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THE DYNAMICS OF THE QUR'ANIC INTERPRETATION IN INDONESIA

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CHAPTER I

INTRODUCTION

The study of Islam and Muslims excluding the focus on Al-Qur'an is a step leading to an inadequate validity[1] as in Islam Al-Qur'an is believed as the guide of life for mankind[2], and has important position in the thoughts and acivilization of Muslims. The strategical position of Al-Qur'an does not mean that Al-Qur'an is the only factor determining human civilization. It is imperative to understand that any literature, Al-Qur'an is not an exception[3], cannot establish and uphold human civilization alone. The one establishing and upholding human civilization is, principally, a human dialectic process with reality on the one hand and Al-Qur'an on the other one. [4]

The dialectic process presupposes the methodological principles that are used to understand the text of the Qur'an. Many Muslim thinkers wrote volumes of books of Tafsir[5] Al-Qur'an by a variety of methods; from classical interpretations written by harnessing history (*ma'tsûr*), as adopted by al-Thabari and Ibn Kathir, to contemporary interpretation methodology framework utilizing the other sciences, such as scientific, human, and social knowledge. It can be seen for example in the tafsir by Muhammad Rashid Ridla and Thanthawî Jawharî.

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[1] Murtadha Muthahhari, *Memahami Al-Qur'an* (Understanding Al-Qur'an)*, trans. Tim Staf YBT (Jakarta: Yayasan Bina Tauhid, 1986), p. 9.

[2] QS. al-Baqarah [2]: 185.

[3] See, Nashr Ḥâmid Abû Zayd, *Mafhûm al-Nashsh Dirâsah fî 'Ulûm al-Qur'ân* (Beirût: al-Markaz al-Tsaqafî al-'Arabî, 1994), p. 9.

[4] The scripts of Al-Qur'an cannot be separated from the history and civilization with all of the events. Believe in the eternal relevance of Al-Qur'an is not the same as believing in the scripts unlimited to space and time. It should be noted, because Al-Qur'an, as Cragg said, there may be a will never become revelation if not associated with many events. Kenneth Cragg, The Event of the Qur'an: Islam and Its Scripture (London: George Allen and Unwin, 1971), p. 17.

[5] The use of the term Tafsir to refer to a literature of Tafsir of al-Qur'an in this book is not strictly distinguished by ta'wil. In the study of Al-Qur'an there are differences in meaning between the terms tafsir and ta'wil. The first is translated as an explanation or comment (exegesis or commentary), and the second translated as interpretation. There are several scholars who see no difference between tafsir and ta'wil, while others say the opposite. More details see, Abû Zayd, *Mafhûm al-Nashsh,*, p. 252-67.

The efforts of the understanding of the text of the Al-Qur'an which produced various works of tafsir has become a common phenomenon among Muslims. Such efforts are, most of the time, associated directly with the system of religious teachings that can practically be taken as a source of value in human life, and all of this is intentionally brought to that direction. The basic principles used in this case is that Al- Qur'an as a book of guidance for mankind.

Literature diversity of tafsir that is constantly evolving and diverse above occur because the text of the Qur'an is a system of signs - in the sense of linguistic - semiotic, although it is limited, or, borrowing Arkoun's term,[6] becomes authorized corpus, it still implies diverse meanings because of the process of interpretation. Such as red, which though a single color, will be interpreted by a variety of meanings. The red color as a sign of the Indonesian flag, for example, is certainly different from the red color on the traffic light, and so on.

In the midst of the general phenomenon of the rise of the writing of tafsir that occurred among the Muslims, tafsir methodology was found to be a rare thing . It can be seen at least from the reality in which Muslims are more interested in the efforts of the writing of tafsir (exegesis) rather than in the development of its methodology (hermeneutics). The same thing also happened to the historical and anthropological studies of tafsir: related to the history of tafsir of Al-Qur'an, role of Al-Qur'an in Muslims' life and way of thingking, and how Muslims apply it in their daily life. It is different from what Islamisists have done which mostly focuses on the history of tafsir. Even though some of them work on tafsir, like what was done by Toshihiko Izutsu,[7] it does not make it as a common phenomenon.

The methodological study is significant. The historical study of tafsir, for example, brings us not only the knowledge of the dynamics of tafsir from time to time, but also the dynamics of tafsir methodology itself. The mapping done by Ahsin Muhammad, in early 90's, about the history of tafsir of Al-Qur'sn in Egypt

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[6] Mohammed Arkoun, *Berbagai Pembacaan Al-Qur'an* (Various Readings of Al-Qur'an)*, trans. Machasin (Jakarta: INIS, 1997), p. 91.

[7] See, for example, Toshihiko Izutsu, *Etico Religious Concept of the Qoran* (Montreal:McGill University Press, 1966), *God and Man in the Qoran* (Tokyo: Keio University, 1964).

and Saudi Arabia can be reffered to explain this case. In his anlysis Ahsin concludes that the tradition of tafsir of Al-Qur'an in Egypt is paradigmatically more advanced than that in Saudi Arabia. The reason is that in Egypt tafsir is positioned in the framework of scientific orientation *(al-ittijâh al-'ilmiyyah)* and social orientation *(al-ittijâh al-'ijtimâ'iyyah),* while in Saudi Arabia it is only oriented on guide *(hidâ'î)* only. [8]

The paradigmatic differences in the subsequent development have serious implications, particularly in establishing the principles of tafsir methodologies, and this will surely result in the different work of tafsir.[9] Although Ahsin in this matter does not explain the cause, it can be seen that the problems of the history and culture of the people seem to have an important role in the birth of the difference.[10]

Unlike Ahsin who analyzed the paradigm of tafsir tradition based on certain locality (country), Ichwan conducted studies refering to the development of the methodology. In his effort, ichwan mapped the development of the methodology of contemporary tafsir by analyzing Muslim Scholars, namely: Hasan Hanafi with social hermenetuics of Al-Qur'an, Fazlur Rahman with neomodernism hermeneutics of Al-Qur'an, Farid Esack with hermeneutics of Al-Qur'an for

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[8] Ahsin Muhammad, "Masalah Sosial Baru Sambil Lalu" (New Social Problems) in *Pesantren*, No. I Vol VIII/1991, p. 83. This analysis strengthen the results of J.J.G. Jansen's research in 70's which mapped the traditions of tafsir of Al-Qur'an in Egypts into three groups, namely, scientific tafsir *(al-tafsîr al-'ilmî)*, linguistic-philosophical tafsir *(al-tafsîr al-adabî)*, and practical tafsir *(al-tafsîr al-ijtimâ`î)*. See, J.J.G. Jansen, *Diskursus Tafsir Al-Qur'an Modern* (Discourse of Modern Tafsir of Al-Qur'an), trans. Hairussalim dan Syarif Hidayatullah (Yogyakarta: Tiara Wacana, 1997), p. 55, 57, 125.

