Even though they listen diligently to good and truthful words, they always strive to take what is best. They always desire truth and guidance, and when something touches their ears, they do not reject it due to desires, nor do they ignore and misunderstand it (Thabathaba'i).⁴²

Surah al-Ahqaf verse 29 says, "Mention and remind everyone of the contents of the previous verses and also remind them of when We confronted a group of jinn fewer than ten. They asked that they be allowed to listen to the verses of the Qur'an or listen to them attentively. As they listened to the recitation, they said to one another, 'Be silent and pay close attention to the verses of the Qur'an.' After the recitation was completed, they returned to their people to give a warning. 'O our people, indeed we have heard a recitation from a magnificent Book, the Qur'an, which has been sent down by Allah after the Book of Prophet Musa, namely the Torah,' they said. The Book that we heard is a Book whose contents confirm the previous scriptures and guide those who pursue the truth to a straight path."

In Surah al-Israa verse 47, the word "bihi" in His statement "yastami'ūna bihi" is used by scholars to describe how they behaved when listening attentively to the

⁴² Muhammad Quraish Shihab, *Tafsîr Al-Mishbâh: Pesan, Kesan, Dan Keserasian al-Qur'an. Surah al-Fâtihah, Surah al-Baqarah* (Lentera Hati, 2012).

verses of the Qur'an. It is clear that the listening was not for the sake of understanding or gaining guidance, because they were disobedient people. Based on the manner and intention underlying their listening, this attitude can be understood as an effort to mock, dispute, or seek faults in the Qur'an, rather than to weaken it. Several Qur'anic passages describe groups who listen attentively not with the aim of understanding or accepting the message, but in order to ridicule it or challenge its consistency, as reflected in verses that portray them as engaging in derision, argumentation, or deliberate misinterpretation. From the perspective of Qur'anic discourse analysis, such listening represents a form of negative responsive listening, where auditory engagement is driven by antagonistic intent rather than sincere inquiry, as also noted in classical and contemporary *tafsir* literature.

In addition, some scholars understand the term "*bihi*" in the sense of "because of it," meaning that it was used to mock the Qur'an. The above verse shows that Allah knows better than anyone else, implying that the Messenger (peace be upon him) and the Muslims also knew, but their knowledge was limited and not detailed. As a result, Allah knows better than anyone. Furthermore, al-Tabarani understood the phrase *yastami'una bihi* to mean "their ears," so this verse shows that Allah knows their ears that hear as well as their hearts with which they whisper. Thus, the word *a'lamu* is not interpreted as "knows more" but "knows completely," and therefore does not compare Allah's knowledge to that of others. Although He is the Creator and Regulator, how could He not know? In their hearts is a covering, and in their ears is a blockage.

In Surah at-Tur verse 38, the continuous condemnation of the polytheists who refused to believe in Prophet Muhammad (peace be upon him) is followed by the question, "Or do they possess the treasures of your Lord, O Prophet Muhammad, or are they the rulers who control and use Allah's treasures as they please, so they reject your prophethood and make false accusations?" Or do they have a ladder that takes them up to the heavens, so that when they are above the heavens, they listen attentively to those unseen matters, whether above the heavens or at its steps? If that is true, then the one claiming to be a listener must ascend to the heavens to bring real truth. Surely no one will be present.

In Surah al-Jinn verse 9 it is mentioned that we used to try to touch the heavens to obtain the conversations of the angels as we had done before, but we were prevented by flames of fire and the guarding of the angels. In the past, before the coming of Prophet Muhammad (peace be upon him), we often sat in many different places on earth. However, whoever truly tries to listen like that now, that is after the coming of Prophet Muhammad (peace be upon him), will be struck down by flames of fire.

