

The Contemporary Qur'anic Exegesis: Tracking Trends in The Interpretation of The Qur'an in Indonesia 2000-2010

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Abstract: *This article aims to reveal the diversity and uniqueness of the interpretations of the Qur'an in Indonesia between 2000 - 2010. This article focuses on the trends of style and typology of interpretation in Indonesia, as well as the tendency of the interpretation paradigm in Indonesia. This study uses a historical-sociological-critical approach and the contemporary hermeneutical approach to the Qur'an. The study found that interpretations in Indonesia that developed between 2000 and 2010 tended to use five interpretive patterns and four interpretive thinking typologies. From the study, it was found that there was a new trend in interpretation called the "Nusantara Interpretation paradigm", namely an interpretation of the verses of the Qur'an which had a distinctive nuance of Indonesian interpretation. The archipelago's interpretation paradigm requires a product of interpretation that is in accordance with the spirit of Indonesianism, both in terms of culture, tradition, language, climate, social, political, economic and geographical location of Indonesia. This article then concludes that the interpretation in Indonesia during this period has experienced a paradigm shift from the previous period. The emergence of new trends in this interpretation contributes greatly to the development of contemporary interpretive thinking, especially in Indonesia.*

Abstrak: *Artikel ini bertujuan mengungkap keragaman dan keunikan tafsir-tafsir al-Qur'an di Indonesia antara tahun 2000 – 2010. Artikel ini fokus menyoroti tentang kecenderungan gaya dan*

tipologi penafsiran di Indonesia, serta kecenderungan paradigma tafsir di Indonesia. Penelitian ini menggunakan pendekatan historis-sosiologis-kritis dan pendekatan hermeneutika al-Qur'an kontemporer. Hasil kajian menemukan bahwa tafsir di Indonesia yang berkembang antara tahun 2000 hingga 2010 cenderung menggunakan lima corak tafsir dan empat tipologi pemikiran tafsir. Dari kajian tersebut, ditemukan adanya trend baru dalam penafsiran yang disebut sebagai "paradigma Tafsir Nusantara", yaitu suatu penafsiran ayat-ayat al-Qur'an yang memiliki nuansa penafsiran khas ke-Indonesiaan. Paradigma tafsir Nusantara ini meniscayakan sebuah produk tafsir yang sesuai dengan semangat ke-Indonesiaan, baik dari segi budaya (culture), adat, kebiasaan, bahasa, iklim, sosial, politik, ekonomi dan letak geografis ke-Indonesiaan. Artikel ini kemudian menyimpulkan bahwa tafsir di Indonesia dalam kurun waktu tersebut telah mengalami pergeseran paradigma dari periode sebelumnya. Kemunculan trend baru dalam tafsir ini memberikan sumbangsih besar terhadap pengembangan pemikiran tafsir kontemporer, khususnya di Indonesia.

Keywords: *Indonesian Tafsirs, Trends, Typologies, Archipelago Tafsir Paradigms*

A. Introduction

Since the discovery of the *Tafsir of Surat al-Kahf* [18]: 9 in the Archipelago in the 16th century, the Tafsir of the Qur'an in Indonesia is growing.¹ After the emergence of the *Tafsir of Surat al-Kahf*, in the 17th/18th century, a Tafsir entitled *Tarjuman al-Mustafid* by Abd. Ra'uf al-Sinkili has appeared. Followed by the publication of the Javanese Qur'anic Tafsir with the title of *the Fars'idul Qur'an* in the 19th century. Since then the development of the Quranic Tafsir literature in Indonesia has continued to emerge. Starting from the *Tafsir of the Qur'an Karim Indonesian* by By Mahmud Yunus (1922), *Tafsir al-Qur'an al-Nur* by Hasbi Ash-Shiddieqy (1952), *Tafsir al-Azhar* by Hamka (1958), *the Koran and its Translation* by the Ministry

¹ The author of this script is unknown, but it can be estimated that this manuscript was written in the early period of the reign of Sultan Iskandar Muda (1607-1636). See M. Nurdin Zuhdi, *Pasaraya Tafsir Indonesia: dari Kontestasi Metodologi hingga Kontekstualisasi*, (Yogyakarta: Kaukaba Dipantara, 2014), p. 8. Information about the biography of Sultan Iskandar Muda, see Denys Lombard, *Kerajaan Aceh: Zaman Sultan Iskandar Muda (1607-1636)*, (Jakarta: Kepustakaan Populer Gramedia, 2006), p. 106-107, 232-236.

of Religion of the Republic of Indonesia (1970), *the Koran al-Karim Mulia Mulia* by HB. Jassin (1977), to *Tafsir al-Misbah* by M. Quraish Shihab (2000).² The Quranic Tafsirs mentioned above certainly have different characteristics, both in terms of methodology, Tafsirs to the interests behind the results of their Tafsir. Apart from being influenced by the educational background of the exegete, the surrounding socio-cultural-political situation when the Tafsir was carried out was undeniably given its own color.

The emergence and development of Qur'anic Tafsirs in Indonesia, with a background of pluralistic societies, attracted the attention of Islamic scholars, both from within the country and from overseas scholars to research. These studies can be classified into two main trends. *First*, studies that generally analyze the study of the Qur'an in Indonesia. This kind of research can be said to be a preliminary study that only covers very limited literature, such as his research, AH Johns, which examines the early history of the Tafsir of Al Qur'an in Indonesia by profiling the development of studies based on several surviving works.³ There is also research that only covers literature relating to the study of the Qur'an in general so that in terms of methodology the Tafsir is not yet affordable. As research conducted by Howard M. Federspiel who examined 60 pieces of literature of books about the study of the Qur'an, such as 'ulum al-Qur' the translation of the Koran, the Quranic quotations, and the index al-Qur'an.⁴ *Secondly*, specific studies have begun to touch on the study of the Tafsir of the Qur'an, so that in terms of the methodology of Tafsir it has begun to be studied, such as the research conducted by M. Yunan

² See M. Nurdin Zuhdi, *Pasaraya Tafsir Indonesia...*

³ A. Johns, "Quranic Exegesis in The Malay World: In Search of a Profile," in Andrew Rippin, (ed.), *Approaches to The History of the Interpretation of the Qur'an*, (Oxford: Oxford University Press, 1988), p. 257-258; A. Johns, "Quranic Exegesis in the Malay-Indonesian World: An Introduction Survey". In Andrew Rippin (ed.), *Approaches to the History of the Interpretation of the Qur'ân*, (Oxford: Clarendon Press, 1988); A. Johns, "Islam in the Malay World: An Exploratory Survey with Some Reference to Quranic Exegesis" Dalam *Islam in Asia*, Vol. II, Southeast, and East Asia, edited by Raphael Israeli and Anthony Johns. (Jerusalem: The Magnes Press, The Hebrew University, 1984). See Majid Daneshgar, Peter G. Riddell and Andrew Rippin (ed.), *The Qur'an in the Malay-Indonesia Word: Context and Interpretation*, (New York: Routledge, 2016).

⁴Howard M. Federspiel, *Kajian al-Qur'an di Indonesia dari Mahmud Yunus hingga Quraish Shihab*, (Bandung: Mizan, 1996).

Yusuf who examined the development of the Qur'anic Tafsir method in Indonesia in the twentieth century,⁵ Indal Abror examined the chronological history of the emergence of Tafsirs in Indonesia,⁶ and Islah Gusman who examined the style and methodology of Tafsir in Indonesia.⁷

But only a few of the previous studies focused on studying the Tafsir of studies in Indonesia (Yunan, 1991; Indal, 2002; Islah, 2003). The conclusions obtained also only lead to studies that are still descriptive. More in-depth analysis of the variety of methodology, style/nuance of the Tafsir, typology so that the interests behind the results of the Tafsir have not yet been fully adopted. Likewise, with the Quranic Tafsir literature in Indonesia in the period 2000-2010, it has not been touched at all. Even though the variety and *trends* of the Quranic Tafsir in Indonesia in the last ten years are very unique and interesting to study. The scarcity of information about academic benefits from the study of Quranic Tafsirs in Indonesia is certainly very unfortunate. There have not been many studies by scholars in the country published at the International level. So it is unfortunate that the limited number of academic references about Indonesian Tafsir at the international level from scholars in the country. The publication of researches on the study of the Qur'an and Tafsirs in Indonesia is very helpful in extending the reach or extensification of the scientific work of Indonesian Muslim scholars, especially in the field of Tafsir of the Indonesian Qur'an among the international academic world.

In Indonesia itself, starting in the 2000s, the study of the Tafsir of the Koran experienced its form of *trend* own. If in previous eras there were still many Tafsirs found in the form of 30 juz,⁸ then it was different from the era of the 2000s where many Tafsirs of the Qur'an

⁵ M. Yunan Yusuf, "Perkembangan Metode Tafsir Indonesia," in *Majalah Pesantren*, Vol. 8, No. 1, 1991.

⁶ Indal Abror, "Potret Kronologis Tafsir Indonesia," in *Jurnal Esensia*, Vol. 3, No. 2, Juli 2002, p. 189-200.

⁷ See Islah Gusman, *Khazanah Tafsir Indonesia: dari Hermeneutika hingga Ideologi*, (Jakarta: Teraju, 2003).

⁸ As for some interpretations in Indonesia which are intact in the form of 30 juz, among them are *Tarjuman al-Mustafid* by Abd. Ra'uf al-Sinkili (17/18th century), *Tafsir Qur'an Karim Bahasa Indonesia* by Mahmud Yunus (1922), *Tafsir al-Qur'an al-Nur* by Hasbi Ash-Shiddieqy (1952), *Tafsir al-Azhar* by Hamka (1958), *Tafsir al-Misbah* by M. Quraish Shihab (2000).

appeared with the model *mauḍu'ī* (thematic).⁹ These models of Tafsir of the Koran with this thematic form have developed in Indonesia in the last ten years (2000-2010) which will be examined in this study. This study examines 26 Tafsirs that emerged during the last ten years (2000-2010). The 26 Tafsirs were deliberately taken as samples to see the diversity and uniqueness that occurred in the Quranic Tafsirs in Indonesia in the past ten years. In addition, emerged in the past ten years *trend* new, both in terms of Tafsir method, Tafsir style, Tafsir typology, to the political interests behind the product Tafsir. Thus, it would be important to reveal the diversity and uniqueness of what happened to the Tafsir of the Qur'an in Indonesia. In addition, this study also analyzes the extent of the contributions given by the Quranic Tafsirs in Indonesia in the development of contemporary Qur'anic Tafsirs.

B. Concept of the terms of Tafsir Nusantara/Indonesia

The word *tafsir* itself in the Qur'an is only called once, namely in Surat *al-Furqan* [25]: 33. The word *tafsir* in the letter is interpreted as 'explanation'. Etymologically, *tafsir* means 'explain' and 'express'. Whereas according to the term, *Tafsir* is the science that discusses how to pronounce the lafadz-lafadz al-Qur'an the meanings it shows and its laws, both when standing alone or arranged, and the meanings that are possible when in a structured state.¹⁰ Whereas in Indonesian, the word *Tafsir* is interpreted as 'information or explanation of the verses of the Qur'an so that the meaning is clearer. So, interpreting the Qur'an is explaining or explaining the difficult meanings of its understanding of these verses.¹¹ Thus, Tafsir is an effort or a way of expressing,

⁹The *Mauḍū'ī* (thematic) is to collect the verses of the Koran which have the same purpose in the sense of sharing one topic of the problem and compiling it based on chronology and because of the descent of the verses. See, Abd. Al-Hayy Al-Farmawi, *Metode Tafsir Mauḍū'ī: Suatu Pengantar*, trans. Surya A. Jamrah, (Jakarta: PT Raja Garafindo Persada, 1994), p. 36.

¹⁰ Ali Hasan al-Aridl, *Sejarah Metodologi Tafsir*, (Jakarta: CV Rajawali, 1992), p. 3.

¹¹ Nashruddin Baidan, *Metode Penafsiran al-Qur'an: Kajian Kritis Terhadap Ayat-ayat yang Beredaksi Mirip*, (Yogyakarta: Pustaka Pelajar, 2002), p. 39-40.

deciphering and describing the meanings contained in the verses of the Qur'an in order to be easily understood.