[9] At least until now, we really have trouble in finding the works of scholars of Saudi Arabia in the field of excellent tafsir as was the case in Egypt. The difficulty is not only in the context of the frequency and quantity of writing tafsir, but also in terms of the constructed methodology. Muhammad Rashid Ridla, Muhammad `Abduh, Bint al-Syathî`, Khuli Amin, Hasan Hanafi, and Nasr Hamid Abu Zayd, are some of the Egyptian Muslim intellectuals who have constructed quite brilliant tafsir methodologies, which is hard to find a counterpart in the intellectual tradition in Saudi Arabia.

[10] Religious pluralism and the oppressive apartheid regime in South Africa, for example, have given a rise to the characteristic of tafsir of Al-Qur'an with the paradigm of inclusion and liberation as written by Farid Esack: *Qur'an, Liberation and Pluralism: An Islamic Perspective of Interrelegious Solidarity againt Oppresion* (England: Oneworld Publications, 1997). The strong tradition of philosophy, Sufism coupled with a flow to Shiite dominance in Iran, has produced tafsir of Al-Quran with philosophical, rational and sufistic color compiled by al-Tabataba'i, *al-Mizân fî Tafsîr al-Qur'ân* (Beirut: Muassasah al-A'lâmî Lil Matbû'ât, 1985) in 20 volumes.

liberation, and Amina Wadud Muhsin with feminist hermeneutics of Al-Qur'an. From this study, Ichwan then revealed the existence of a new methodological perspective in the map of contemporary Muslim thought, namely contextual-existential paradigm, feminist paradigm, and thematic tafsir. [11]

The analysis of Ichwan methodologically gives new contribution in the study of Al-Qur'an among Muslims. However, as he focused more on the principles of methodology formulated by those contemporary thinkers, and the objects were limited to the four figures, he missed the development occuring in his own country, Indonesia.

Methodological studies similar to the one conducted by Ichwan in the context of Indonesia will be interesting. At least it could be seen from three things. First, historically Islamic scientific tradition in Indonesia has been built for a quite long time. It can be seen from the chain of Muslim intellectuals who has long been synergistically connected with several figures in the Middle East. Since colonial era, the tradition of studying of the Indonesian Muslims to the Middle East has been very strong. Several Indonesian Muslims even perform pilgrimage as well as study religion in the holy land for years. This kind of phenomenon has become a tradition. Some, in fact, became teachers (*Shaykh*) and died in the birthplace of Islam.[12] This tradition forms and strengthens the intellectual network of Indonesia and Middle East.

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[11] See, Moch. Nur Ichwan, "Hermeneutika Tafsir Al-Qur'an, Analisis Peta Perkembangan Metodologi Tafsir Al-Qur'an Kontemporer" (Hermeneutics of Tafsir of Al-Quran, the Analysis of the Map of Development of Methodology of Contemporary Tafsir of Al-Quran " Thesis of the Department of Tafsir Hadith IAIN Sunan Kalijaga 1995, unpublished; also his thesis "Hermeneutik Qur'an Nasr H̲âmid Abû Zayd: Menuju Kesarjanaan Kritis" (The Hermeneutics of Qur'an Nasr Hamid Abu Zayd: Towards a Critical Bachelorhood" MA thesis at the University of Leiden, 2000, unpublished.

[12] Muḥammad al-Nawâwî al-Bantani (1813 AD-1879 AD) was one of the Muslem youths in Nusantara who had an intellectual link with the Middle East scholars. This young man from Banten studied to well-known scholars in Makkah, Medina, Egypt and Syria. He has written many Islamic books written in Arabic in a variety of scientific disciplines that still become references in traditional pesantren. He died in the village of Ma'la Makkah. See, Didin Hafidhuddin, "An Overview on Tafsir Al-Munir by Muhammad Imam Nawawi Tanara" in Rifa'i Ahmad Hasan (eds.), *Warisan Intelektual Islam Indonesia, Telaah Atas Karya-karya Klasik* (Heritage of Indonesian Muslim Intellectual, The Study of Classical Works) (Bandung: Mizan and LSAF, 1987), p. 39-41; Martin Van Bruinessen, Yellow Book, Pesantren and the Order, traditions of Islam in Indonesia (Bandung: Mizan 1995) p. 37

In the strong intellectual network, Indonesian Muslims' involvement with Al-Qur'an becomes so intense. Al-Qur'an as a source of reference for implementing Islamic teachings is parsed, and the meanings are interpreted, and then distributed to the public. These efforts are increasingly finding its significance with the occurence of the wind of change consolidated by Muhammad `Abduh and Jamaluddin Al-Afghani with the spirit: "Back to Al-Qur'an and the Hadith" .

Second, at the end of the 20th century Indonesian Islamic intellectual networks increasingly widespread, along with the development of Islamic studies which not only became the concern of the Islamic community in the Middle East, but also by the West islamisists. Islamic studies also occured in other parts of the world outside the Middle East, as in America, Germany, France and the Netherlands. Indonesian Islamic intellectual network was no longer just a pivot in the Middle East, especially Egypt and Saudi Arabia, but also Western countries. Especially when Islamic books were more widely spread and easily accessible, the process of intellectualization became so widespread among Indonesian Muslims.