According to linguists, the word *anshitū* means listening while not speaking, so it is translated as “pay attention carefully” after the command to listen attentively, showing how important it is to hear and pay attention to the Qur'an. However, the scholars agree that this understanding does not mean that everyone who hears the Qur'an must do so. If that were true, you would have to stop doing anything whenever someone recites the Qur'an, because you cannot listen attentively if your attention is focused on another activity. Scholars understand this command in the context of the imam's recitation during prayers in which recitation is required to be audible, such as in Maghrib, Isha, and Fajr prayers. Those who follow the imam at that time should not recite other verses, but must listen attentively to the imam's recitation. Indeed, in religious texts, both Qur'an and Sunnah, there are many commands that cannot be understood in the sense of obligatory but rather recommended. This is the opinion of the school of Imam Malik. Nevertheless, reverence for the Qur'an requires us to listen to it whenever and wherever it is recited, according to the conditions and situations at hand and in circumstances that do not cause difficulty or burden.

The Qur'an, Surah Qaf: 41, listen attentively and pay close attention to the call on the day when the caller, who is the angel, calls from a nearby place, so that they may easily and immediately come to the appointed place. This is the day when those who are called will hear the cry the second cry of the angel Israfil truly, which is the day humans emerge from their graves toward the plain of Resurrection. Verily, We alone are ever capable of giving life and death whenever and wherever, and to Us alone is the return of all creatures. His statement: *istami'* (listen attentively) is disputed among scholars regarding its object. Because the word *yaum* (day) is not something that can be heard. The majority of scholars

insert the word "call" or "news delivered by the caller." Or it means listen to what Allah will convey concerning the day when the caller will call. There are also those who hold that *istami'* is treated as a verb that does not require an object (intransitive verb). Thus, it means: O Prophet Muhammad, be a good listener. Here it is illustrated that at that time there was a call so important that it must be listened to immediately. The third opinion understands the word *istami'* to mean "wait for it." Because when the call is made by the caller when the trumpet is blown there is no one who will not hear it, so there is no meaning in commanding one to listen. When this verse was revealed, the polytheists did not believe in the existence of that call. So they are indirectly addressed with the message: "O Prophet Muhammad, wait for its coming, because at that time your truth will become evident and the people who refuse to believe it will perish." Today, indeed, many people still do not believe it.

Surah Muhammad verse 16: "They will be raised high in Paradise, and among them are those who attend the study circle to listen attentively to the verses of the Qur'an and your words and explanations, only to look for weaknesses in order to plant doubts in others." Listening attentively (*istamā'a*) in the Qur'an goes far beyond mere physical ability. It is an act that reflects the quality of the heart, intention, and conscious choice of the listener.

Intention determines the outcome. The fundamental difference between beneficial and futile listening lies in intention. Surah az-Zumar verse 18 praises those who listen to all speech but with an open heart to choose and follow the best of it. Conversely, Surah al-Anbiya' verse 2 and Surah Muhammad verse 16 criticize those who listen with bad intentions only to play, mock, or seek flaws. This proves that good intention is a prerequisite for receiving guidance from what is heard.

The importance of full attention. The command to "be silent and pay close attention" (*anṣitu*) in Surah al-Ahqaf verse 29 is key. The example of the group of jinn who gave full attention while listening to the Qur'an shows that diligence is a form of reverence and a requirement for a message to penetrate and bring about change. This command is also relevant in the context of worship such as prayer and sermons, emphasizing that full attention is worship itself.

Impact and consequences. The Qur'an also provides stern warnings about the

consequences of neglecting attentive listening. Surah at-Tur verse 38 and Surah al-Jinn verse 9 reject the claims of the polytheists who pretended to have access to the unseen, showing that truth comes only from Allah through the correct path, not from eavesdropping or faulty sources. And on the Day of Resurrection, Surah Qaf verse 41 affirms that everyone will hear the call of resurrection a call that cannot be ignored making listening part of one's accountability before God. Overall, listening attentively is a gift that must be used with full awareness and sincere intention. It is an active process that involves selection, analysis, and commitment to act according to the truth that is heard.

Listening as Granting (Hearing as Responding)

Hearing is often interpreted merely as the physical ability to perceive sound. However, in the context of Islamic teachings, especially in the Qur'an, this word can have a much deeper meaning, namely accepting a request or supplication.