Whereas the meaning of the Indonesian Tafsir or Tafsir is a Tafsir of the Koran in the form of books or books written by Indonesians, in the form of a typical Indonesian language, both in the form of regional languages and Indonesian national languages, and works the Tafsir is published in Indonesia. However, this term can also apply to Qur'anic Tafsirs in Indonesia that use non-Indonesian languages. So if there is an interpretive work that uses languages other than the typical Indonesian language, but the Tafsirs are written by Indonesians and published in Indonesia, the Tafsirs include Indonesian Tafsirs. Thus, if there are Tafsirs written by Indonesians, but published abroad, then the Tafsir does not include an Indonesian Tafsir and vice versa. In addition, it is important for the author to emphasize that, Indonesian Tafsirs referred to here do not have to be fixed on Tafsirs that are complete in the form of only 30 juz, as has been understood in general, but also include tasir works compiled with thematic models (*mauḍu'ī*).

The term Nusantara here is used as an affirmation of regional boundaries when Indonesia is still called Nusantara. Exactly, when Indonesia is not yet independent. There are many Tafsirs of the Koran by Nusantara scholars who emerged when Indonesia still used the name Nusantara. So here the author uses the term. In addition, the use of the term *Tafsir Nusantara* was intentionally carried out in order to keep Indonesia's local culture almost forgotten. The term Indonesian Tafsir or Tafsir also illustrates a Tafsir of the work of archipelago or Indonesian clerics whose interpretive products are a form of response from typical Indonesian problems. So that when it is called the term *Tafsir Nusantara* or *Tafsir Indonesia* is a product of Tafsir that has local Indonesian characteristics, both in terms of the language used, especially from the Tafsir that responds to the typical and has 'socio-cultural' of Indonesia.

C. Review of the Quranic Exegesis Literature in Indonesia (2000-2010)

In this section, the authors describe and analyze 26 Tafsirs reviewed in this study. The Quranic literary Tafsir in Indonesia was

published in a span of ten years, precisely in 2000-2010. The Quranic literary Tafsir in Indonesia included in this study deliberately took the writer only as a sample. Because outside of the 26 interpretive pieces of literature studied there are still many Indonesian Tafsir literature (2000-2010) that the author has not yet entered. The 26 Tafsirs are as follows:

1. *Tafsir of Maudhu'i: Qur'anic Solution to Contemporary Social Problems*, by Nashruddin Baidan¹²

The author of this commentary is Nashruddin Baidan, he was born in Lintau, West Sumatra, on May 5, 1951.¹³ He is Associate Professor of Tafsir at STAIN Surakarta. His academic education history is a bachelor's degree from the Department of Arabic Literature, Adab IAIN Imam Bonjol Padang, graduated in 1977. Three years later he continued his studies at the Magister program at IAIN Syarif Hidayatullah Jakarta graduating in 1986.¹⁴ He obtained a doctorate degree at IAIN Syarif Hidayatullah, in 1990. This commentary contains 15 important themes. Among them are the First Human Creation and the Theory of Evolution, Mixed Marriage, Happy and Prosperous Families in the Modern Age, Establishing Islamic Human Resources, Ethics of Islamic Economics and Poverty, Infaq and Independence of People, Zakat on Poverty and Welfare, Effective Efforts to Prevent AIDS, Establish Civil Society, Political Ethics, Jibril's Post-Prophetic Tasks, Isyari's Tafsir Can Be Used as a Handle, Isra 'Mi'raj of the Prophet and the Ratio of Modern People, the Secrets of the Mawlid of the Prophet Muhammad and the Kafir According to the Qur'an.¹⁵

2. *Understanding the Contents of the Qur'an*, by Jan Ahmad Wasil.¹⁶

The full name of the author of this Tafsir is Kemas Haji Jan Ahmad Wassil, born in Palembang, 27 Novembar 1931.

¹²Nashruddin Baidan, *Tafsir Maudhu'i: Solusi Qur'ani atas Masalah Sosial Kontemporer*, (Yogyakarta: Pustaka Pelajar, 2001).

¹³ See, Nashruddin Baidan, *Tafsir Bi al-Ra'yi...*, p. 193.

¹⁴ See, "Biodata" in, Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an*, (Yogyakarta; Pustaka Pelajar, 2005).

¹⁵ See, Nashruddin Baidan, *Tafsir Maudhu'i...*, p. x.

¹⁶ Jan Ahmad Wassil, *Memahami Isi Kandungan al-Qur'an*, (Jakarta: UI-Press, 2001).

Undergraduate undergraduate education is Chemical Engineering he obtained from FT-UI Bandung, and his bachelor's degree he obtained from ITB. The Book *Memahami Isi Kandungan Al-Quran* which he wrote is an attempt to uncover some of the contents of the Qur'an. This 384-page book was published in its first print in 2001. In this book there are at least six themes: (1) explaining the Holy Qur'an, (2) understanding the contents of the Qur'an, (3) explaining the problem of faith, (4) explaining the problem of destiny and guidance: two pillars of the sunnah of Allah, (5) explaining the identity of the noble moral believer, and (6) explaining the insights of today's Muslims.

3. *Al-Fatihah: Opening the Inner Eye with the Opening Surah;*¹⁷ and *Al-Falaq: Healed from Inner Disease with Surah Subuh* by Achmad Chadjim¹⁸

The two books there is a book that seeks to uncover the meanings contained in the letter of the Qur'an precisely in juz amma. But the author does not want to refer to this work as a commentary. As his statement in the introduction to each of his works: "I wrote this book as an attempt to explore the meaning and content of one of the suras in the Koran. Frankly, I am not an 'exegete' or interpreter, because I have no authority to interpret it". The works produced are deliberately designed specifically for the psychological and social conditions of Indonesian Muslims. He peels out the suras in the Qur'an in a comprehensive and comprehensive manner. He is regarded as a very productive writer. His other works besides the popular Tafsirs include *Syekh Siti Jenar: makna "Kematian dan Makrifat Sunan Kalijaga"*.

4. *Qur'an, Karim, Bayani: Understanding the meaning of the Qur'an* by Ahmad Mudjab¹⁹

This Tafsir literature is written in order to be intended for elementary, junior high and high school students. The effort to give birth to this work is an effort to help cover up the shortcomings of students' learning equipment in order to understand the Koran from the point of language (vocabulary) and its Tafsir. In the first part of this

¹⁷ Achmad Chadjim, *Al-Fatihah: Membuka Mata Batin dengan Surah Pembuka*, (Jakarta: Serambi Ilmu Semesta, 2002).

¹⁸ Achmad Chadjim, *Al-Falaq: Sembuh dari Penyakit Batin dengan Surah Subuh*, (Jakarta: Serambi Ilmu Semesta, 2002).

¹⁹ Ahmad Mudjab, *Qur'an al-Karim, Bayani: Memahami Makna al-Qur'an*, (Yogyakarta: Mitra Pustaka, 2002).

book, we explained the guidelines for using books as teaching and learning methods that can be used by teachers to direct students to learning goals. This Tafsir literature is intentionally formatted to make it easier for the users to understand the contents of the Qur'an. In this commentary the discussion is divided into three parts as follows: in the part *first* of this book is intended for grades 5 and 6 elementary schools. In the part *2nd* for grades 1, 2 and 3 junior secondary schools. And in the section *third* for high school / vocational school contains an understanding of thematic verses that contain themes related to the lives of students such as drug crime, prostitution, and ukhuwah. As with Achmad Chadjim, the biography of the author of this work is also not listed.

5. *Contextuality of the Qur'an: Thematic Study of the Verses of the Law in the Qur'an*, by Umar Shihab.²⁰

Alwi Shihab is M. Quraish Shihab's sibling. He was born on July 2, 1939. The father of Umar Shihab is an expert in the Quranic Tafsir. His father was the founder and Chancellor of the Alauddin IAIN in the early days of its establishment. He obtained his bachelor's degree from the Al-Pandang IAIN Faculty of Shari'ah in 1968. He obtained his bachelor's education from al-Azhar Cairo Egypt and graduated in 1968. While the S-3 he obtained at the University of Hasanuddin Makassar graduated in 1988. He was the first doctorate in the field of Islamic Law which had been produced from the womb of Hasnuddin University Makassar.²¹ This book explains and describes the legal aspects in the Qur'an. Besides that, the main purpose of writing this book is expected to be able to answer all the current problems that have grown in this modern century. The discussion contained in this commentary is divided into three parts. The part *first*, explains the problems of the Qur'an and social Tafsirs, which are then further broken down into ten sections of discussion. The part *second*, explains the problem of the Qur'an and Universalism, which is then divided into five discussions relating to the theme. While the part *third*, explains the problem of the Qur'an in the paradigm of Islamic law, this section is described using five parts that explain the problem of laws.

²⁰Umar Shihab, *Kontekstualitas al-Qur'an: Kajian Tematik atas Ayat-ayat Hukum dalam al-Qur'an*, (Jakarta: Penamadani, 2003).

²¹ See, Umar Shihab, *Kontekstualitas al-Qur'an...*, p. 508.

6. *Tafsir al-Hidayah: Akidah verses, by Sa'ad Abdul Wahid*²²

Sa'ad Abdul Wahid was born in Banyumas dated February 1, 1938, IAIN Alumni (now UIN) Sunan Kalijaga Yogyakarta is a Professor of Tafsir. These two commentaries actually start from a collection of Tafsirs of the Qur'an which has been published in "Suara Muhammadiyah" from 1989 to 2001. These two Tafsirs were published in their first print in 2003. The first book discusses 9 important themes, namely: the content of Surat al-Fatihah, the human attitude towards the Koran, ten messages of Allah, Luqman's advice to his son, the danger of *riya'*, the Prophet Muhammad. is the last Prophet, the leadership of the Prophet Muhammad, the example of the Prophet Muhammad and Isra 'and the Mi'raj of the Prophet Muhammad. While in the second book there are 13 themes discussed, namely: Prophet Isa in the Qur'an, verses about seeing Allah SWT, Islamic attitudes towards magic, virtue points, the purpose of creating jinn and humans, the attitude of the scribes to Prophet Muhammad, the expert attitude of the book towards the Muslims, *ayat kursiy*, no compulsion in Islam, around the transfer of Qibla, the attitude of the scribes to the transfer of Qibla, trials in upholding the Truth and Power of Allah in the Universe.

7. *Tafsir of Surah al-Fatihah*, compiler of A. Rofiq Zainul Mun'im²³

This commentary begins with the script of the thesis A. Rofiq Zainul Mun'im at IAIN Sunan Kalijaga Yogyakarta. He compiled it from manuscripts of interpretative studies scattered from a routine recitation during the day delivered by KH Zaini Mun'im at di masjid Jami 'East Java Nurul Jadid Islamic Boarding School. This manuscript originally in Arabic consisted of *the meaning of mufradat*, *ijmali meaning*, and *al-idah* with a composition that was less straightforward and competent and many repetitions occurred here and there, eventually turning into the Tafsir of the verse by mixing up *the meaning of mufradat*, *ijmali meaning*, and *al-idah* to in one verse. In this way, it is hoped that this Tafsir will be more easily digested and understood by the wider community. A. Rofiq Zainul Mun'im was born

²² Sa'ad Abdul Wahid, *Tafsir al-Hidayah: Ayat-ayat Akidah*, (Yogyakarta: Suara Muhammadiyah, 2003).