Third, although the majority of the population are Muslims, Indonesia is a very diverse area, in terms of religion, ethnicity, race, and culture. This diversity has spawned a variety of complex challenges in building an Indonesian civilization. Inclusiveness, diversity of local culture, human rights issues, gender inequality, political issues, and some other issues, are important discourses that occurred in Indonesia in the late 20th century. The fact that it will give a typical feel in the process of intellectualization of Islam in Indonesia, including in the tradition of tafsir of Al-Qur'an.

From the intellectualization process in Indonesia, at least in the late 1990s, there was a quite interesting movement in the tradition of tafsir.[13] The movement can be seen not only in the context of quantity of tafsir literature written by the Indonesian Muslim intellectuals, but also in the context of quality: the emergence

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[13] It is considered interisting as it refers to the research of M. Yunan Yusuf concerning the characteristics of tafsir of Al-Qur'an in Indonesia in 20th Century—whose chronologically had tafsir AL-Azhar by Hamka as his final object of study—in which in fact the model of *mawdlû`î*, the color of the social sciences had not been developed at that era. See, M. Yunan Yusuf, "Karakteristik Tafsir Al-Qur'an di Indonesia Abad ke-20(the characteristics of tafsir of Al-Qur'an in Indonesia in 20th Century), *Jurnal Ulumul Qur'an,* Vol. III No. 4. 1992, p. 50.

of a variety of purposes, forms and principles of tafsir methodology in use. Although the old model of writing a long tafsir, such as *tafsir tahlîlî*, is still preserved, writing technique and tafsir methodology, underwent a very significant development.

This development has formed its own discourse in the tradition of tafsir in Indonesia. There are two issues to be examined in this book. First, the map of tafsir writing and the methodology of tafsir of Al-Qur'an in Indonesia in 1990s. In the context of this issue, the dynamics of tafsir that occurred in Indonesia is also analyzed, which is related to new trends in technical writing and the emerging themes of tafsir studies.

The second problem is the discourse as well as the various interests living behind the writing of the tafsir. The disclosure in the context of this case is important to show and also confirm that the tafsir does not arise out of and in a vacuum space, but it undergoes an intense struggle with a variety of social, economic, and political contexts.

Methodologically, the reading of the dynamic tafsir of Al-Qur'an in Indonesia has actually been done by some Muslim intellectuals in Indonesia. Joseph M. Yunan, for example, in an article entitled: "Development of Tafsir Method in Indonesia"[14] and "The Characteristics of Tafsir of Al-Quran in Indonesian 20th Ccentury"[15] have analyzed the development of the characteristics of tafsir of Al-Qur'an in Indonesia.

However, in addition to the analysis of Yunnan in the two posts that is very short, the scope of research on the tafsir of Al-Qur'an in Indonesia in 20th century which refers to the nine leading tafsir literature at that time, namely: *Tafsir Al-Qur'an Karim Bahasa Indonesia* by Mahmoed Yoenoes, *Al-Furqan Tafsir Al-Qur'an* by A. Hassan, *Tafsir Qur'an* karya H. Zainuddin Hamidy and Fachruddin HS., *Al-Qur'an dan Terjemahnya* by Tim Departemen Agama RI, *Tafsir Rahmat* karya H. Oemar Bakry, *Tafsir an-Nur* dan *Tafsir Al-Bayan* keduanya karya TM. Hasbi ash-Shiddieqy, *Tafsir Al-Qur'an Al-Karim* by H.A. Halim Hassan, H.

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[14] See, *Pesantren,* No. I/Vol.VIII/1991, p. 34.
[15] See, *Jurnal Ulumul Qur'an,* Vol. III No. 4. 1992, p. 50.

Zainal Arifin Abbas, and Abdurrahman Haitami, and *Tafsir Al-Azhar* by Buya Hamka. Some of the commentaries of the Al-Qur'an that were born in the early 1990s have not been reached by the analysis of Yunnan in the aforementioned two writings.

The similar study with broader and more comphrehensive spectrum was done by Howard M. Federspiel, a professor in political science in Ohio State University USA, in a book entitled *Popular Indonesian Literature of the Qur'an.*[16] His research was more general in sense because it was not limited to the literature of tafsir, but also covered all literatures about Al-Quran in general. Therefore, in his study, Howard analized the literature of tafsir, knowledge about tafsir, Al-Quran translation, Al-Quran index, and other books related to Al-Quran, which involved 58 titles.[17] All the literatures analized by Howard were periodically published between 1950s, represented by the book entitled *Sejarah dan Pengantar ilmu Al-Quran/ Tafsir,* by TM. Hasby Ash-Shiddieqy, to the late 1980s, represented by the book entitled *Perspektif Islam* dalam *Pembangunan Bangsa* edited by A. Rifa'i Hasan.[18] Different from Yunan who used the methodological framework of tafsir science, Federspiel constructed analysis with the political sphere, where he focused his studies in the literatures that talk about the popularity of Al-Qur'an refering to the author and his readers with a basic range of the distribution of these books.

Federspiel's study is very rich in terms of coverage of literature, and is relatively new in the context of the analysis of the theme of the model study of Al-

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[16] This book was formerly intended to be the source for Western people interested in the study of Islam in South East Asia, and now has been translated to Bahasa Indonesia entitled *Kajian Al-Qur'an di Indonesia (*The Study of Al-Qur'an in Indonesia)*, trans. Drs. Tadjul Arifin, MA (Mizan: Bandung, 1996).

[17] For more detail on the nineteen titles of the books seet, *ibid,* p. 102.

[18] However, some Indonesian graduate students at the Institute of Islamic Studies at McGill University seriously raises the issue of the inclusion of an analysis of the writings of M. Quraish Shihab to Federspiel. Indeed, at the time of the study of Federspiel, the works of Quraish Shihab has not yet appeared in the form of books. That is why he did not include it in the object of study. However, on the basis of the proposal of Indonesian students, and also the publisher Mizan— which published his research in Indonesian edition—agreed to include the works of M. Quraish Shihab, for example: *Membumikan Al-Qur'an* (Grounding Al Qur'an)*, Wawasan Al-Qur'an (Insights of A-Qur'an),* and *Lentera Hati (Lantern of Heart)* as the object of study. See, "Epilog" Howard M. Federspiel, in *Kajian Al-Qur'an di Indonesia* (The Study of Al-Qur'an in Indonesia)*, p. 296-297.