Quraish Shihab states that the word "qad" is usually used to emphasize something; in the case of this verse, Allah listens to the complaint and dispute. Although scholars understand it with that word, Allah indicates that He certainly grants the woman's words, which contain complaint and supplication. In addition, some people argue that, because the verse above explains "He heard the woman's words and the dispute that occurred," emphasizing this is not appropriate. This is because the Messenger of Allah (peace be upon him) certainly knew that Allah is All-Hearing. Therefore, they argue that the word "qad" here means an assumption that will occur soon, and "hearing" means granting. After hearing the woman's complaint, Prophet Muhammad truly understood it, but he could not make a decision before Allah's command was revealed. At that time, he felt that the woman was right, and he assumed that Allah would not leave the woman without granting her request. On the other hand, the woman also felt that Allah would never allow injustice to happen to her. She was very certain that her supplication would be granted by Allah.

The concept of "hearing" in the Qur'an, especially in Surah al-Mujadilah verse 1, in the context of this verse, hearing does not only mean perceiving sound, but also contains the meaning of granting a request. Emphasis and certainty. The use of

the word *qad* at the beginning of the verse, which is often interpreted as "indeed" or "surely," provides strong emphasis. This affirms that Allah not only hears the complaint of a woman who feels wronged, but also guarantees that her request will be responded to.

The concept of "hearing" (*sam'*) in the Qur'an, particularly in Surah al-Mujādilah (58:1), illustrates that hearing is not limited to the physical perception of sound. The verse recounts that Allah has heard the words of a woman who brought her complaint concerning her husband and appealed to Allah. In this context, the use of the particle *qad* at the beginning of the verse functions as a form of emphatic affirmation, indicating certainty that Allah has indeed heard her speech. Classical exegetes explain that this emphasis underscores Allah's attribute as *al-Samī'*, who hears both explicit utterances and subtle, concealed expressions. As noted in Qur'anic exegesis, including Quraish Shihab's interpretation, the verse highlights divine attentiveness and comprehensive awareness rather than an explicit guarantee that a specific request will be granted. Thus, the concept of hearing in this verse conveys assurance of divine presence, awareness, and justice, without necessarily implying the immediate fulfillment of the petitioner's request.

That the hearing of Allah is active and responsive. Unlike human hearing, which may be limited to understanding, the hearing of Allah is immediately followed by action, namely granting. This story shows that Allah does not allow injustice to befall His sincere servant. The correlation between certainty and being granted. The woman's strong conviction that Allah would grant her request played an important role. This conviction is in line with the meaning of *qad sami'a* which is interpreted by some scholars as "an assumption that will soon occur." In other words, the belief that Allah is All-Hearing leads to the belief that He will surely grant.

Positive Responsive Listening (*obedience and acceptance*)

In Islamic teachings, hearing is not merely a physical ability to receive sound, but also a process that leads to a positive response in the form of obedience and acceptance. This is the highest form of hearing, in which the information received is not only understood but also internalized and manifested in action. In Islamic

teachings, hearing is not understood merely as a physical ability to receive sound, but as a process that may lead to cognitive, ethical, and behavioral responses. Several Qur'anic verses associate hearing with obedience and acceptance, such as the expression *sami'nā wa aṭa'nā* (we hear and we obey), which appears in multiple contexts (e.g., Q. 2:285; Q. 24:51). These verses indicate that hearing acquires moral significance when it is followed by compliance and righteous action. From an analytical perspective, what may be termed positive responsive listening refers to a mode of hearing in which received information is not only understood but also internalized and manifested in action. This formulation does not imply a fixed hierarchical classification, but rather reflects a Qur'anic pattern in which hearing is evaluated through its ethical consequences, as also emphasized in Quraish Shihab's interpretation that true hearing in the Qur'an is inseparable from conscious acceptance and responsible action.