²³ A. Rofiq Zainul Mun'im, *Tafsir Surah al-Fatihah*, (Yogyakarta: Forstudia, 2004).

in Probolinggo, March 8, 1981. He obtained his undergraduate education at the IAIN Sunan Kalijaga Yogyakarta (1999-2003). Previously he had even been in the Islamic Boarding School *Dar al-Lughanwa al-Dakwah*, Raci, Bangil (1996-1998).²⁴

8. *Tafsir Maudhu'i Al-Muntaha*, by Tim Sembilan²⁵

Tafsirs of *Maudhu'i al-Muntaha* is the work of the Nine Team consisting of the Core Team and the Supporting Team. The Core Team consists of KH Drs. Muchotob Hamzah, MM., K. Fatkhurrohman, S.Ag. and K. Drs. Ahsin Wijaya al-Hafizh, M. Ag. While the Support Team consists of Drs. Abdul Majid, M. Pd., Drs. Z. Sukawi, MA, KH Drs. Mohammad Adib, M.Ag., KH Tajuddin Noor, Lc., Drs. Mufid Fadly, M.Ag., and KH Abdul Halim al-Hafizh. The compilers are Wonosobo Central Java UNSIQ lecturers and Wonosobo PPTQ Al-Asy'ariyyah Kalibeber. This Tafsir book focuses on the Tafsir of the normative themes about "Human, Religion, and Islam" in order to provide correct knowledge of religion in general, as well as a comprehensive and integral understanding, especially about Islam. The plan for this tafsir book was designed in several volumes one through nine. This first volume has the theme of religion and the plan will soon be followed by the following volumes with the following themes: akidah (al-akidah), akhlak (al-akhlaq), worship (al-Ibadah), social system (an-Nizham) al-Ijtima'i), jinayah (al-Jinayah), politics and state administration (as-Siyasah wa an-Nizham ad-Dauli), Economy (al-Iqtishadi), and stories (al-Qashash).²⁶

9. *The Inclusive Tafsir of Islamic Meanings: Linguistic-Historical Analysis of the Meaning of Islam in the Qur'an Towards the Meeting of Semitic Religions*, by Ajat Sudrajat.²⁷

Ajat Sudrajat was born in Ciawas Depok, Tasikmalaya, West Java, on July 5, 1969, completing basic education at Gobras I Elementary School in 1983 at Gobras Tasikmalaya. Education graduated from MTs in 1988 and MAN in 1991. He obtained academic

²⁴ A. Rofiq Zainul Mun'im, *Tafsir Surat al-Fatiha...*, p. 76.

²⁵ Tim Sembilan, *Tafsir Maudhu'i Al-Muntaha*, (Yogyakarta: Pustaka Pesantren, 2004).

²⁶ *Ibid.*, p. vi.

²⁷ Ajat Sudrajat, *Tafsir Inklusif Makna Islam: Analisis Linguistik-Historis Pemaknaan Islam dalam al-Qur'an Menuju Titik Temu Agama-agama Semitik*, (Yogyakarta: AK Group Yogya, 2004).

education in the Department of Religion (now the US) UIN Sunan Kalijaga in 1996. Later in 1997, he continued his studies at the Postgraduate program at the same IAIN taking study programs Religion and the philosophy of the concentration of interfaith relations graduated in 2000. He was an extraordinary lecturer at Sunan Gunung Jati Bandung Institute of Islamic Studies from 2000-2001, besides that he is a permanent lecturer at STAIN Ponorogo until now. In this book, Ajat Sudrajat tries to examine a theme in the Koran, namely *al-Islam* which he reviews from the Koran's glass with all its derivatives.

10. *Social Tafsir: Dialogizing Text with Context, Islamic Education*, by Abdul Ghafur²⁸

Abdul Ghafur is an alumnus of the Faculty of Department of Tafsir and Hadith graduating in 1996. He studied S2 in the field of Agama and Philosophy at the IAIN Sunan Kalijaga Yogyakarta in 1999. S3 education in the field of Tafsir It was also taken on the same campus in 2008. This commentary actually began with a brief article which he presented in two forums for the Tafsir of Tafsirs in Yogyakarta named the Al-Mizan Study group and the Al-Ikhlas Recitation Group. This recitation is open to the public which is held twice each month. The presentation of the themes in this book is divided into five parts. The part *first*, concerning social Tafsir of religion and its dimensions. The part *second*, about leaders, gender and communication. The part *third*, about war and independence, the part *fourth*, about fasting and its meanings. Whereas in the section *fifth*, about humans and their quality. Each of the parts of the theme is detailed again in a number of themes, making it easier for readers to choose directly about the desired theme. This Tafsir book was published in the first print in 2005. Waryono is regarded as a writer who is quite productive in producing written works in book form.

11. *The Concept "Patient" in the Qur'an: Thematic Tafsir Approach*, by M. Fajrul Munawir²⁹

This book tries to reveal the patient's meaning in the Qur'an. In this book, there are at least three main issues to be discussed. *First*,

²⁸Waryono Abdul Ghafur *Tafsir Social: Mendialogkan Teks dengan Konteks*, (Yogyakarta: eLSAQ, 2005).

²⁹M. Fajrul Munawir, *Konsep Sabar dalam al-Qur'an: Pendekatan Tafsir Tematik*, (Yogyakarta: TH Press, 2005).

how is the essence of patients according to the Qur'an (anthology review). *Second*, how is the process of implementing patience according to the Qur'an (epistemology review)? And *third*, explain the benefits of patient behavior in human life according to the Qur'an (axiological review). M. Fajrul Munawir, born in Kediri, East Java, April 9, 1970. He obtained his bachelor's degree from IAIN Sunan Ampel Surabaya, at the Ushuluddin Faculty of Tafsir and Hadith Department. In 1996 he took the Masters Program at Ujung Pandang IAIN Alauddin. While the S-3 program, he took in 2004 at the Postgraduate UIN Sunan Kalijaga Yogyakarta with a concentration of Hadith Studies. In 1998 he was appointed as permanent staff at the Da'wah Faculty of Sunan Kalijaga IAIN teaching courses in Hadith, Tafsir, Ulum al-Qur'an Ashul al-Bida 'wa al-Sunan and Introduction to Islamic Studies.³⁰

12. *Tafsir al-Qur'an Juz 30*, the work of H. Zaini Dahlan³¹

Tafsir was first published in the first printed edition in 2007. *Tafsir al-Qur'an Juz 30* is presented in a simple form beginning with surah *al-Naba* ' and ending with Surah *an-Nas*. The explanation seems to be somewhat different from the other Tafsirs. Before he starts interpreting a surah he first gives an introduction before including the verse and the translation. The contents of the introduction itself talk about the brief content of the surah and the number of verses and explain about this surah classified as *makiyah* or *madaniyah*. Actually, this commentary comes from a recitation, because the time possessed when the recitation is very limited, the writer tries to present it in the form of a book in the hope that the readers can be more flexible in studying and studying it.

13. *Thematic Tafsirs of the Qur'an and Society: Building Democracy in Archipelago Civilization*, by Hasyim Muhammad³²

Hasyim Muhammad, born in Lamongan, East Java, March 15, 1972. He obtained undergraduate education from IAIN Wali Songo

³⁰ *Ibid.*, p. 110.

³¹ Zaini Dahlan, *Tafsir al-Qur'an Juz 30*, (Yogyakarta: Masjid Baitul Qahhar dan LAZIS UII, 2007).

³² Hasyim Muhammad, *Tafsir Tematik al-Qur'an dan Masyarakat: Membangun Demokrasi Dalam Peradaban Nusantara*, (Yogyakarta: TERAS, 2007).

Semarang at the Faculty of Islamic Education Department of Tafsir and Hadith in 1995. Studu S-2 he traveled in 2000 to the same alma mater and was pursuing an undergraduate program at the same alma mater. He had received some education in several Islamic boarding schools, including Pon. PES. Tarbiyatut Thalabah (1984-1990), Pon. PES. Sunan Drajad Pacitan (1983), Pon. PES. al-Ma'hadul Ulumus Syariyah (MUS) Sarang Rembang (1985), and Pon. PES. Salafiyah Langitan Widang Tuban (1987).³³ Since 1997 became Setaf lecturer at the Faculty of Islamic Theology in the subject of Tafsir and Education Citizenship (*civic education*), as well as part-time lecturers at the Faculty of Economics, University of Tujuh Belas Agustus Semarang. This book is the result of his research which talks about the *Civil Society* in the Qur'an. Actually, this book is the result of a combination of two different titles, but it is thematically close. The *first* comes from the writing of the results of a thematic Tafsir of the *Civil Society* in the Qur'an which examines the Quranic verses on the rights of citizens. The *second* comes from writing about the tradition of democracy in the history of the archipelago.³⁴

14. *Living with the Qur'an: Al-Quran's Answer to Social Problems*, by Waryono Abdul Ghafur³⁵

This commentary, as its first book — Social Tafsir — originated from a study of two forums named the Al-Mizan Study Group and the Pengajian group. al-Ikhlâs. The recitation is held twice a month (bi-weekly), every Friday afternoon and Sunday morning. As explained above, this recitation is general in nature, open to any group. As with his first book — Social Tafsir — this Tafsir is divided into five parts. Each section is further divided into more detailed sections. The part *first*, this book explains the theological problems and their implications. The part *second* explains the normative and historicity of worship in Islam. The part *third* describes spirits and sin, the part *fourth*, explains social behavior and deviates its consequences. and the last one explains about Social Ethics.³⁶

³³ *Ibid.*, p. 197.

³⁴ *Ibid.*, p. 1.

³⁵ Waryono Abdul Ghafur, *Hidup Bersama al-Qur'an: Jawaban al-Qur'an Terhadap Problematika Sosial*, (Yogyakarta: Pustaka Rihlah, 2007).

³⁶ *Ibid.*, p. xvii.

15. *The Science and Social Verses Method*, by Andi Rosadisastra³⁷

Andi Rosadisastra was born at Cerbon on October 16, 1976. The higher education he took was the Jakarta LIPIA Diploma Program (1999), the IAIN Arabic Language and Literature Department "Syarif Hidayatullah" Jakarta (1999), S-2 majoring in UIN Tafsirs "Syarif Hidayatullah" Jakarta (2005). He also taught in various foundations, such as the Al-Khairat Foundation in Jakarta teaching Arabic (1999), at the Khazanah Kebikmat Foundation Jakarta (2001), and others. Now he is a permanent Lecturer at the Ushuluddin Faculty and Da'wah of Sultan Maulana Hasanuddin IAIN Banten in Serang. In addition, he also became a non-permanent lecturer in several campuses in Tangerang and Jakarta. This book aims to integrate the existence of scientific knowledge with the verses of the Qur'an so that in the process of development and development it does not contradict the universal values contained in the verses of the Qur'an.³⁸

16. *The Typology of Humans in the Qur'an*, by Yunahar Ilyas³⁹

The author of this book full name is Yunahar Ilyas, a Professor of Ulum al-Qur'an was born in Bukittinggi on September 22, 1956. Bachelor's Degree (BA) and Complete Bachelor (Drs.) Arabic Language Department was obtained from Imam Bonjol Padang's IAIN Tarbiyah Faculty, respectively in 1978 and 1984. Then in 1979-1983 studied and earned an Lc. from the Ushuluddin Faculty of Riyadh Imam Muhammadiyah Ibn Su'ud Islamic University, Saudi Arabiya. While the Master of Religion (M. Ag) degree in the field of Aqeedah Philosophy and Doctor of Qur'anic Tafsir was obtained from the Postgraduate of IAIN Sunan Kalijaga Yogyakarta in 1996 and 2004 respectively. This book explores the human typology according to the Qur'an, especially in terms of their faith in Allah SWT and their deeds on the surface of the earth. There are five themes discussed in this book. *First*, about humans in general, starting from the understanding of language, the terms used by the Koran to show human beings, the creation and purpose of creation, human nature and tendencies, to

³⁷Andi Rosadisastra, *Metode Ayat-ayat Sains dan Sosial*, (Jakarta: Amzah, 2007).

³⁸*Ibid.*, p. 9.

³⁹Yunahar Ilyas, *Tipologi Manusia Menurut al-Qur'an*, (Yogyakarta: Labda Press, 2007), p. 133.

human education. *Second*, about the human criteria called the Qur'an. *Third*, about humans who fall into the category of scholars or ulul albab. *Fourth*, about the Children of Israel. And *fifth* about humans who have hypocrites. The five themes are discussed with the thematic Tafsir of the Qur'an.

17. *Revealing the Secrets of Love in the Qur'an*, by Nur Faizin Muhith⁴⁰

Nur Faizin Muhith was born in Lamongan, Turi Building Village, on April 7, 1981, M. Her academic education (S-1) she obtained from the Faculty of Islamic Education Department of Tafsir and Science the Qur'an at Al-Azhar University, and is now preparing for a master's thesis at the same University. This book tries to explain the meaning of love in the Qur'an. The discussion in this book consists of three chapters. In chapter 2 is an introduction that explains Islam's religion of love and peace and explains love. Chapter 3 describes the perspective of the Qur'an. This section is further divided into three parts, including explaining love stories, the love of God to His servants and explaining the love of a servant to Allah SWT. Then in chapter 3 describes sufistic love and Qur'anic love.