Qur'an in Indonesia. But in terms of tafsir methodology, the study has not made a significant contribution. This happens because the basis of this study is oriented towards the study of literature about the popularity of Al-Qur'an in Indonesia, rather than on the methodology of tafsir.

Continuing the study done by Yunan Yusuf and filling the empty gaps of the study done by Federspiel, this book examines the dynamics of tafsir method of Al-Qur'an in Indonesian, and the occuring discourses. As the object of study, what is meant by tafsir of Al-Qur'an here is the literatures written in the basic framework to understand and explain the purpose and content of the Qur'anic text. Technically, the literatures are arranged following the sequence of surah, according to the standard Mushhaf of Ottomans, or arranged thematically, based on the key concepts that are examined, and are not always based on the model of tafsir writing of the complete Al-Quran with 30 chapters.

From the subject of tafsir, this book focuses on the study of literature of tafsir written by Indonesian, published in Indonesia, and written in Indonesian. In hermeneutic, this way is chosen to view and simultaneously consider the context and problematics of Indonesia. Historically, the tafsirs were published in the span of 1990-2000. [19] The limitations in this time span is done with two goals . First,

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[19]The work of tafsir of Al-Qur'an published in 1990s are: (1) *Konsep Kufr dalam Al-Qur'an, Suatu Kajian Teologis dengan Pendekatan Tafsir Tematik* (The concept of Kufr in Al-Qur'an, A Theological Study with Thematic Tafsir Approach (Jakarta: Bulan Bintang, 1991) by Harifuddin Cawidu, (2) *Konsep Perbuatan Manusia Menurut Al-Qur'an, Suatu Kajian Tafsir Tematik* (The Concept of Human Actions According to Al-Qur'an, An Study of Thematic Studies Tafsir) (Jakarta: Bulan Bintang, Mei 1992) by Jalaluddin Rahman, (3) *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* (Culture-Shaping Human in Al-Qur'an) (Yogyakarta: LESFI, 1992) by Musa Asy`arie, (4) *Tafsir Bil Ma'tsur, Pesan Moral Al-Qur'an* (*Tafsir Bil Ma'tsur, The Moral Values of Al-Qur'an*) (Bandung: Rosdakarya, 1993) by Jalaluddin Rakhmat, (5) *Al-Qur'an dan Tafsirnya* (Al-Qur'an and Its Tafsir) (Yogyakarta: PT. Dana Bhakti Wakaf Universitas Islam Indonesia, 1995) Tim Badan Wakaf UII, (6) *Ensiklopedi Al-Qur'an, Tafsir Sosial Berdasarkan Konsep-konsep Kunci* (Encyclopedia of Al-Qur'an, Social Tafsi Based on Key Concepts) (Jakarta: Paramadina, 1996) by M. Dawam Rahardjo, (7) *Menyelami Kebebasan Manusia, Telaah Kritis terhadap Konsepsi Al-Qur'an* (Understanding Human Freedom, Critical Analysis Towards The Conception of Al-Qur'an) (Yogyakarta: Pustaka Pelajar, 1996) by Machasin, (8) *Wawasan Al-Qur'an, Tafsir Maudhu'i Pelbagai Persoalan Umat* (Insights from the Quran, Tafsir Maudhu'i Various Problems of People) (Bandung: Mizan, 1996) by M. Quraish Shihab, (9) *Hidangan Ilahi Ayat-ayat Tahlil* (Divine dish of Tahlil verses) (Jakarta: Lentera Hati, 1997) by M. Quraish Shihab, (10) *Tafsir Al-Qur'an al-Karim, Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu* (Tafsir Al-Qur'an Al-Karim, Tafsir on Short Surah Based on Their Revelation Time) (Bandung: Pustaka Hidayah, 1997) by M. Quraish Shihab, (11) *Memahami Surat Yaa Siin*

tafsirs published since the 1930s to the 1990s have been analyzed by Yunan Yusuf using linear historical approach .

Second, in the context of Islamic Intellectual history, the dynamics of Indonesian Islamic thoughts happened in the era, and made social and humanitarian problems dialectical by using tafsir of Al-Qur'an. This is evident in studies that grow in the work of thesis and dissertations as well as studies outside of the academic task.

Taking into account the wide range of studies that have previously been done, and focus of problem studied in this book, the perspectives and theories used in this book do not follow the conventional tafsir science analytical framework that generally categorizes the methods of tafsir in three forms, namely: *riwâyah*, *ra`y,* and *isyârî* methods.[20] This book does not also follow Al-Farmâwî's mapping— which was much used as a reference by researchers of tafsir of Al-Quran in Indonesia in the last decade— that divides tafsir method into four parts, namely