After hearing revelation or truth, faith, obedience, awareness, or a change of perspective. In the Qur'an, Surah al-Baqarah: 285, An-Nur: 51, and At-Taghabun: 16, the statement "We hear and we obey" is followed by the word "atha'na," which indicates full obedience to the command of Allah delivered through His messenger. The command to have piety previously focused on listen and obey. Scholars understand listen in the sense of allowing and accepting wholeheartedly, while obey relates to practice. In other words, listen concerning aqidah, whose place is the heart, and obey concerning the sharia, which is shown and visible in the real world. In the Qur'an, in Surah al-Maidah verse 7, "We hear, that is, we understand and know the contents of that covenant or we accept and we obey all of its contents," the word "atha'a" also has a positive meaning. In Surah al-Maidah verse 83, they said, "When they hear what has been revealed to the Messenger, you see their eyes overflowing with tears." "O our people, indeed we have heard a Book (the Qur'an) revealed after Moses, confirming what came before it, guiding to the truth and to a straight path," they said in Surah al-Ahqaf: 30.

Surah al-Jinn: 1, A group of jinn listened to my recitation of the verses of the Qur'an while I was performing the Fajr prayer in a place between Taif and Mecca. They said to their people after they returned that they had listened to a perfect recitation that was very beautiful and astonishing in its words and content. A

recitation as beautiful as this we have never heard before. It gives clear and subtle guidance toward what is right. We know that such a recitation could not possibly be made by humans.

The Word of Allah the Mighty; everyone who hears it believes in it. We have stopped associating anything with the Lord, the Protector and Guide, who revealed that noble recitation concerning anything from His creatures. In the Qur'an, Surah al-Jinn verse 13 states that when we heard the perfect guidance from Prophet Muhammad, the Qur'an, we immediately believed in it without hesitation, because the guidance was clear that whoever continues to believe in his Lord and continues to renew his faith will not fear the reduction of the reward for his deeds and the difficulties caused by the increase of sins and mistakes.

Surah az-Zumar verse 18 says that they who listen to the word will follow what is best among them. They are Ulul Albab, or the wise, who have been guided by Allah. From the verses above, all of them refer to the positive meaning of hearing in which the word *sami'a* is often paired with *atha'a*. Hearing with a positive response is a spiritual process that shows the quality of faith and sincerity of the heart. It is the highest form of hearing, in which the information received is not only intellectually understood but also moves the heart and encourages real action.

"We hear and we obey," which repeatedly appears in the Qur'an (such as in Surah al-Baqarah: 285 and an-Nur: 51), is the essence of this positive response. This shows that true hearing leads to wholehearted acceptance (*aqidah*) and full obedience (*sharia*) without doubt or rejection. The story of the jinn in Surah al-Ahqaf: 30 and al-Jinn: 1, 13 is real evidence of how sincere hearing can trigger drastic change. After hearing the Qur'an, they immediately believed, acknowledged the greatness of the Word of Allah, and even rushed back to their people to preach. This is also reflected in Surah al-Maidah: 83, where hearing revelation can cause eyes to overflow with tears as an expression of submission and acceptance.

Surah az-Zumar: 18 summarizes the essence of wise hearing. Those who hear and choose to follow the best of what they hear are called *Ulul-Albab* (people of sound minds). This affirms that true hearing is a process involving intellect and heart, which directs one toward the most upright and correct choice.

Thus, the conclusion is that hearing with a positive response is an indicator of strong faith. It is a blessing that moves the heart to accept the truth, influences one's worldview, and encourages sincere obedience to Allah SWT. The typology of listening in the Qur'an is intrinsically linked to the state of the heart (*qalb*) and God-consciousness (*taqwa*). Shihab repeatedly notes that Qur'anic listening only leads to guidance if the heart is free from arrogance, envy, and spiritual blindness. In explaining Q. 47:24 and Q. 2:7, he argues that physical hearing becomes futile when accompanied by a "heart that is sealed." Listening with a positive response is thus a characteristic of people with *taqwa*, while listening with rejection reflects a diseased heart (*marad fi al-qulūb*). Shihab's analysis implicitly follows a phenomenology of listening hearing → reflection → internalization → transformation. This shows that Qur'anic listening is essentially an ethical act, not merely sensory perception.⁴³

Hearing with a negative response (*rebellion & rejection*)

In the Qur'an, the concept of hearing does not always lead to faith. At times, hearing instead becomes a pathway to rebellion, rejection, and denial of truth. This is a type of hearing performed with bad intentions or a heart that is already closed, where the sound of truth enters the ear but never reaches the heart.