18. *Tafsir Tarbawi: Study of Analysis and Application of Educational Verses*, Rohimin⁴¹

Tasir Tarbawi is considered as ijtihad in interpretive academics by approaching the Koran through the perspective of education, both in terms of theoretical and practical aspects. This book is divided into six divisions. In chapter 1 describes Tafsir Tarbawi, including (1) study of the verses of education, and (2) explain the purpose of education. Chapter 2 describes the review of educational nuances, chapter 3 discusses the verses of education, in chapter 4 describes the ontology of education, chapter 5 describes the Quranic view of religious education in early childhood, and in chapter 6 describes moral education and its implications in social society, especially the Indonesian-Indonesian context. In this commentary, there is no educational history of the author found, but when viewed from the title

⁴⁰ Nur Faizin Muhith, *Menguak Rahasia Cinta dalam al-Qur'an*, (Surakarta: Indiva Publishing, 2008), p. 171.

⁴¹ Rohimin, *Tafsir Tarbawi: Kajian Analisis dan Penerapan Ayat-ayat Pendidikan*, (Yogyakarta: Nusa Media dan STAIN Bengkulu Press, 2008).

of Master of Religion (M. Ag) which is at the end of his name, he is an alumnus from one of the Islamic universities in Indonesia, both STAIN, PTAI, IAIN, UIN, and others .

19. *Applying Surah Yasin in Everyday Life*, by. Achmad Chodjim⁴²

Like the previous books, which explore the meaning of the Qur'an by taking one of the suras in the Qur'an. In this book, the discussion is divided into ten chapters. In chapter 1, it explains the meaning and content of surah Yasin. Chapter 2 describes the meaning of the Apostle. In chapter 3 explains the veil of truth, including (1) Words (Qawl), (2) the veil of truth, and (3) the law of refusing. Chapter 4 describes the awareness of the Most Gracious. In chapter 5 describes the deniers of the messenger, the obligation of the Apostle, and the people who violate. Chapter 6 describes the figure of truth, namely the Apostle. Pad chapter 7 explains the proof of faith and the forgiveness of his Lord. In chapter 8 the theme is to mock the Apostle. Chapter 9 describes the verse of God.

20. *The Universal Verses: The Forgotten Side of the Qur'an*, Agus Purwanto⁴³

The author is Agus Purwanto, D.Sc. (Doctor of Science) was born in Jember, East Java in 1964. His education history has completed elementary, middle and high school education in Jember, S1 (1989) and S2 (1993) in the Department of Physics, Institute of Technology (ITB), S2 (1999) and S3 (2002) in the Hiroshima Department of Physics, Japan. This book attempts to interpret the verses of the Kauniyah of the Qur'an from the perspective of modern science. By collecting and classifying 800 verses in the Qur'an. The discussion in this commentary includes: explaining the Islamization of science, astronomy, relativity and cosmology, quantum mechanics and transcendence. All of these themes are the result of inspiration from verses in the Qur'an. Other books he wrote include Introduction to Quantum Physics, the HIKARI Method: Bald, Arabic ?, Quantum Physics and Statistical Physics.

⁴²Achmad Chodjim, *Menerapkan Surah Yasin dalam Kehidupan Sehari-hari*, (Jakarta: Serambi Ilmu Semesta, 2008).

⁴³ Agus Purwanto, *Ayat-ayat Semesta: Sisi al-Qur'an yang Terlupakan*, (Bandung: Mizan Media Utama, 2008).

21. *Interpretation of the Ahkam verses*, H.E. Syibli Syarjaya⁴⁴

This is an interpretive work which attempts to explore the verses of the Qur'an which speak of legal matters. He peeled it from the linguistic perspective (lughawiyah) and its influence on the consequences of the lafazh with its meaning legally (syar'iyah). E. Syibili Syarjaya was born in Pandeglang Banten on July 5, 1950. He obtained an S1 from the Tarbiyah Faculty Syarif Hidayatullah IAIN Branch Attack and Received a Bachelor's Degree in 1972, after which he continued his doctoral level to doctoral II at the Tarbiyah IAIN Syahida Jakarta Faculty year 1974. In 1975 he received a scholarship to al-Azhar to continue his education at the Shari'ah Faculty of al-Azhar Cairo, Egypt was completed in 1977. Then he continued his education in the same Faculty at Sunan Gunung Jati IAIN in Serang in 1984 In addition to teaching at STAI Latansa Mashiro Rangkasbitung, and Mathla'ul Anwar University (UNMA) Banten, he is also the Ministry of Religion's Team for the Examination of the Qur'an, and he is also the Team of Tashih Tafsir of the Ministry of Religion of the Republic of Indonesia.

22. *Tafsir of Ahkam Verses*, Luthfi Hadi Aminuddin⁴⁵

Luthfi Hadi Aminuddin was born in Ponorogo on July 14, 1972. He completed his tertiary education at the Syari'ah Faculty of Sunan Ampel Ponorogo IAIN (now STAIN ponorogo) in 1988, while his undergraduate education was taken at PPs IAIN Sunan Ampel Surabaya and graduated in 2001. Since 2000 he has been appointed as teaching staff at STAIN ponorogo, and since 2005 until now he is trusted as chairman of the Academic Quality Improvement Unit (UPMA), STAIN Ponorogo. He also explained as a writer who gave birth to quite a lot of works. So far there have been many books that explain the verses of Ahkam. But most of the books that already exist still use Arabic. From this background, Aminuddin deliberately compiled this book to become a handle and provided an alternative way out for students at Islamic Higher Education (IAIN, STAIN, other

⁴⁴ E. Syibli Syarjaya, *Tafsir Ayat-ayat Ahkam*, (Jakarta: Rajawali Press, 2008), p. 265.

⁴⁵ Luthfi Hadi Aminuddin, *Tafsir Ayat Ahkam*, (Ponorogo: STAIN Ponorogo Press, 2008), p. 185.

PTAI) who experienced difficulties in studying the Qur'anic Tafsirs of verses law.

23. *Tafsir Ibadah*, Abd Khaliq Hasan⁴⁶

Abd Khaliq Hasan was born in Bangkalan on August 19, 1971. He began his basic education at SDN (concurrently in MI) at his birthplace, then continued the next level at Madrastul-Qur' an Islamic Boarding School in Tebuireng. After graduating from MTs and MA, he continued his tertiary education in the same city, at IKAHA Tebuireng Jombang. He continued his second degree at UNISMA Malang in 2005. This commentary is nuanced in jurisprudence because it contains discussions about daily worship. This book discusses six themes around worship. In the first part of the theme, discussing the issue of Surat al-Fatihah, the second theme, discusses Thaharah, the third theme around Prayer, the fourth theme, around Zakat, the fifth theme, about fasting and on the sixth theme, discussing Hajj.

24. *Revealing the Secrets of the Qur'an: Celebrating Contextual Interpretations*, Waryono Abdul Ghafur⁴⁷

Actually, this work is arguably still a follow up to Waryono in writing Tafsirs as well as his two works above. In terms of the title, it is quite interesting. Because the subtitle uses a place that is enough to tickle the reader "*Celebrating Contextual Tafsir*". Why use such titles? We see that so far the probability of the community is increasingly complex and developing. Inevitably the exegete when interpreting the Qur'an must be able to aim and be able to solve these problems. It was here that the attempt to interpret the Qur'an in accordance with the development of the times in the sense in accordance with the context was highly demanded. In this commentary, there are several general themes discussed, including explaining the knowledge and knowledge of the seekers, concerning the remembrance of Allah, loving the Prophet Muhammad, the creation of humans and their meaning to discuss environmental issues.⁴⁸

⁴⁶ Abd. Khaliq Hasan, *Tafsir Ibadah*, (Yogyakarta: LKiS Pelangi Aksara, 2008), p. 331.

⁴⁷Waryono Abdul Ghafur, *Menyingkap Rahasia al-Qur'an: Merayakan Tafsir Kontekstual*, (Yogyakarta: eLSAQ Press, 2009), p. 1-35.

⁴⁸ *Ibid.*, p. 391-430.

25. *Happiness Interpretation: Al-Quran Message Responds to Life Difficulties*, Jalaluddin Rahmat⁴⁹

If you pay attention to the recent disaster quite often hit Indonesia. Where when the disaster comes, it will leave traces of suffering for the affected people. Disasters and disasters can grow wisdom, can also give birth to despair. Wealth, power, and fame can be a source of happiness. But on the other hand, it can turn into suffering. But according to Jalal all depends on how we look and face the reality of life. This Happiness Tafsir Book explores inspiration from the verses about how we respond to the situation being faced. The presentation model of this commentary uses thematic methods, making it easier for readers to choose according to the theme of interest by the reader. In addition, the presentation is accompanied by reviews of several traditions and also accompanied by other inspirational stories.

26. *Tafsir al-Wa'ie*, Rokhmat S. Labib⁵⁰

This commentary is an effort of the Hizb ut-Tahrir Indonesia (HTI) group in fighting for the idea of Khilafah in Indonesia. This commentary is quite different from some of the commentaries above. Because this book reveals the meaning and content of the Koran in an ideological perspective and at the same time reveals and shows the mistakes that are considered by the writers of the liberals and enemies of Islam in understanding the Qur'an. This commentary was written by Rokhmat S. Labib. This commentary contains several themes related to the overthrow of Islamic law in Indonesia. This can be seen from several Tafsirs such as the Tafsir of several themes concerning the enforcement of Islamic suyarat. For example, the theme of the obligation to uphold the Caliphate, reject the idea of freedom of religion, the obligation to establish Islamic political parties, the importance of the pillars of Islamic governance, the application of Islamic law and others.

⁴⁹Jalaluddin Rahmat, *Tafsir Kebahagiaan: Pesan Al-Qur'an Menyikapi Kesulitan Hidup*, (Jakarta: Serambi Ilmu Semesta, 2010).

⁵⁰Rokhmat S. Labib, *Tafsir al-Wa'ie*, (Jakarta: Wadi Press, 2010).

D. Track the Trend Style and Typology of Indonesian Interpretations (2000-2010)

1. Interpretation Style

The style (nuanasa) in the historical literature of Tafsir is usually used as a translation from Arabic *al-laun*, whose basic meaning is color. The style of Tafsir referred to here is a special nuance or special trait that gives its own color to a Tafsir. So that when it is called 'interpretive style' it means that the taste, color or nuance of the Tafsir more illustrates a certain tendency of Tafsir, for example, tends to the nuances of jurisprudence, nuances of theology, nuances of science and others. This section will analyze what patterns are found from the 26 Tafsirs examined in this study. This section not only shows the diversity of the nuances of the Tafsirs that arise but also attempts to show the general tendencies chosen by the commentators. From the analysis that has been done, at least the 26 Tafsirs studied have found five Tafsirs as follows:

a. Linguistics style

Linguistic analysis is one of the important variables in interpreting the Qur'an. As for what is meant by Tafsirs that are linguistic features are a dominant Tafsir of the language. Although it does not rule out the possibility of explaining various aspects, such as, theology, jurisprudence, etc., what is more, dominant here is the language area. Of the 26 Tafsirs studied, those included in the language style are 8 Tafsirs, namely: Tafsir of Maudhu'i: *Al-Muntaha* by Team Nine; *Understanding the Contents of the contents of the Qur'an* by Jan Ahmad Wassil; Tafsir of Surat al-Fatihah by A. Rafiq Zainul Mun'im; *Worship Tafsir* by Abd Khaliq Hasan; Tafsir *Al-Qur'an Juz 30* by H. Zaini Dahlan, Tafsir *al-Hidayah: Akidah verses* by Sa'ad Abdul Wahid; *Qur'ān al-Karim, Bayā this: Understanding the Meanings of the Qur'an* by Ahmad Mudjab Mahalli (et al.); and Tafsir of the Verses of Hajj: *Towards the House Armed with Muchtar Adam's Al-Qur'an*.