(Understanding Surah Yaa Siin) (Jakarta: Golden Terayon Press, 1998) by Radiks Purba, (12) Ayat *Suci dalam Renungan 1-30 juz* (Holy Verses in Contemplation 1-30 Chapters) (Bandung: Pustaka, 1988), by Moh. E. Hasim, (13) *Ahl al-Kitab, Makna dan Cakupannya* (Ahl al-Kitab, Meaning and Scope) (Jakarta: Paramadina, 1998) Muhammad Ghalib M., (14) *Argumen Kesetaraan Jender, Perspektif Al-Qur'an* (The Argument on Gender Equality, the Perspective of Al-Qur'an (Jakarta: Paramadina, 1999) by Nasaruddin Umar, (15) *Tafsir bi al-Ra'yi, Upaya Penggalian Konsep Wanita dalam Al-Qura'an* (*Tafsir bi al-Ra'yi*, The Effort of Exporing The Concept of Woman in Al-Qur'an) (Yogyakarta: Pustaka Pelajar, 1999) by Nashruddin Baidan, (16) *Tafsir Kebencian, Studi Bias Gender dalam Tafsir* (Tafsir of Hatred, A study of Gender Bias in Tafsir) (Yogyakarta: LKiS, 1999), by Zaitunah Subhan, (17) *Tafsir Sufi Surat Al-Fatihah* (Tafsir Sufi Surah Al-Fatihah) (Bandung: Rosdakarya, 1999) by Jalaluddin Rahmat, (18) *Tafsir Hijri, Kajian Tafsir Al-Qur'an Surat an-Nisa'* (*Tafsir Hijri, A Study of Tafsir of Al-Qur'an Surah -Nisa'*) (Jakarta: Logos, 2000) by Didin Hafidhuddin, (19) *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama* (Thematic Tafsir of Al-Qur'an about Social Relationship Among Believers of Different Religions) (Yogyakarta: Pustaka SM, 2000), Majelis Tarjih dan Pengembangan Islamic Pemikiran Islam PP Muhammadiyah (Tarjih Council and The Development of Muhammadiyah Islamic Thoughts), (20) *Memasuki Makna Cinta* (Entering The Meaning of Love) (Yogyakarta: Pustaka Pelajar, 2000) The work of Abdurrasyid Ridha, (21) *Dalam Cahaya Al-Qur'an, Tafsir Sosial Politik Al-Qur'an* (The Light of Ak-Qur'an, social politial tafsir of Al-Qur'an) (Jakarta: Gramedia, 2000The work of Syu'bah Asa, (22) *Jiwa dalam Al-Qur'an, Solusi Krisis Keruhanian Manusia Modern* (The Soul in Al-Qur'an, Solutions for Spiritual Crisis of Modern Man) (Jakarta: Paramadina, 2000) The work of Achmad Mubarok, (23) *Tafsir Juz `Amma disertai Asbabun Nuzul* (Tafsir of Juz 'Amma including the *Asbabun Nuzul*) (Jakarta: Pustaka Dwi Par, 2000) Rafi'udin, and Edham Syifa'i, dan (24) *Tafsir Al-Mishbah, Pesan dan Kesen dan Keserasian Al-Qur'an* (Tafsir Al-Mishbah, Message and Impression and Harmonyof Al-Qur'an) (Jakarta: Lentera Hati, 2000) Karya M. Quraish Shihab.
[20] See Muḥammad `Alî al-Shâbûnî, *al-Tibyân fî `Ulûm al-Qur'ân* (Bairût: `Âlam al-Kutub, t.th.), p. 67.

the tafsir *tahlîlî, ijmâlî, muqâran*, dan *Mawdlû`î*.[21] This is done because in the mapping of the Al-Farmawi there is a confusion associated with the direction of the analysis, and it does not explicitly distinguish between writing techniques of tafsir and methods of tafsir. The kind of fact can not afford to reveal the diversity of dynamic methods of tafsir, ideological interpretations, themes and discourses that take place and develop in tafsir of Al-Qur'an .

Considering the aforementioned things, the theory used to explain the problem analyzed in this book is Pierre Bourdieu's habitus theory. In his theory, Perre Bourdieu explains that habitus is a series of tendencies that encourage social actors to act and react in certain ways. The tendencies generate practices, perceptions, and behaviors that are fixed and regular, and later become the "habit" with unquestionable underlying rules.[22]

This theory is used as, from the history of the culture, the works of tafsir are born out of certain habitus. As texts created from the primary text (Al-Qur'an), tafsir literatures that become the object of study are positioned as a product of culture that cannot be separated from the process of interaction and dialectic of the author and the the world as well as the local history.

As a text, tafsir literature has its own context. Thus, tafsir literature in Indonesia, as a product of culture, cannot be separated from the social construction in which the author lives. [23] Within the framework of tafsir methodology, habitus theory is used to show the relationship between the

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[21] `Abd al-Ḥayyî al-Farmâwî, *al-Bidâyah fî al-Tafsîr al-Mawdlû`î, Dirâsah Manhajiyyah Mawdlû`iyyah* (t.tp.: t.p, 1976), p. 17.

[22]Suma Riella Rusdiarti, "Bahasa, Pertarungan Simbolik, dan Kekuasaan" (Language, Symbolical Battle, and Power), in Majalah *Basis,* No. 11-12, Year 52, November-Desember 2003, p. 34; Pierre Bourdieu, *The Field of Cultural Production: Essays on Art and Literature* (US: Columbia University Press, 1993), especially in chapter "Field of Power, Literary Field, and Habitus".

[23] See the model of analysis, E. Gilbert, *Intellectual History: It's Aims and Methods* (New York: State University of New York, 1971), p. 95; Ibrahim Abu Rabi', *Intellectual Origins of Islamic Resurgence in the Modern Arab Word* (New York: State University of New York, 1996), p. 5.

interpreter, the text of Al-Qur'an, and the conditions in which a person understands the text of Al-Qur'an.[24]

Furthermore, the theory of critical discourse analysis is used to uncover evolving discourse in tafsir of Al-Qur'an.[25] The theory of critical discourse analysis is chosen to reveal the interests and ideology behind the language used in writing the tafsir as well as the studied topics. Critical discourse analysis is basically using the language in the text to be analyzed, but the language being analyzed is different from that in the study of language in traditional linguistics. Language is not only analyzed to only describe the aspects of language, but also connect with the context. Context in this case means that the language is used for specific purposes and practices .

Critical discourse analysis emphasizes on the constellation of power that occurs in the process of production and reproduction of meaning . Individuals are not seen as a neutral subject that can interpret freely, according to his mind, but a subect that is related and influenced by social forces that exist in society. Language in this context, is understood as a representation that plays a role in shaping a particular subject, specific themes of discourse, as well as the strategy in it.[26] With the critical discourse analysis, we can reveal various interests behind the language practices of tafsir writing of Al-Quran in Indonesian and the battle of various social groups and groups with different understandings.

An important character in critical discourse analysis, as indicated by Teun A. Van Dijk, is that discourse represents: (1) action, associating discourse as an act and interaction with others; (2) context, the discourse is seen and understood in particular context and situation; (3) history, the discourse is placed in a social

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[24] This kind of dialectic, for example, obviously happened to Farid Esack when understanding and interpreting Al-Qur'an. More detail see, Farid Esack, *Qur'an Liberation and Pluralism* (Oxford: Oneworld, 1997), p. xi.