In Surah al-Baqarah verse 93, the word *ashoina* appears after the word *sami'na*. "We hear, but we do not follow." In Surah an-Nisa, verse 46, it is said, "We hear what you say, but we do not want to obey it, because we adhere firmly to the teachings of the Jewish religion." And they also utter words that may contain two meanings, namely they said: "Hear, while you actually do not hear anything that pleases you, or do not hear anything that annoys you, or do not hear anything at all," meaning a prayer for becoming deaf. In that verse, there is also the phrase *wasma' ghaira musma'* "hear while we do not hear" an expression known in Arabic in a good sense and containing respect. It is similar to the expression, "Do it, but this is not a command" (because who am I to command), but the Jews used it to insult and invoke evil on the Prophet (peace be upon him), as its meaning was indicated earlier.

⁴³ M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 2 (Jakarta: Lentera Hati, 2002), 52–54.

Surah al-Anfal verse 21 states, "Do not be like those (the hypocrites and polytheists) who say, 'We hear,' while in fact they do not hear." In the Qur'an, Surah Luqman verse 7, Quraish Shihab says that he turns away arrogantly as if he did not hear it. It is as though both his ears were blocked; therefore, rejoice in a terrible suffering.⁴⁴ Surah Fathir verse 14 says that if you ask them for help or worship deities besides Allah, they will not hear your call. They may hear that those objects of worship are lifeless things, and even if what you worship are living beings, they can hear with their physical sense of hearing. However, they cannot fulfill your requests except with Allah's permission, for He is the source of all things. On the Day of Judgment, those whom you worship will acknowledge that you worshiped them; otherwise, they will deny your polytheism. Surah al-A'raf verse 100 states that their sins caused complete destruction, and We can also seal their hearts so that they become like animals and cannot hear or receive instruction.

In the Qur'an, Surah al-Anbiya, verse 45, it is mentioned that the polytheists continued to reject and refused to listen to guidance and warning. Then Prophet Muhammad said that their rejection was because they were deaf, and they would not hear the call when they were warned. Deaf here does not mean the inability to hear; rather, they do not make use of what they hear. This condition is comparable to a deaf person who cannot hear anything. A person who cannot hear will certainly not benefit from what is conveyed.

Surah Fussilat verse 4 says that they are bearers of glad tidings and warnings, but most of them turn away, so they do not hear. The Qur'an, Surah Fatir 33: Indeed, Allah conveys His guidance to whomever He wills, and you, O Prophet Muhammad, without Allah's help, will never be able to make those whose hearts are closed and dead hear. As a warner, your duty is only to knock on the hearts of humans to believe and fear Allah.

Surah an-Naml verse 80 says that their reluctance to believe is actually because their eyes and ears are closed. Indeed, you cannot make those whose hearts are dead hear and benefit from what is spoken, nor can you make the deaf hear the call, especially if they turn away like the polytheists. Surah ar-Rum verse

⁴⁴ Shihab, *Tafsîr Al-Mishbâh: Pesan, Kesan, Dan Keserasian al-Qur'an. Surah al-Fâtihah, Surah al-Baqarah.*

52 says that you, Prophet Muhammad, will never be able to force those whose hearts are dead to believe, nor those who are deaf to hear and accept the call of truth, if they turn away like the polytheists. Moreover, you will never assist those who are blind of heart to find a way out of their misguidance. Those who can hear Allah's guidance and benefit from it are only those who believe in Our verses and truly surrender themselves to Allah.