The linguistic style in the Tafsir of the Qur'an is still very thick in the Quranic Tafsirs in Indonesia, especially those studied in this study. Actually, it's not too problematic when a Tafsir also analyzes in terms of language. But usually, the Tafsir model that is too stressed on the side of the language discussion, forgets the more important side to be expressed, namely the meaning behind each verse of the Qur'an

which should be interpreted. If the commentator is too cool and busy in the linguistic area, it is feared that the meaning of the verse contextuality will be ignored.

b. Social-Community Style

At least there are three aspects that emphasize the explanation of the Quranic Tafsirs of the Qur'an with social-community patterns: (1) the accuracy of the editorial, (2) then compiling the contents of the verses in an editorial with the main purpose of explaining the goals of -Qur'an, prominent accentuation on the main purpose outlined in the Qur'an, and (3) Tafsir of the verse associated with sunnatullah applicable in society.⁵¹

Of the 26 interpreted works studied, there were only 11 Qur'anic Tafsirs that were included in social-community nuances. Among the Tafsirs of Maudhu'i: Solutions to the Qur'an on Contemporary Social Problems by Nashruddin Baidan; Social Tafsirs: Dialogizing Texts with Contexts, Living with the Qur'an: Qur'anic Answers to Social Problems and Revealing the Secrets of the Qur'an: Celebrating Contextual Tafsirs, all three by Waryono Abdul Ghafur; Thematic Tafsirs of the Qur'an and Society: Building Democracy in Archipelago Civilization, by Hasyim Muhammad; Al-Fatihah: Opening the Inner Eye with the Opening Surah, Al-Falaq: Recovering from Inner Disease with Fajr Surah, and Applying Surah Yasin in Daily Life, all three works by Achmad Chodjim; Tafsir Tarbawi: Study of Analysis and Application of Educational Verses, by Rohimin; Tafsir of Happiness: The Quranic Message Responds to Life's Difficulties, by Jalaluddin Rahmat and Tafsir al-Wa'ie, by Rokhmat S. Labib.

These 11 Tafsirs have tried well in interpreting the verses of the Qur'an in accordance with the social conditions of the people in the present era. Not infrequently, each Tafsir is adjusted to the social conditions of the people faced. Thus, this type of Tafsir is expected to be able to answer current problems. This type of Tafsir is actually needed by Muslims in the present. Grounded Tafsir. Not the nuances of the Tafsir that soar. But unfortunately, of the 27 Tafsirs studied there were only 11 Tafsirs that were socially nuanced. That means that the Indonesian Tafsir products studied in this study are still a little like the

⁵¹ M. Quraish Shihab, "Metode Penyusunan Tafsir yang Berorientasi Pada Sastra, Budaya dan Kemasyarakatan," *Paper*, 1984, p. 1.

spirit of the times. Can each of these social-style Tafsirs solve current problems? The answer is not necessarily. Because there are several Tafsirs that contain certain ideologies. Where Tafsirs that contain certain ideologies actually sometimes even cause their own problems. Indeed, his enthusiasm is a social-community spirit, but forcing certain ideologies and riding verses on personal or group interests is not justified. This issue will be discussed further in the typology section of the Quranic Tafsir.

c. Style of Fiqh (Law)

The definition of jurisprudence is a work whose discussion is dominant in the area relating to the problem of jurisprudence or law. At least of the 26 Tafsirs studied, there are 3 fiqh-style Tafsirs, namely: first is Contextuality of the Qur'an: Thematic Study of Law Verses in the Qur'an by Umar Shihab. The nuances of jurisprudence are clearly seen in this work because this work discusses the problem of verses relating to the laws in the Qur'an which are then applied in accordance with the current era and reality. For example, discussions about the Qur'an and economic law, orientation in Islamic law, the current legal paradigm and others. The main purpose of writing this book is expected to be able to answer all the current problems that have grown in this modern century. Problems that have not found the source or the legal support has not been found. Thus the effort to excavate the verses relating to the law in the Qur'an, the effort is expected to be realized. Likewise with the other three authors.

Second is the Interpretation of the Ahkam verses by E. Syibli Syarjaya, the nuances of fiqh clearly illustrated by the title of this commentary. There are thirteen themes of legal problems studied in this work, namely: taharah,⁵² prohibition of prayer for those who are drunk and junub,⁵³ call for prayer,⁵⁴ Qibla in prayer,⁵⁵ the obligation of fasting for the Muslims,⁵⁶ polygamy in Islam,⁵⁷ the obligation to give

⁵² E. Syibli Syarjaya, *Ayat-ayat Ahkam...*, p. 53-86.

⁵³ *Ibid.*, p. 87-104.

⁵⁴ *Ibid.*, p. 105-116.

⁵⁵ *Ibid.*, p. 117-142.

⁵⁶ *Ibid.*, p. 143-166.

⁵⁷ *Ibid.*, p. 167-179.

dowry to wives,⁵⁸ women which is forbidden to marry,⁵⁹ the law marries amah (slave girl),⁶⁰ food and drink,⁶¹ food which is forbidden,⁶² gambling and khamer,⁶³ and detention of the assets of orphans.⁶⁴

The style of Tafsir also looks very thick in the third book entitled *Tafsir of Ayat Ahkam* by Lutfi Hadi Aminuddin. At first glance, it is seen that this work analyzes the previous work, but in the discussion, there is a slight difference. If Syarjaya's work discusses thirteen themes of legal problems, Aminuddin's work in his work only addresses six themes of legal problems, namely: taharah, qiblah, prayer, zakat, verses of fasting, and Hajj. Looking at the themes presented from the four Tafsirs above, it is sufficient to illustrate that the works are works with very strong legal nuances.

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d. The Theology Style

The definition of theology is a Tafsir whose discussion tends to discuss the problem of theology. There are four Tafsirs which examine the theme related to the theological area: The Patient Concept

⁵⁸ *Ibid.*, p. 181-186.

⁵⁹ *Ibid.*, p. 187-208.

⁶⁰ *Ibid.*, p. 209-218.

⁶¹ *Ibid.*, p. 219-230.

⁶² *Ibid.*, p. 231-248.

⁶³ *Ibid.*, p. 249-264.

⁶⁴ *Ibid.*, p. 265-278.

⁶⁵ Luthfi Hadi Aminuddin, *Tafsir Ayat Ahkam...*, p. 15-31.

⁶⁶ *Ibid.*, p. 35-48.

⁶⁷ *Ibid.*, p. 51-71.

⁶⁸ *Ibid.*, p. 73-97.

⁶⁹ *Ibid.*, p. 99-138.

⁷⁰ *Ibid.*, p. 141-179.

in the Qur'an: Thematic Tasir Approach by M. Fajrul Munawir, Human Typology according to the Qur'an, by Yunahar Ilyas; Revealing the Secrets of Love in the Qur'an, the work of Nur Faizin Muhith and the Exclusive Tafsir of Islamic Meanings: Linguistic-Historical Analysis The Meaning of Islam in the Qur'an Towards the Meeting Point of Semitic Religions, by Ajat Sudrajat. These four Tafsirs have different press points. The concept of Patience in the Qur'an tries to get out of the trap of conception that already exists in various schools of theology, which is more political in nature, by building integral conceptual constructs based on the Quranic text integrally. In this work, the subject matter studied is the Quranic conception of patience. The approach used in examining the patient's meaning in the Qur'an carried out in this commentary is a thematic Tafsir approach. From this main problem, the derivative problem arises, such as a matter of supporting factors for the realization of external and internal patient behavior, the position of humans as creatures of God, the application of patient behavior where there is a promise of merit by Allah and free from disaster.

By avoiding the theological debates that have long occurred in sects in Islam, M. Fajrul Munawir draws the conclusion that the patient term semantically has strong relevance to other terms in the Qur'an. Among terms that are identical with patients are 'iffah, hilm, qanā' ah, and zuhud. The elements contained in the four terms are the accumulation and the mainstream of the meaning of patience itself, namely the attitude of preventing, maintaining oneself from the turmoil of lust and being willing to what is there.⁷¹ But the willingness here is not meant to just leave without any effort to escape the calamity or trials that are being faced. A form of hard business is very necessary, that is, there must be a balance between resignation and effort in dealing with it. Not a form of total submission to God. In addition, it is also believed that the trials in the form of difficulties are temporary tests of Allah. On the other hand, it is also believed that life in the hereafter is eternal and forever. It is also important to build the belief that patience which is part of the test will have a good effect on the perpetrators in the world and in the hereafter. At the same time believe that the promises of God are true. In addition, the Typology of Humans According to the Qur'an also analyzes humans in the context of their

⁷¹ M. Fajrul Munawir, *Konsep Sabar Dalam al-Qur'an...*, p. 97.

human position in the world and its relationship with God on the one hand and its role in the world in the formation of culture.⁷²

Revealing the Secrets of Love in the Qur'an, this book tries to explain how the Qur'an talks about love, how the stories of the noblest people are enshrined in the Qur'an and how Allah treats His servants whom he loves so too servant whom he hates. There are several things studied in this commentary: an explanation of love in the perspective of the Koran, the love of Allah to His servants, the love of a servant to Allah and explaining sufistic love and Qur'anic love. The last Tafsir which has theological nuances is *the Inclusive Tafsir of Islamic Meanings: Linguistic-Historical Analysis of the Meaning of Islam in the Qur'an Towards the Meeting Point of Semitic Religions*. In this commentary, there are a number of things that are the subject of discussion, including the linguistic analysis of the derivation of the word al-Islam in the Qur'an, the meaning of al-Islam and its development in the historical trajectory and meaning of al-Islam: seeking meeting points of religions Semitic.

From the analysis conducted by Ajat Sudrajat, he concluded that the term al-Islam is the essence of human diversity because it is human nature itself. The diversity gathered in the term al-Islam is a pattern of relations or relations between humans and their God.⁷³ In this pattern of relations or relations, humans are positioned as creatures, while God is positioned as a creator (Khaliq or creator), ruler and keeper.⁷⁴

e. Science Style (*bi al-ra'yi*)

This kind of Tafsir is built on the assumption that the Qur'an has even various kinds of knowledge which have been found or which have not been discovered, including in this case the sciences and technology which have now been developed by the expert. There are two Tafsirs included in this category, namely: The Science and Social Verses Method by Andi Rosadisastra and the Universal Verses: The Sides of the Qur'an Forgotten Agus Purwanto. These commentaries attempt to interpret the verses of the Kauniyah of the Qur'an from the perspective of modern science. Reading these two commentaries is not

⁷² Yunahar Ilyas, *Tipologi Manusia...*, p. 1.

⁷³ Ajat Sudrajat, *Tafsir Inklusif Makna Islam...*, p. 157.

⁷⁴ *Ibid.*, p. 157.

only confronted with parallels between the concepts of theory and facts of modern science and verses contained in the Qur'an, but we can make verses in the Qur'an as sources of hypotheses. a scientific hypothesis that can be tested experimentally, whether directly or indirectly. This has actually been done by the previous generations of Islam with amazing discoveries. Just say for example Ibn Sina and Muslim scientists in the heyday of the first Islamic civilization.

The Science and Social Verses Method Book seeks to understand the scientific side of the Qur'an, as well as the methodology of the Quranic Tafsir to uncover the Qur'anic socio-juridical values. Because the Qur'an as normative premises can be formulated into empirical and rational theories. Among the critics of theologians who claim that the philosophical foundation of science is atheistic materialism, philosophical criticism; science generates human beings with other natural objects, criticism of feminism; analytical-reductionist science rationality forgets rational and holistic intuition, ecological criticism; science is not only rational but can lead to anthropocentricity. From this belief, Andi Rasadisastra in the framework of this research believes that the relationship between science or science and sacred texts can take place naturally if there is a systematic and comprehensive study of concepts that might be connected from the two regions. That is the area of the sacred text that is presented and understood through contemporary developments in science, there is a realm of science that accepts the values of its application from the sacred text.

Whereas in the Universal Verses: The Forgotten Sides of the Qur'an there are several important themes discussed in this work, namely: explaining the Islamization of science, astronomy, relativity and cosmology, quantum mechanics and transcendence. From these themes, Agus collects and classifies 800 verses of the Qur'an and makes them an inspiration for the formation and development of science, and seeks to contribute to the efforts of Qur'anic zealous science construction.