[25] Mohammad A.S. Hikam has discussed well the difference among paradigms in discourse anaysis in viewing language. There are at least three views on language in discourse analysis. See, Mohammad U.S. Hikam's "Bahasa dan Politik: Penghampiran *Discursive Practice*"(Language and Politics: Intro to Discursive Practice), in Yudi Latif and Idi Subandy Ibrahim (ed.), *Bahasa dan Kekuasaan, Politik Wacana di Panggung Orde Baru* (Language and Power, Political Discourse in New Order Era) (Bandung: Mizan, 1996), p. 78-86.

[26] Eriyanto, *Analisis Wacana* (Disourse Analysis)*, Pengantar Analisis Teks Media* (Introduction to Media Text Analysis) (Yogyakarta: LKiS, 2001), p. 7.

context that accompanies it; (4) power, understanding that every text appears not as something natural, but a form of power struggle; and (5) ideology, understandng that the text is a form of practice of ideology or a reflection of a particular ideology.[27]

The two theories used in this book paradigmatically presupposes the necessity of historical method as an effort to reveal the process of interaction among tafsir textuality and culture and history in which the interpeter lives. Historical method not only describes describes historical facts related to an occuring event, but also explains the causality of historical events.

The construction of analysis is not only in vertical (*al-manhajiyyah al-'amûdiyyah*), linear and chronological form, but also horizontal in order to determine the relevance and causality with the structure of thought and history faced by the interpreter in certain social space. By using both theoretical frameworks, the main points in this book can be explained and analyzed appropriately, completely, and comprehensively.[28][]

[27] Teun A. van Dijk, "Discourse as Interaction in Society", dalam Teun A. van Dijk (*ed.*), *Discourse as Social Interaction: Discourse Studies A Multidisiplinary Introduction,* Vol. 2 (London: Sage Publication, 1997), p. 1-37, sebagaimana dikutip Eriyanto, *ibid.* p. 8.

[28] see Mohammed Arkoun, "Metode Kritik Akal Islam" (Isamic Critical Reason Method) the interview of Hashem Shaleh with Mohammed Arkoun in *Al-Fikr al-Islâm: Naqd wa Ijtihâd* trans. Ulil Abshar-Abdalla, in *Ulumul Qur'an,* no. 5 and 6 vol. 6. V. 1994, p. 163.

CHAPTER II
TRACING THE TRACES OF EARLY
STUDY OF AL-QUR'AN AND ITS TAFSIR IN INDONESIA

This chapter will explain about the history of the study of Al-Qur'an and its tafsir in Indonesia. This description is as a basis for departure to show the relationships and dynamics of tafsir writing of Al-Quran that took place in Indonesia. There are two main points discussed in this chapter. First, it is about the history of the teaching of Al-Qur'an in Nusantara, an Indonesian term for the Indonesian archipelago, as well as the development of the works in the field of study of Al-Qur'an. Second, it is related to the history of the development of tafsir writing of Al-Quran. This section describes the diversity of writing techniques of tafsir, the use of language and tafsir of the characters of Al-Qur'an.

A. The Growth of Qur'anic Studies in Indonesia

Indonesia is a country with the majority of the Muslim population and the largest country in the world with the majority of the Muslim population. From the historical and cultural perspectives, strategies and patterns of the propagator of Islam in Indonesia, both from Gujarat, Persian, and Arabic,[1] were in contrast to what happened in the countries in Europe and Africa. In European and African countries Islam was spread by a number of political and military conquests, while in Indonesia Islam was spread through cultural strategy. That is why, as a cultural expression, the spread of Islam in Nusantara went through two processes, namely the adoption of elements of other cultures, in this case the culture in Nusantara, and at the same time the selection or adaptation process of the outside culture to the values of the internal culture. That is why, in the cultural aspects of Islam in

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[1] Gujarat, Persian, and Arabic are the three areas being debated as the origin of Islam in Nusantara. Many theories have been iplemented to explain which first arrived bringing Islam in Nusantara. Regardless of this debate, the three obviously have an influence in the development of Islam in Nusantara. The explanation of these theories, see T.W. Arnold, *The Preaching of Islam: A History of the Propagation of the Muslim Faith* (Lahore: SA Muhammad Asraf, 1968), p. 369-371.

Indonesia is not a pure Islam, the one in the Arabian Peninsula.[2] Islam in Indonesia has its own peculiarities in the process of struggle with Indonesian culture, it had to experience the aformentioned two processes. Mark R. Woodward's research on Javanese Islam with research object fo Yogyakarta Palace research proves this.[3]

Along with the early process of Islam entering the archipelago, Al-Qur'an was introduced by the propagator of Islam to the indigenous population in the archipelago.[4] Initial introduction of Al-Qur'an by the propagator of Islam is certainly an important thing, because Al-Qur'an is the holy book for Muslims and is believed as a way of life. Understanding the meanings contained in Al-Qur'an is a must in order to be a good Muslim. The introduction of the Muslims in archipelago to Al-Qur'an started right after they began to embrace Islam, despite the introduction was formerly more theological than academic.

1. Learning Al-Qur'an

Since Islam first came to Aceh, in 1290 AD, the teaching of Islam began to be exist and develop, especially after the establishment of the kingdom of Pasai. At

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[2]Compare with the description of Robert D. Lee when assessing the thought of Muhammad Iqbal, `Ali Shariati, Sayyid Qutb, and Mohammed Arkoun. According to him, the search for Islamic authenticity will only give birth to a radical rejection of tradition and modernity, which in turn may lead to disintegration and narrative affirmation of different communities: Secular and Islamic puritan. The problems of Muslims are very complex, and must be faced not with authentic thinking, but with cross-cultural thinking. See Robert D. Lee, *Overcoming Tradition and Modernity: The Search for Islamic Authenticity* (Westview Press, A Division of HarperCollins Publishers, Inc., 1997); Erni Budiwanti, *Islam sasak: Wetu Telu Versus Wektu Lima* (Islam Sasak: Three Times Versus Five Times) (Yogyakarta: LKiS, 2001).

[3]The main thesis in his book entitled *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta* which he built shows that Islam Jawa is principally Islam, not Hinduism or Buddhism, as alleged by Muslim puritan and many historians and anthropologists (colonial). Javanese Islam is not a deviation from Islam, but a variant of Islam, such as the Indian Islam and Syria Islam.