Surah as-Sajdah: 26 discusses the polytheists of Mecca. It explains that some of them denied the Qur'an and accused Prophet Muhammad (peace be upon him) of lying, while others rejected the possibility of the Day of Judgment. In the verse above, it is mentioned that they accused the Prophet of deception, and is this not evidence that should explain to them how many of the polytheists of Mecca from previous generations We have destroyed, even though they themselves could see their dwellings when they traveled to Sham or Yemen? Is that not enough? Yet it shows the signs of Allah's power and the proof of the truth of Prophet Muhammad.

Do they then not hear, or pay careful attention to what they see? The word *yasma'un*, meaning "to hear" in the present tense, indicates that this happens occasionally. In other words, they are criticized for the fact that they have the ability to learn from the events of the past. Have they not often heard its reports? The choice of the word *yasma'un*, meaning "they hear," may be because the reports about past generations are more often heard than seen.

Surah al-An'am 25 narrates that one time Abu Jahl and his companions came individually and secretly to listen to the recitation of Qur'anic verses, then they accidentally met and realized that each had done the same. They agreed not to come again to listen to the Qur'an, but in fact each of them still came. This continued for three consecutive nights. After that, they discussed the verses they had heard, then concluded to reject them. Here and at that moment Allah placed a seal upon their hearts. In the verses above, the word hearing with a negative response refers to receiving warnings or revelation but followed by rejection, mockery, arrogance, or rebellion. In many verses, after the word *sami'a*, the word *ashoina* follows.

In the verses discussed above, negative responsive hearing refers specifically to the act of receiving divine warnings or revelation, yet responding with rejection,

mockery, arrogance, or rebellion. This phenomenon is linguistically reflected in expressions such as *sami'nā wa 'aṣaynā* (we hear, yet we disobey), where the act of hearing is acknowledged but deliberately followed by disobedience. This form of negative response differs fundamentally from another Qur'anic depiction in which individuals are described as not hearing at all, being likened to the dead, the deaf, or even inanimate objects and idols. While the former indicates conscious reception accompanied by intentional refusal, the latter signifies the absence of perceptive capacity and spiritual receptivity altogether. Distinguishing between these two phenomena is essential to avoid conceptual conflation and to clarify the Qur'anic typology of listening.

Based on the analysis of various Qur'anic verses, hearing with a negative response is a spiritual condition that leads to rejection and rebellion, even though the physical ears function well. This condition is described as the deafness of the heart, which is more dangerous than physical deafness. A deliberate choice. This negative response is not ignorance, but a deliberate choice. Verses such as Surah al-Baqarah: 93 and an-Nisa: 46 show that those who disbelieve hear the truth but deliberately choose not to obey. They use their hearing to look for loopholes, distort words, or even mock. A closed heart. The Qur'an uses strong metaphors to describe this condition: locked hearts, closed eyes, and blocked ears. Surah al-Anbiya: 45 and an-Naml: 80 explain that Prophet Muhammad (peace be upon him) cannot make those whose hearts are "dead" hear, because the greatest barrier is not the auditory sense but arrogance and desires that cover their hearts. Harming themselves. This attitude ultimately harms only themselves. They not only reject clear guidance but also destroy their own potential. By refusing to hear and reflect, they sever the connection between physical senses and the heart and intellect, making themselves worse than animals, as indicated in Surah al-A'raf: 100.

Overall, the conclusion of this material is that hearing with a negative response is a deliberate act. It is a tragedy in which the sense of hearing, which should be a means of obtaining guidance, is instead used as an entryway to disbelief. This condition is an important lesson for every Muslim to always guard the purity of the heart and intention so that everything heard can lead to faith and obedience.

Table 1. Typology of Listening in the Qur'an Based on Quraish Shihab's

*Interpretation*⁴⁵

Typology of Listening	Qur'anic Example	Key Interpretation (Quraish Shihab)
Physical Listening	Q. 26:72; Q. 67:7	Hearing as biological function and recognition of divine signs; enables perception of warning and danger.
Attentive Listening (<i>Istimā'</i>)	Q. 46:29; Q. 39:18	Listening with focus, silence, and intention; involves selection of the best speech and intellectual engagement.
Listening as Granting	Q. 58:1	"Hearing" = divine response and acceptance of prayer; God's hearing is active, not passive.
Positive Responsive Listening	Q. 2:285; Q. 24:51	"We hear and obey" signifies internalization and submission; hearing leads to obedience.
Negative Responsive Listening	Q. 2:93; Q. 4:46; Q. 8:21	Hearing with arrogance, mockery, or denial; represents closed hearts despite functioning senses.