2. Typology of Thought Interpretation

To solve the academic problem in this study the author uses a contemporary hermeneutical Tafsir of the Qur'an. This theory functions as an analysis knife in order to map the forms of the typology of thought in the Tafsir of the Koran which was examined in this study.

By mapping the typological forms of thought of the Quranic Tafsirs studied, it is hoped that it can facilitate the identification of various forms of product Tafsir of the Qur'an, especially in the study of Quranic Tafsirs in Indonesia.

To analyze the typology of interpretive thinking, here the author borrows Sahiron Syamsuddin's theory of the views of the Quranic Tafsirs. However, with various kinds of considerations, Sahiron Syamsuddin's theory is of the opinion that the author needs 'modification' or development in order to accommodate the findings of the typology of thought in the Tafsir of the Qur'an in this study. According to Sahiron, when viewed in terms of the typology of reading in contemporary times, Muslim scholars, especially observers of the study of the Qur'an, are divided into three groups, namely the views of traditionalist quasi-collectivists, subjectivist views and quasi-views modernist.⁷⁵ The views of interpretive thinking are then the authors refer to as the typology of interpretive thinking.

a. Typology of Traditionalist Quas-objectives

What is meant by the traditionalist quasi-objectives view, namely a view that the teachings of the Qur'an must be understood, interpreted and applied in the present, as it is understood, interpreted and applied to situations, where the Qur'an is revealed to the Prophet Muhammad and delivered to the generation of early Muslims.⁷⁶ In short, the teachings of the Qur'an must be comprehensively understood as stated in the text of the verse and which according to the conditions in the time of the verse were revealed.

The quasi-objectivist traditionalist typology initiated by Sahiron Syamsuddin, in my opinion, needs to be developed into two parts, namely: traditionalist objective typology and objectives typology of revivalists. *First*, the objective traditionalism is a view that the Tafsir of the Qur'an must be in accordance with the sound of the text. The main characteristic of this typology is a textual Tafsir and only dwells on linguistic territory and not paying attention to the moral message behind the verse being interpreted. Usually, the product of interpreting

⁷⁵ See, Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an*, (Yogyakarta: Nawesea Press, 2009), p. 73-76; Sahiron Syamsuddin, *Muhammad Sahrurs Koran hermeneutik und die Debatte um sie bei muslimischen Autoren*, (Otto-Friedrich Universitat Barberg, 2006), p. 40-66.

⁷⁶ Sahiron Syamsuddin, *Ibid.*, p. 73.

this typology is only too preoccupied in the grammatical area of language alone. So do not be surprised if the Tafsir product cannot develop. In addition, Tafsir products cannot solve current problems. Examples are classical commentaries such as Tafsir Jalalain. In Indonesia alone in the 2000s there were still many Tafsirs with this typology that emerged, including the Tafsir of Worship by Abd Khaliq Hasan, Tafsir of Ayat Ahkam by Luthfi Hadi Aminuddin, Tafsir of Verses of Ahkam by H.E. Syibli Syarjaya, Tafsir Al-Qur'an Juz 30 by Zaini Dahlan, Tafsir al-Hidayah: Akidah verses, Sa'ad Abdul Wahid, Qur'an al-Karim, Bayani: Understanding the meanings of the Qur'an by Ahmad Mudjab, Tafsir Surah al-Fatihah by A. Rofi Zainul Mun'im, Tafsir Maudhu'i al-Muntaha by Team Nine, and Tafsir of Verses of Hajj: Towards Baitullah Armed with Muchtar Adam's Al-Qur'an..

The characteristic of the point of view of traditionalist objective typology is the literal product of Tafsir. The discussion is often only focused on the grammatical area of language alone. And most of this discussion is carried out consistently every verse in the suras he studied. The commentary works are very concerned about the meaning of the vocabulary or the expression of the Qur'an by referring to the grammar that is often used by scholars, paying attention to how the vocabulary is used by the Qur'an, and understanding the meaning of the verse on the basis of the use of the word by Al-Qur'an.

This type of Tafsir typology has advantages because it is quite complete and clear in revealing the language. But on the other hand, this type of typology of Tafsir has its weaknesses because the universal meaning behind the verse which is interpreted becomes neglected. The product of its Tafsir cannot be expected to be able to answer the current problems that are developing. Because this product of Tafsir does not emphasize the universal meaning behind the interpreted verse.

Seen for example when *Tafsir Maudhu'i: Al-Muntaha* by Tim Sembilan when they explained *dīn* means religion. The following quotation from the writer about *dīn* in *Tafsir Maudhu'i: Al-Muntaha*:

"First, Transitive Verb (*fi'il muta'addi binafsih*),⁷⁷ is: *dānahu-yadīnuhu* (دانہ - يدینه) means *malakahu* (ملكه) is possessing; *hakamahu* (حكمه) means dictate; *sāsahu wa dabbarahu* (سانسه و دبره) means adjust; *qahharahu* (قهره) means force; *hāsabahu*

⁷⁷ See Tim Sembilan, *Tafsir Maudhu'i...*, p. 27.

(حاسبه) means revenge; *qadhā fi sya'nihi* (قضى فى شأنه) means giving a solution; dan *jāzāhu wa kāfa'ahu* (جازاه وكفاه) means respond.⁷⁸ *Second, Transitive Verb (fi'il muta'addi bi al-lām)*.⁷⁹

Besides that, Understanding the Contents of the Al-Qur'an by Jan Ahmad Wassil also shows a fairly strong linguistic pattern. For example, when he explains "al-Rahī m" which means love of Allah. Fā 'il ism noun from rahī ma (راحم) as a singular and rā himū na (راحمون) or rā himī na (راحمين) as a plural form, which means loving or loving.⁸⁰ So God is called the most loving lover, namely as arham-ar-rā himī na (ارحم الراحمين).⁸¹ The same thing is also shown in the Interpretation of Surat al-Fā the work of A. Rafiq Zainul Mun'im. Like for example when explaining the word ma lata which is interpreted as the Essence of Mastery:

“Mālik (the Essence of Mastering) is *isim fa'il* from the verb malaka or the mubalaghah form of the word al-Mulk. This word has two meanings, namely: First, shows the meaning of decency to get and specificity. Second, showing the things that have the kingdom”.⁸²

This discussion is done consistently every verse in the suras he studied in the commentaries. The commentary works are very concerned with the details of the meaning of the vocabulary or the expression of the Koran by referring to the grammar that is often used by scholars, paying attention to how the vocabulary is used by the Qur'an, and understanding the meaning of the verse on the basis of the use of the word by the Qur'an. On the other hand, this model of Tafsir is good because it is quite complete and clear in uncovering linguistic problems, but on the other hand, this model of Tafsir has weaknesses. Because the universal meaning behind the verse is ignored. The

⁷⁸ *Ibid.*, p. 27.

⁷⁹ In the *Mauḍu'ī Interpretation* by the Tim Sembilan, it was explained that the verb requires an object, through the conjunction of the letter jār lam (ملا). This philosophy is originally lāzim, intransitive: it does not require an object that is contemptible or inferior which seems negative. But then it becomes positive after being transferred to lam, which is to be: *obedient or submissive to obedience...*, See. *Ibid.*, p. 26.

⁸⁰ Jan Ahmad Wassil, *Memahami Isi Kandungan al-Qur'an...*, p. 80.

⁸¹ *Ibid.*, p. 80.

⁸² A. Rafiq Zainul Mun'im, *Tafsir Surat al-Fatihah...*, p. 19.

product of its Tafsir cannot be expected to be able to answer the current problems that are developing. Because this product of Tafsir contains a textualist paradigm, not contextualism. In short, a model of Tafsir like this does not pay attention to the contextuality of the verse that is interpreted, ie what is considered is only the area of the context. How can you answer if you are just busy arguing in a region that should not be important to debate? Even though there is a region that clearly needs to be put forward, namely the universal or contextual meaning of the verse. Because by looking at the universal meaning of verse you will find the true meaning (maghza) which is actually contained behind a verse. Thus a Tafsir will be found that will be able to answer current problems. The Tafsir of this kind of model should have changed so that such Tafsirs are not merely limited to displays or collections of interpretive books without being able to provide solutions and benefits for humanity.

Second, the objective typology of revivalism is an understanding of the pure Qur'an. In the sense of understanding the pure Qur'an they mean is the understanding of the Qur'an which returns to ideological characters that are static, ahistorical, textual and patriarchal bias. According to this group, the Qur'an in the present era must be understood in accordance with the era in which the Qur'an was revealed without regard to its context in the present era. This typology as a whole adheres to the concept of "radical Salafism", which is oriented towards the re-creation of the salaf society. The purpose of creating a Salafi community is how to recreate the generation of the Prophet Muhammad. and friends in this contemporary era. For them, Islam in the time of the Salaf is the most perfect Islam, still pure and clean from various additions or mixtures (bid'ah) which are seen as polluting Islam. Islam in the era of the Prophet according to this group is Islam which must be imitated and applied to the contemporary era without regard to the socio-political and cultural conditions in the present which have been far different from the period of the Prophet.

Of the 26 Tafsirs studied, there is only one that enters the objective revivalist typology, Tafsir al-Wa'ie.⁸³ This Tafsir work is a product of the Hizb ut-Tahrir Indonesia (HTI) group. The characteristic of this Tafsir of the objectives revivalist typology, in addition to its

⁸³ Rokhmat S. Labib, *Tafsir al-Wa'ie*, (Jakarta: Wadi Press, 2010).

textual interpretive product, also seems so ideological and rigid in its Tafsir. Especially when understanding the verses relating to law and jihad (shari'a). Because this group is so very supportive in upholding Islamic law and also against jihad in textual terms. The issues of the obligation to establish a Khilafah state and the enforcement of Islamic law are intensely carried out by this revivalist group.

For example, when interpreting Surat al-Maidah: 49 it is very obvious that it is so "stiff". According to this group, the letter's global theme revolves around the application of shari'a. And the Shari'ah here according to this group must be applied in total. There should be no part that may be abandoned or ignored.⁸⁴ And this provision according to this group is to be run by Muslims consistently, regardless of whether it is approved by the kafir or not.⁸⁵ Also when interpreting Surat al-Baqarah: 30. According to this group, the notion of Khilafah is Khilafah which must be adopted by the way of allegiance. So according to this group, with the existence of Khilafah the obligation of the allegiance to the shoulders of every Muslim can be realized. Conversely, if there is no Khilafah, the obligatory baiat is not on every Muslim's shoulder.⁸⁶ Under this the author quoted their Tafsir of the importance of establishing khalifah:

“If the reality of Islamic law is related to the position of man as a caliph on earth, then it can be stated: the position of the people of the Messenger of Allah. can only be a caliph (in the sense of QS. Al-Baqarah [2]: 30) perfectly if his life under the auspices of the caliphate is led by a caliph (in the sense of shara ', ie: people who represent the Ummah to carry out government, power, and application shari'ah laws.). Because only when there is a caliph all the laws of Allah can be carried out totally.”⁸⁷

Even the Tafsir of jihad is understood as jihad in terms of physical warfare. For example, such as when understanding verse 123 from the letter at-Taubah. In Tafsir Al-Wa'ie, it was explained that new jihad could be carried out when a resident of a country refused one of

⁸⁴ *Ibid.*, p. 245.

⁸⁵ *Ibid.*, p. 245.

⁸⁶ *Ibid.*, p. 9.