[4] Islamization in Indonesian history is still a matter of debate among historians. See H.J. de Graaf, "South-east Asian Islam to the Eighteenth Century", in P.M. Holt *et al.* (eds), *The Cambridge History of Islam,* vol. 2 (London: Cambridge University Press, 1978), p. 123-54. However, the conclusion of Azyumardi Azra gives a rather representative idea that may be true that Islam was introduced to and existed in the Nusantara in the first centuries of the Hijriah, as stated by Arlold and agreed by many scholars in Indonesia and Malaysia, but only after the 12th century AD the influence of Islam seemed more real. Therefore, the process of Islamization appears to have accelerated between the 12th century and into the 16th AD. See Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII, Melacak Akar Pembaruan Pemikiran Islam di Indonesia* (Bandung: Mizan, 1995), p. 31.

that time, many scholars built *surau*, as also done by Tengku Cot Mamplam and Tengku in Geureudog. At the time of Iskandar Muda Mahkota Alam Sultan Aceh, in the beginning of the 17th century AD, *surau* in Aceh underwent progressive development. At that time, many famous scholars were born, such as Nuruddîn al-Ranirî, Aḥmad Khâtib Langin, Syamsuddîn al-Sumatranî, Hamzah Fansurî, `Abd al-Rauf al-Sinkilî, dan Burhânuddîn.[5] Mahmud Yunus' analysis of the first Islamic education system in Indonesia shows that the Qur'an has been introduced to every Muslim since the age of the children through activities called "pengajian Al-Qur'an" (Al-Qur'an recitation) in the *surau*, *langgar* (smaller mosque), and mosque.

Mahmud Yunus claims that the education of Al-Qur'an at that time was the first Islamic education given to the students, before they were introduced to the practices of worship (fiqh).[6] Karel A. Steenbrink gives the same conclusion. Furthermore, he explained that the teaching of Al-Qur'an was a reading lesson of some parts of Al-Qur'an. For the early stages, children were taught to memorize al-Fâtiḥah and then short surahs in *juz `amma* (consisting of sura 78 to sura 114). In that recitation, the students learned the Arabic letters and memorized verses in Al-Qur'an. In addition, they were also taught the rules and regulations of *shalat* (praying), *wudlu* (ablution), and some daily prayers. They were also taught some useful elements tajwid to recite verses of Al-Qur'an properly. All of this depended on the skills of the teacher of Al-Qur'an recitation at that time.[7] Snouck Hurgronje recorded how the teaching of Al-Qur'an at the time was conducted as shown in the following excerpt.

> Children gathered in one of the teachers' *langgar* or porch. They read and sang the holy verses of Al-Qur'an in the presence of the teacher one by one under his guidance for about 15 or 30 minutes. When one of the students was facing the teacher, the other students in a loud voice repeated the yesterday's study and advanced lessons given by

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[5]Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia* (The History of Islamic Education in Indonesia) (Jakarta: Hidakarya Agung, 1984), p. 24.

[6] *Ibid.,* p. 34.

[7]Karel A. Steenbrink, *Pesantren Madrasah Sekolah, Pendidikan Islam dalam Kurun Moderen* (Pesantren Madrasah School, Islamic Education in the Modern Period) (Jakarta: LP3ES, 1994), p. 10.

the teacher. So, in such a *langgar* or house, one can hear various voices mixed-up into one. However, these students were not disturbed by the noise of other because since childhood they were accustomed to only hear their own voices. [8]

Usually the teaching of Al-Qur'an is given by male teachers. There are, however, also some female teachers who especially teach the girls, and sometimes also give lectures to the boys who have not yet reached adulthood. This recital is given to individualy in the teacher's house, *langgar*, or *surau*, but in some cases is also held at the houses of the students' parents, especially if the parents have important positions in the community. In practice, a child aged around 6-10 years, for a few hours, learn with the local religious teachers in which they live. [9]

After completing Al-Qur'an recitation—which teaches the reading and writing of Al-Qur'an—the students then proceedes to Book study which examines several Books on various Islamic disciplines. In this Book study, Al-Qur'an is introduced in greater depth through the study of the book of tafsir Al-Qur'an.

In Sumatra, particularly Aceh, the recitation of the Quran appears to have involved the efforts of the senior scholars to write tafsir of Al-Quran. Referring to the texts written by the scholars, it appears that in the 16th century AD there have been efforts of tafsir of Al-Qur'an. The manuscript of tafsir of Surah al-Kahf [18]: 9, is allegedly written during the reign of Sultan Iskandar Muda (1607-1636 AD), with Shams al-Din al-Sumatrani as the *mufti* of the empire was, or even earlier, namely Sultan Ala 'al-Din al-Sayyid Shah Ri`ayat Mukammil (1537-1604 AD), with Hamzah Fansuri[10] as the *mufti* of the empire. Unfortunately, there is no information about the author of this manuscript. A century later, the work of tafsir

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[8]Snouck Hurgronje, *Verspreide Geschriften* IV, I p. 161, as cited by Karel Streenbrink, *ibid.,* p. 11. See also, Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia* (The History of Islamic Education in Indonesia)*,* p. 34-36.

[9]Pijper, *Pragmenta Islamica,* Leiden, 1934, p., 19-27, as cited by Steenbrink, *ibid.,* p. 12.