D. Conclusion

This study concludes that listening in the Qur'an, as interpreted by M. Quraish Shihab through *Tafsir al-Mishbah*, is a multidimensional concept that integrates physical perception, cognitive reflection, and moral responsiveness. The typology of listening presented in this study does not represent five explicitly labeled forms mentioned verbatim in the Qur'an. Rather, it is an analytical framework derived from a thematic analysis of Qur'anic verses and classical as well as contemporary exegetical interpretations related to the concept of listening. Through this interpretive synthesis, listening can be understood as comprising five interrelated forms: physical listening, attentive listening, listening as granting, positive responsive listening, and negative responsive listening. This typology illustrates that auditory engagement in the Qur'anic perspective becomes meaningful only when it is intrinsically connected to the state of the heart, intention, and ethical

⁴⁵ Adapted from M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 2, 5, 7, 10, 12 (Jakarta: Lentera Hati, 2002).

commitment. Thus, Qur'anic listening is not merely sensory activity but a transformative process involving awareness, obedience, and spiritual accountability, indicating that genuine listening leads to inner change, while rejection reflects a sealed or spiritually impaired heart.

References

- Abdelkarim, Majda Babiker Ahmed, Ali Albashir Mohammed Alhaj, and Ahmed Hadi Hakami. "Studying Gains and Losses at the Grammatical, Lexical and Stylistic Levels in Three Notable Qur'an Translations From the Context of Translation Theories." *Journal of Language Teaching and Research* 16, no. 2 (2025): 617–26.
- Afrizal Nur. *Tafsir Al-Mishbah Dalam Sorotan: Kritik Terhadap Karya Tafsir M. Quraish Shihab*. Jakarta: Pustaka Al-Kautsar, 2018.
- Ahmad Ismail. "Exploring New Arabic Semantic Paradigms for Understanding the Quran: Addressing Interpretive Gaps and Hidden Meanings." *Ijaz Arabi Journal of Arabic Learning* 7, no. 3 (2024).
- Ahmad Zamaksari. "Teologi Agama-Agama Tipologi Tripolar; Eksklusivisme, Inklusivisme dan Kajian Pluralisme." *Tsaqofah: Jurnal Agama dan Budaya* 18, no. 1 (2020): 35–51.
- Al-Qurtubī, Abū 'Abd Allāh Muḥammad ibn Aḥmad. *Al-Jāmi' li-Aḥkām al-Qur'ān*. Cairo: Dār al-Kutub al-Miṣriyyah, 1964.
- Al-Ṭabarī, Abū Ja'far Muḥammad ibn Jarīr. *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*. Cairo: Dār al-Ma'ārif, n.d.
- Arikunto, Suharismi. *Pendekatan Metode Kualitatif*. Bandung: Al-Fabet, 2010.
- Badrūn, Muhammad, et al. "The Basic Structure of Qur'anic Worldview: An Analysis to Toshihiko Izutsu Concept of Weltanschauung." *Al-Quds: Jurnal Studi Alquran dan Hadis* 7, no. 1 (2023): 191–208.
- Bazeley, Pat, and Kristi Jackson. *Qualitative Data Analysis with NVivo*. 3rd ed. London: SAGE Publications, 2019.
- Bowen, David E., and Benjamin Schneider. "A Service Climate Synthesis and Future Research Agenda." *Journal of Service Research* 17, no. 1 (2014): 5–22.
- Creswell, John W., and J. David Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Thousand Oaks, CA: Sage Publications, 2017.