⁸⁷ *Ibid.*, p. 9.

the two offers, namely to convert to Islam or become a dhimmi infidel who was subject to the Islamic government. When rejecting one of them, it means that they have become physical barriers that hinder Islamic da'wah. According to Rokhmat S. Labib, the author of the Tafsir of Al-Wa'ie, to get rid of these physical obstacles, must also be with physical activists (war). That is the meaning of jihad in Tafsir Al-Wa'ie. Rokhmat S. Labib in Tafsir Al-Wa'ie also explained that the jihad required for Muslims is not only difa'i, ie defensive in the sense of defending themselves. But it is also ibidida'i, namely offensive in the sense of starting a war first. According to Rokhmat S. Labib, the command to Muslims to fight the Kuffar around them in this verse clearly gives such conclusions.⁸⁸ Because, the order is absolute and there is no argument that gives taqyid (restrictions) - beggars if they are attacked first - then the order remains in its absoluteness. Other verses that require jihad according to Rokhmat S. Labib are also the same, everything is absolute without taqyid.⁸⁹ *And this jihad must be carried out under the command of Daulah Islamiyyah led by a Khilafah.*

Such Tafsir is an example of one Tafsir that truly supports the establishment of an Islamic state led by a caliph as in the era of the Prophet. This typology of interpretive thinking seems to want to create a generation of Muslims today as the generation of Muslims in the Prophet's era. Even if viewed from the social, cultural, political and cultural climate, during the Prophet's time it was very different from the present, especially in Indonesia. Here, in the opinion of the author, it is important for a commentator to distinguish between Arabization or Islamization. Because everything from Arabia is not necessarily Islamic, and Islam does not necessarily have to be difficult. Of course, this product of Tafsir needs to be reviewed. If there is a "coercion of meaning" it is feared that it is not the solution obtained, on the contrary, it is a new problem that causes unrest for the people. How not, for example, the problem of understanding verses about jihad. If wrong in Tafsir it will be dangerous. If the verses of jihad are interpreted in a textual and rigid manner, it is not impossible that what happens is the birth of terrorists who actually harm many Muslims themselves. Because the concept of jihad for them is physical war jihad. In fact, to

⁸⁸ *Ibid.*, p. 314.

⁸⁹ *Ibid.*, p. 314.

interpret the verses of jihad it is necessary to look at sociology when the verse is revealed and then its meaning is relevant to the present context.

At a glance, there are similarities with traditionalist objectivist typologies, namely both textualists. The difference is that the objectivistic revivalist typology understands the Qur'an rigidly and hard and that each Tafsir contains ideology. Because the objective typology of revivalists was born as a response to the secularist movement which was considered a system of "modern ignorance". So it is not surprising if the objective typology of revivalists fully supports the establishment of an Islamic State with an Islamic legal system. According to him the rules of the country must be in accordance with Islam. For example, like the law of thieves must be cut off his hand, the adulterer must be stoned, the murderer must be beheaded and so forth. According to them, Islamic law must be applied in every part of life. Both in terms of social, cultural, economic, political to other life values, all laws and instruments of state law must be replaced with Islamic law. In the sense of Islamic Shari'a must be applied to replace man-made law. In addition, Islamic ideas that they convey, especially related to gender relations, are very accommodating with a patriarchal culture that is still strongly adhered to in the community, namely the thought that sees women as second beings or mere domestic.⁹⁰ In addition to HTI, several groups that follow this typology include the Muslim Brotherhood group, Salafi, Tarbiyah Movement, and so on.

b. Subjectivist Typology

Typologies that embrace the flow of subjectivity assert that every Tafsir is entirely the subjectivity of the interpreter, and therefore interpretative truths are relative.⁹¹ Based on this argument according to the group that adheres to this typology, every generation of humanity has the right to reinterpret the Qur'an in accordance with the times. According to this group, in the present era, the Qur'an can be interpreted with assistive sciences which developed in the present era

⁹⁰ See M. Nurdin Zuhdi, "Perempuan Dalam Revivalism: Gerakan Revivalism Islam dan Politik Anti Feminisme di Indonesia," in *Musawa: Jurnal Studi Gender dan Islam*, Vol. 9, No. 2, Juli 2010; M. Nurdin Zuhdi, "Kritik Terhadap Pemikiran Gerakan Keagamaan Kaum Revivalism Islam di Indonesia" in *Akademika: Jurnal Pemikiran Islam*, Vol. 16, No. 2, 2011.

⁹¹ Sahiron Syamsuddin, *Hermeneutika...*, p. 75.

without having to involve the conventional method (ulum al-Qur'an). Such views are among others adopted by Muhammad Shahrur.⁹² In interpreting the Qur'an Shahrur is no longer interested in examining the original meaning of a verse or collection of verses. Modern commentators should interpret the Qur'an in accordance with the development of modern science, both exact and non-exact.⁹³ Usually, Muslims who follow the views of Shahrur get the title of "liberals".

In this study, none of the 26 Tafsirs reviewed were included in the subjective typology. In the sense that subjectivity in Tafsir must exist, but subjectivity in the sense that its Tafsir as with this typological criterion that truly abandons conventional methodology and uses only contemporary methodologies has not been found in the Tafsirs in Indonesia included in this study. The absence of Tafsirs with subjectivist typologies in this study, one of which is influenced by several factors, among them is that there are still many consultants who believe that the conventional method is still relevant to the current context. Then there is no need for other aids in interpreting the Qur'an. In addition, they are still careful with the development of existing contemporary methods such as hermeneutics, so it is only natural that the method they use still uses the classical method.

But there are some ideas of Islamic thinkers in Indonesia who have actually begun using this model of Tafsir with this subjective typology. For example, the thoughts of the Liberal Islam Network (JIL) group in Indonesia. Many of the thoughts of JIL have drawn controversy because they are considered out of the teachings of Islam. For example, regarding interfaith marriage, same-sex marriage, women's leadership, and others. But unfortunately, JIL does not yet have a complete Tafsir, in the sense of a Tafsir that specifically interprets the Qur'an. Actually, there is one book that was published by the JIL group, entitled *The Al-Qur'an Study Methodology* by Ulil Abshar-Abdalla et al.⁹⁴ But in the opinion of the author, this work does not include a commentary on the Qur'an but is a work on the thinking of the methodology of interpreting the Qur'an. Even though there are

⁹² Muhammad Shahrur, *al-Kitab wa al-Qur'an: Qira'ah Mu'asirah*, (Damaskus: Dar al-Ahali, 1990).

⁹³ Sahiron Syamsuddin, *Hermeneutika...*, p. 75-76.

⁹⁴ Ulil Abshar-Abdalla, *Metodologi Studi al-Qur'an*, (Jakarta: PT Gramedia Pustaka Utama, 2009).

few examples of Tafsir. However, the author of this book deliberately wrote no more as a Tafsir methodology. So the author did not include the JIL work in this study. In addition to books from the JIL group, perhaps the works of Agus Mustofa when viewed in terms of ideas and ideas could be included in the subjectivist typology. For example in his book entitled *Turning Out the Hereafter Not Eternal*,⁹⁵ *Tahajud Siang Hari Duhur Malam Hari*,⁹⁶ *Ternyata Adam Dilahirkan*,⁹⁷ *Adam Tak Diusir Dari Surga*⁹⁸ and other. Like books from the JIL group, the authors of Agus Mustofa also did not include them in this study. Because in the opinion of the author, the books by Agus Mustofa were written not in order to interpret the Qur'an, but these books were written as legitimate tools.

c. Typology of Modernist Quotivists

Unlike the typologies mentioned above, the modernist quasi-objectivist typology is an understanding of the Qur'an using the conventional method that already exists such as *asbab al-nuzul*, *nasikh* and *mansukh*, *muhkam* and *mutasabih* and others contained in *ulum al-Qur'an*, without neglecting the device of new modern-contemporary methods such as the humanities (hermeneutics). According to Sahiron, this typology has something in common with traditionalist quasi-objectivists in terms of the fact that current commentators are still obliged to explore the original meaning, besides using methodical tools of Tafsir, as well as other methodical tools, such as information about the macro history context of the Arab world when the revelation decreases, theories of linguistics and modern literature and hermeneutics.⁹⁹ According to Sahiron, the difference is that modernist quasi-objectivist typologies regard the original (historical) meaning only as a starting point for reading the Qur'an in the present; literal

⁹⁵ Agus Mustofa, *Ternyata Akhirat Tidak Kekal*, (Surabaya: Padma Press, 2004).

⁹⁶ Agus Mustofa, *Tahajud Siang Hari Duhur Malam Hari*, (Surabaya: Padma Press, 2005).

⁹⁷ Agus Mustofa, *Ternyata Adam Dilahirkan*, (Surabaya: Padma Press, 2007).

⁹⁸ Agus Mustofa, *Adam Tak Diusir Dari Surga*, (Surabaya: Padma Press, 2007).

⁹⁹ Sahiron Syamsuddin, *Hermeneutika...*, p. 74-75.

origin of meaning is no longer seen as the main message of the Qur'an.¹⁰⁰

It is clear that this view does not neglect the text and contextuality of the Qur'an. Muslims who follow this view include Fazlur Rahman with the concept of a double movement. Muhammad al-Thalibi with the concept *al-tafsir al-maqashidi* and Nashr Hamid Abu Zayd with the concept of *al-tafsir al-siyaqi*.¹⁰¹ Al-Qur'an does need to be interpreted in accordance with the times, but it should also be remembered that its historical background is then interpreted in the present era. According to Sahiron, today's Muslims must also try to understand the meaning behind the literal message, which Rahman calls the *ratio legis*, named by al-Thalibi with *maqashid* (the purposes of the verse) or referred to by Abu Zayd with *maghza* (verse significance). It is the meaning behind this literal message that must be implemented in the present and the future.¹⁰²

Of the 26 Tafsirs examined, there are 11 Tafsirs for the topology of modernist quasi-activists including: The Contextuality of the Qur'an: Thematic Study of Umar Shihab's Legal Verses in the Qur'an, Inclusive Tafsirs of Islamic Meanings: Linguistic Analysis-Historical Meaning of Islam in the Qur'an Towards Meeting Points of Semitic Religions by Ajat Sudrajat, Social Tafsir: Dialogizing Text with Context by Wayono Abdul Ghaur, Tafsir of Maudhu'i: Solution to the Qur'an on Contemporary Social Problems by Nashruddin Baidan, Life Together with the Qur'an: Al-Quran's Answer to Social Problems by Wayono Abdul Ghaur, Thematic Tafsir of the Qur'an and Society: Building Democracy in Archipelago Civilization by Hasyim Muhammad, Science and Social Verses Method by Andi Rosadisastra, Tafsir Tarbawi: Study of the Analysis and Application of Rohimin's Educational Verses, Revealing the Secrets of the Qur'an: Celebrating the Contextual Tafsir of the work of Wayono Abdul Ghaur, the Happiness Tafsir by Jalaluddin Rahmat, and Tip Human philosophy in the Qur'an by Yunahar Ilyas.

¹⁰⁰ *Ibid.*, p. 75.

¹⁰¹ See, Nasr Hamid Abu Zayd, *al-Nashsh, al-Sulthah, al-Īlaqiah*, (Beirut: al-Markaz al-Tsaqafi al-'Arabi, 1995), p. 116.

¹⁰² Sahiron Syamsuddin, *Hermeneutika...*, p. 75.

The characteristic of this typology is the product of its Tafsir which is social-based, that is a Tafsir that carries a contextualist spirit. This means that the product of the Tafsir is oriented to the contextuality of the verse, while at the same time not ignoring the meaning of the origin of the verse and the meaning of the historicity of the verse. For example, the Tafsir of Maudhu'i: The Qur'anic Solution to Contemporary Social Problems by Nashruddin Baidan when interpreting verse 32 from surat al-Rum. In the Ministry of Religion's translation, verse 32 of the letter ar-Rum is translated: "... each group feels proud of what is in their class". Baidan translates the verse into "... every party is very proud of what they have".¹⁰³

In addition, the work of Waryono Abdul Ghafur also strongly shows the contextuality of the verse which is so enthralling: Social Tafsir: Dialogizing the Text with the Context and Living Together with the Qur'an: The Qur'an's Answer to Social Problems and Revealing the Qur'an's Secrets: Celebrating Contextual Tafsir. This Tafsir shows how the importance of the values of the Qur'an can be socialized in the midst of the social life of the wider community. The themes carried out in this typological Tafsir are usually actual issues that develop in the community. So that this Tafsir feels more grounded and touches reality.