- Dana Mansour. "Listening Comprehension Among School-Age Children With Cochlear Implants: Cognitive, Linguistic and Perceptual Contributions." Unpublished thesis, University of Haifa, 2024.
- Fauziyah, Isma, and Akmaliyah Akmaliyah. "Implementation of the Semantic Field Theory (in the Field of Semantics) to Enhance Arabic Vocabulary Mastery." *Ihtimam: Jurnal Pendidikan Bahasa Arab* 8, no. 1 (2025): 90–104.
- Fauziah Zainuddin, and Norhayati Che Hat. "Qur'anic Insights on Educational Evaluation: A Semantic Study." *Langkawi: Journal of The Association for Arabic and English* 11, no. 1 (2025): 49–62.
- Hamka. *Tafsir al-Azhar*. Jakarta: Gema Insani, 2015.
- Hilal, A. H., and M. Alabri. "Using NVivo for Data Analysis in Qualitative Research." *International Interdisciplinary Journal of Education* 2, no. 2 (2013): 181–86.
- Ibn Kathīr, Ismā‘il ibn ‘Umar. *Tafsīr al-Qur’ān al-‘Aẓīm*. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1998.
- Ikhwan, Munirul. "Muhammad Quraish Shihab." *Contemporary Qur’ānic Hermeneutics*, 289, 2025.
- Ismail, Ahmad. "Exploring New Arabic Semantic Paradigms for Understanding the Quran: Addressing Interpretive Gaps and Hidden Meanings." *Ijaz Arabi Journal of Arabic Learning* 7, no. 3 (2024).
- Izutsu, Toshihiko. *Ethico-Religious Concepts in the Qur'an*. Montreal: McGill-Queen's University Press, 2002.
- Kairbekov, N. E. "Linguistic, Structural and Rhetorical Analysis of Surah 'Al-Kāfirūn' in the Qur'an." *Bulletin of the Karaganda University: History and Philosophy Series* 111, no. 3 (2023): 190–98.
- Kannan, Mohammed Abdalla, et al. "A Review of the Holy Quran Listening and Its Neural Correlation for Its Potential as a Psycho-Spiritual Therapy." *Heliyon* 8, no. 12 (2022).
- Meliasani, Rahma Azizi, and Kharis Nugroho. "The Meaning of Shaffa in the Qur'an: A Semantic Analysis Based on Toshihiko Izutsu's Thought." *Al-Afkār: Journal for Islamic Studies* 8, no. 1 (2025): 845–64.
- Miles, Matthew B., A. Michael Huberman, and Johnny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*. Thousand Oaks, CA: Sage Publications, 2013.
- Moulaei, Khadijeh, et al. "The Effect of the Holy Quran Recitation and Listening on Anxiety, Stress, and Depression: A Scoping Review." *Health Science Reports* 6, no. 12 (2023): e1751.

- Poth, Cheryl N. *Innovation in Mixed Methods Research: A Practical Guide to Integrative Thinking with Complexity*. Thousand Oaks, CA: Sage Publications, 2018.
- Qutb, Sayyid. *Fī Ẓilāl al-Qur'ān*. Beirut: Dār al-Shurūq, 2003.
- Rahmawati, Yunita, et al. "Ta'lim Dalam Al-Qur'an Perspektif Ulama Tafsir." *Ta'dib: Jurnal Pemikiran Pendidikan* 15, no. 1 (2025): 1-8.
- Rosyid, Asyhad Abdillah. "Logical-Intuitive Aspects of Story in the Qur'an: Sayyid Qutb's Perspective." *International Journal of Islamic Thought and Humanities* 3, no. 1 (2024): 106-14.
- Saldana, Johnny. *Thinking Qualitatively: Methods of Mind*. Thousand Oaks, CA: Sage Publications, 2014.
- Shihab, M. Quraish. *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*. Jakarta: Lentera Hati, 2002.
- Tarigan, Irena Santi BR. "Analisis Kesulitan Siswa Belajar Menyimak di Kelas V SDN 048232 Kabanjahe TA 2019/2020." Unpublished thesis, Universitas Quality, 2020.