E. The Trend of The Nusantara Interpretation Paradigm: From the Textual Interpretation Paradigm Towards a Contextualist Interpretation Paradigm

From the analysis of the Tafsirs that appeared in period 2000-2010, most have shown a new trend in the Tafsir paradigm. The new trend in the Tafsir of the Koran here is referred to like the trend of the archipelago's Tafsir paradigm. The archipelago Tafsir paradigm is a product of Tafsirs or Tafsirs of the verses of the Qur'an which have a tendency to contextualize the meaning of the verses of the Qur'an by taking universal principles and ideas of verses which are then adapted to the Indonesian context. The meaning of the Indonesian context is to contextualize the verses of the Qur'an in accordance with culture, customs, customs, language, climate, social, political, economic and geographical location of Indonesia. So, if there are verses from the Koran which are considered less relevant to the development of the

¹⁰³ Nashruddin Baidan, *Tafsir Maudhu'i: Solusi...*, p. 209.

times, in this case, the Indonesian context, then the Indonesian commentators in the contemporary period try to interpret the Qur'an in accordance with the spirit to -Indonesia. This archipelago Tafsir paradigm is found in several Tafsirs in Indonesia which began to emerge in several of these periods. For example, the problem of pluralism, in the Tafsirs in Indonesia included in this study "Social Tafsir: Dialogizing Text with Context" by Waryono Abdul Ghafur,¹⁰⁴ independence or slavery,¹⁰⁵ polygamy,¹⁰⁶ and the verses of the Qur'an relating to social issues.

If observed, the Tafsirs of Indonesian commentators at this time have begun to lead to Tafsir which leads to contextual Tafsirs. Although there are not many interpretive products in Indonesia that are aware of the importance of contextuality, especially the 26 Tafsirs examined in this study. Interpreting the Qur'an with a contextual approach is to search for "spirit" or *maghzā*, ie the meaning behind the verse being interpreted is not merely a textual meaning. That is the paradigm adopted by several Tafsirs in Indonesia. Of the 26 Tafsirs reviewed, there are at least 11 Tafsirs that show the spirit of contextualist Tafsir or the authors refers to the archipelago's Tafsir paradigm. This spirit of contextual Tafsir is indicated by the typology of modernist Tafsirs of quasi-objectivists. But unfortunately, of the 26 Tafsirs studied, only a few, namely 11 interpreters who realized the importance of Tafsir with the contextualist paradigm. The lack of Quranic Tafsirs in Indonesia which prioritizes the importance of the contextualists is certainly very unfortunate.

Then what about the method used? In order to interpret the Qur'an, there are at least a variety of methods offered. As al-Farmawi describes that there are four popular methods of interpreting the Qur'an, yaitu metode *tahlīlī*, *ijmālī*, *muqāran* dan *maudhū'i*.¹⁰⁷ Namun metode yang paling populer dari keempat metode yang disebutkan di atas, adalah metode *tahlīlī*, dan metode *maudhū'i*.¹⁰⁸ But in this contemporary era, especially in Indonesian Tafsirs in this study, the

¹⁰⁴ See, Waryono Abdul Ghafur, *Tafsir Social: Mendialogkan...*, p. 10-15.

¹⁰⁵ *Ibid.*, p. 187-193.

¹⁰⁶ See, E. Syibli Syarjaya, *Tafsir Ayat-ayat Ahkam...*, p. 167-179.

¹⁰⁷ Abd. Al-Hayy al-Farmawi, *Metode Tafsir Maudhu'i...*, p. 11.

¹⁰⁸ M. Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 2003), p. 86.

thematic Tafsir method seems to be the most popular method and becomes a new trend.

To get the universal meaning of the Qur'an, it is not possible to understand it only with bits and pieces, it must be studied thoroughly. This seems to be possible with thematic methods. The method of thematic Tafsir is increasingly in demand by those interested in the study of the Qur'an. In fact, of the 26 Tafsirs reviewed in this study, there were 21 interpreters who used thematic methods. This method is considered the most appropriate method in order to reveal the meanings of the Qur'an more broadly. This thematic Tafsir method will make it easier for readers who want to find the themes they want. Because they can directly refer to the discussion that fits the problem at hand without having to bother linking the problems with each other. This method can not only lead to a relatively more 'objective' understanding of the Koran's view of certain problems in society, but it is also more efficient because it 'overrides' the discussion of verses that are not relevant to the object under study.¹⁰⁹ In fact, according to Syaikh Syaltut, as quoted by Farmawi that thematic Tafsir method is the most ideal method of Tafsir, which needs to be introduced to the general public with the intention of guiding them to know the various instructions contained in the Qur'an.¹¹⁰ This thematic method has become a new trend in the Tafsir of the Qur'an in Indonesia today.

If the Tafsirs in the classical era still tend to emphasize the exegetical practice that tends to be linear-optimistic when interpreting the Qur'an, where the Qur'an is more a subject than an object, it is not the case with models of modern-era Tafsirs this contemporary, especially the Qur'anic Tafsirs in Indonesia in this study. The contemporary Tafsir paradigm tends to the hermeneutical paradigm (hermeneutical paradigm) which emphasizes the methodological epistemological aspects. In studying the Qur'an, there needs to be an emphasis on the area of methodological epistemology to produce productive reading results (*al-qirā'ah al-muntijah*), rather than repetitive reading (*al-qirā'ah al-tikrāriyyah*).

¹⁰⁹ Abdul Mustaqim, "Epistemology Tafsir Kontemporer: Studi Komparatif Antara Fazlur Rahman dan Muhammad Syahrur," *Disertasi Pascasarjana UIN Sunan Kalijaga*, Yogyakarta, 2006, p. 84-85.

¹¹⁰ Abd. Al-Hayy al-Farmawi, *Metode Tafsir Maudhu'i...*, p. 48.

In the discourse of contemporary Islamic thought, the hermeneutical discourse as a solution to the impasse of Islamic methodology seems to be something inevitable. Contemporary Islamic thinkers such as Arkoun, Nasr Abu Zayd, Hassan Hanafi, Amina Wadud-Muhsin,¹¹¹ Fatima Mernissi,¹¹² Muhammad Shahur,¹¹³ and other figures always allude to the importance of this method.¹¹⁴ The basic assumption of proponents of hermeneutics is that Tafsir using conventional methodologies is less relevant for the current context, so it needs to be assisted by the methodology of contemporary Tafsirs, one of which is hermeneutics.

Whereas what is meant by the hermeneutic paradigm is a Tafsir of traditional (classical) texts where a problem must always be directed at how we can always understand the text in the present context where the situation is very different.¹¹⁵ The hermeneutic Tafsir that stands out in the contemporary paradigm of Tafsir of this era necessitates that every verse text from the Qur'an needs to be suspected, namely trying to reveal what interests or ideologies are actually stored behind the Tafsir of the text of the verse. So that by using this hermeneutic method it is expected that the universal meaning of the verses of the Qur'an can be revealed in accordance with the spirit of the era. Apparently, this hermeneutic Tafsir to be new trends is quite prominent in interpretive

¹¹¹ See, Amina Wadud-Muhsin, *Qur'an and Woman*, (Kuala Lumpur: Fajar Bakti, 1992)

¹¹² See, Fatima Mernissi, *al-Shulthanat al-Munsiyyat: Nisa Ra'isat Dawlah fial-Islam*, Trans. Abd Al-Hadi Abbas dan Jamill Mu'alla, (Damsyiq: Dar al-Hasad wa al-Tauzi, 1994)

¹¹³ See, Muhammad Shahrur, *al-Kitab wa al-Qur'an: Qira'ah Mu'asirah*, (Damaskus: Dar al-Ahali, 1990).

¹¹⁴ Among other figures who offer methodological reforms in Islam include: Mahmud Syaltut, *Islam Aqidah wa Syari'ah*, (Mesir: Dar al-Qalam, tt.); Yusuf al-Qardlawi, *al-Ijtihad fi al-Syari'ah al-Islamiyah Ma'a Nazarat Tahliliyah fi al-Ijtihad al-Mu'asir*, (Kuwait: Dar al-Qalam, tt); Ali Syari'ati, *On The Sociology of Islam*, trans. Hamid Algar, (Berkeley: Mizan Press, 1979); Mahmud Muhammad Taha dan Abdullahi Ahmed an-Na'im in *The Second Message of Islam*, trans. Abdullahi Ahmed an-Na'im, (Syracuse: Syracuse University Press, 1987); Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*, (Chicago: University of Chicago Press, 1982); Farid Esack, *Qur'an, Liberation and Pluralism: An Islamic Perspective of Interreligious Solidarity against Oppression*, (Oxford: Oneworld, 1997).

¹¹⁵ Abdul Mustaqim, *Pergeseran Epistemology Tafsir*, (Yogyakarta: Pustaka Pelajar, 2008), p. 86.

works that developed in Indonesia in the current era, compared to previous eras.

The emergence of new trends both in terms of methods and approaches to the Tafsir of the Qur'an cannot be denied has given birth to a new product in its Tafsir. New methods and approaches to Tafsir will produce different interpretive products, both in terms of Tafsirs, typologies, and political interests behind the process of interpreting the Qur'an. Thus, the Tafsir of the verses of the Koran is not only a practice of expressing God's messages but also as a means for the commentators to discuss and criticize discourses that are marginalized by power. Theoretically, this research confirms that the Tafsir of the Qur'an is not only abstract and transhistorical, but the Tafsir of the Qur'an always continues to develop critically and carry out social transformations of the values that prevail and develop in society.

F. Conclusion

From the description and analysis above, the conclusions that can be drawn are that the Tafsir of the Qur'an in Indonesia that emerged in 2000-2010 has given rise to a lot of diversity and uniqueness, both in terms of method/approach to Tafsir, Tafsir, and typology of interpretive thinking. First, of the 26 Tafsirs that have been analyzed, apparently most (21 Tafsirs) are dominated by thematic methods (maudhu'i). In Indonesia, especially in the period 2000-2010, this thematic method has become a trend in interpreting the Qur'an. In addition, the emergence of new trends in the use of the hermeneutical approach has confirmed that there has been a shift in the Tafsir of the Qur'an in Indonesia. If in previous periods there were still many product Tafsirs with the textualist paradigm, it was different from the product of Tafsir which used this hermeneutic approach, because this product of Tafsir with the hermeneutic approach requires that the verses of the Qur'an should be interpreted in a contextualist, not a textual spirit. Tafsir of the Qur'an with this kind of contextualist paradigm is expected to be able to answer the actual problems of the present. The occurrence of new trends in methods and approaches which then gave birth to the style and typology of thought Tafsirs has contributed greatly to the development of contemporary interpretive thinking, especially in Indonesia.

Second, out of the 26 Tafsirs that have been analyzed, there have been 5 Tafsirs, namely: linguistic features (8 Tafsirs), social-style patterns (11 Tafsirs), fiqh patterns (3 Tafsirs), theological features (4 Tafsirs) and scientific styles (2 Tafsirs). The birth of various kinds of Tafsirs has indicated that the Qur'an can be approached with various methods and approaches. The use of different methods and approaches will give birth to different reservoirs or Tafsirs. The birth of various kinds of Tafsirs has also indicated that Tafsir is a form of response to various kinds of problems that exist in the midst of society. Of the five types of Tafsirs, the social-style pattern is the style that is considered most appropriate to the spirit of the era. Because this social-community Tafsir can respond to the problem of society in accordance with the culture that surrounds it. It is this social-community Tafsir that can answer the actual problems of the present. In addition, the emergence of various types of Tafsirs has shown the existence of sensitivity or concern for Muslims towards actual problems that are currently developing, especially in Indonesia.

Third, out of 26 Tafsirs that have been analyzed, there have been 4 typologies of interpretive thinking, namely: the typology of traditionalist objectivists, the objective typology of revivalists, the typology of subjectivists and the typology of modernist objectivists. The birth of various types of the typology of interpretive thinking has confirmed that every Tafsir in the Islamic intellectual treasure will never be able to be released from reality, goals, interests, and certain tendencies. Therefore, it is important to realize that every product of Tafsir needs to be suspected. So in this context, the readers of the Tafsir are required to be critical of each product Tafsir. This study solely does not only want to show diversity and uniqueness, both in terms of methods, patterns, typologies and contributions given by Qur'anic interpreters in Indonesia in the development of contemporary Qur'anic commentary ideas. Moreover, this study of the Quranic Tafsirs in Indonesia also confirms that a Tafsir of the Koran is not a sacred work that is impermeable to criticism. Critical discourse analysis with the hermeneutic approach used in this study shows clearly that a Tafsir, with its various features or typologies, has brought a variety of interests. [.]

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