[10]The manuscript was then brought from Aceh to to the Netherlands by an Arabic expert from the Netherlands, named Erpinus (d. 1624 AD), in the early 17th century AD. The manuscript now becomes the collection of cambridge University Library with MS Ii.6.45 catalog. See, Moc. Nur Ichwan, " Literatur Tafsir Qur'an Melayu-Jawi di Indonesia: Relasi Kuasa, Pergeseran dan Kematian" (The Literature of Tafsir of Malay-Javanese Al-Qur'an in Indonesia: The correlation of Power, Shift, and Death) in *Visi Islam* Jurnal Ilmu-ilmu Keislaman, Volume 1, Number 1, Januari 2002, p. 15.

of *Tarjumân al-Mustafîd* written by `Abd al-Ra`ûf al-Sinkilî (1615-1693 AD) came to existence, 30 chapters complete.[11]

Still in Sumatra, the development of the study of the Qur'an important to note is when the younger generation of Muslims became acquainted with the ideas of the Egyptian Islamic reform developed by Muḥammad `Abduh and Rasyîd Ridlâ. *Tafsîr Al-Manâr,* the workof both reformers, was then introduced in the teaching of Books. In the era of transition around 1914 AD, when the surau turned into classical *madrasah* as done by Sumatra Thawalib madrassa,[12] Padang Panjang, *Tafsîr al-Manâr* began to be taught in these institution. In Sumatra Thawalib madrassa, which consisted of 7 classes, taught three books of tafsir, namely: *Tafsîr al-Jalâlayn* for class III, *Tafsîr al-Baydlâwî* for classes IV and V, while the *Tafsîr al-Manâr* taught to class VI and VII.[13]

The spread of Islam in Java,[14] done by Wali Sanga, is also closely related to the efforts of the teaching of Al-Qur'an.[15] Raden Rahmat (Sunan Ampel) in Ampel Denta for example, established Ampel *pesantren* (Islamic Boarding School),[16] and

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[11] `Abd al-Ra`uf al-Sinkili lived in six periods of the sultanate of of Aceh, namely the period of Sultan Iskandar Muda (1607-1636 M), Sultan Iskandar Tsâni (1636-1640 M), Sultanah Tâj al-`Âlam Safiyat al-Dîn Syah (1641-1675 M), Sri Sultan Nûr al-`Âlam Nakiyat al-Dîn Syah (1675 - 1678 M), Sultanah Inayât Syah Zakiyat al-Dîn Syah (1678-1688 M), and Sultanah Kamalat Syah (1688-1699 M). The last four rulers are female during which `Abd al-Rauf became a mufti.

[12] Transition event was first performed under the leadership of Sheikh `Abdul Karim Amrullah, then followed by other suraus, for example in Bukittinggi led by Sheikh Ibrahim Musa in 1921— This surau was founded in 1908. See, *ibid.,* p. 73.

[13] See table Thawalib lesson plan in Sumatra, in Mahmud Yunus, *History of Islamic Education in Indonesia* (*Sejarah Pendidikan Islam di Indonesia*), p. 75.

[14] In Java, Islam first entered through the port of Gresik. In this area Islam has been known since early time with the evidence of the tomb of Fatimah binti Maemun (died 1087 AD) who was identified as a descendant of the Prophet Muhammad, and spread Islam in Gresik. Merchants from Gujarat, Calcutta, Bengal, Siam and China came to the land which was, in around the 11th century, inhabited only by 600-700 people. See, Inajati Adrisijanti, *Arkeologi Perkotaan Islam Mataram* (Yogyakarta: Jendela, 2000), p. 135.

[15] Pesantren is a special term for Islamic educational institution in Java. The dorm used by the students (santri) is usually called as "pondok". That is why there is a term of Pondok Pesantren. This term was introduced in Sumatra after the independence of Indonesia. Previously the term was Surau or Langgar.

[16] Islam was spread by Sunan Ampel in around 1443/1440 AD, who was given the authority in Surabaya by the ruler of Majapahit, Sri Kertajaya (Brawijaya). The close relationship of Raden Rahmat with Majapahit occured because the queen Darawati who was from Campa was the aunty of Raden Rahmat. Raden Rahmat was the son of Ibrahim Asmarakandi, son of Syaikh Jumadil Kubro, Zaenal Khusen, Zaenal Kubro, Zaenal Alim, Zainal Abidin, Husein, Fatimah up to Muhammad SAW. Ibrahim Asmarakandi got married with the daughter of King Campa, while the other daughter Darawati got married to the king of Majapahit Sri Kertajaya which also measn that

Raden Fatah—the son of Brawijaya who had studied in Ampel Denta *pesantren*—founded a *pesantren* in the Glagah Arum woods, in 1475 AD.[17] Unfortunately, there are no sufficient data to describe the process of teaching of Al-Quran at the school founded by Sunan Ampel and Raden Patah. It is difficult to ascertain whether the Islamic teaching groups established by the Wali Sanga reflects *pesantren* which teaches practical and specific tafsir of Al-Qur'an.

The origin of the emergence of *pesantren* in Java indeed raises many debates. Fokkens, for example, assumes that the village or fief is the initial means of continuity of *pesantren* with religious institutions existing in the pre-Islamic period.[18] Following this logic, there is a possibility that the fief in Glagah Arum given to Raden Fatah by the ruler of Majapahit was the forerunner of *pesantren*. However, Martin van Bruinessen assumes that *pesantren* in Java first appeared in the early 18th century AD, with reference to the Pesantren of Tegalsari Ponorogo. The *pesantren,* founded in 1742 AD, is claimed to be the oldest *pesantren* in Java.[19]

Regardless of the aforementioned debate, the processes of teaching Al-Qur'an have occurred in various places with various means without having to depend on the formality of *pesantren* institutions, similar to those occurring in Sumatra and Aceh. Teaching of Al-Qur'an can be done at mosque or teacher's home.

Since the Islamisation process driven by the Wali Sanga and the establishment of the kingdom of Demak, around the year of 1500 AD, the teaching of Al-Qur'an became more intense, though done in simple ways. This is also what happened in the era of Islamic Mataram. In some *suluk,* Islamic literary works, such as Suluk

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she wasthe aunty of Snan Ampel or Raden Rahmatullah. See Aminuddin Kasdi, *Kepurbakalaan: Sunan Giri Sosok Akulturasi Kebudayaan Pada Abad 15-16* (Surabaya: IAIN Sunan Ampel, 1987), p. 31.

[17] An area south of Jepara which later on turned into a regency known as Bintoro, and Raden Fatah became the Regent.

[18] In Java, from the 211 fiefs recorded in the last survei in the 19th century, only 4 fiefs which had their incomes to preserve epesantren. See Martin Van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat, Tradisi-tradisi Islam di Indonesia*(*Kitab Kuning, Pesantren and Tarekat, Islamic Traditions in Indonesia)* (Bandung: Mizan, 1995), p. 24.

[19] *Ibid.,* p. 25.

of Sunan Bonang, Suluk of Sunan Kalijaga, and Suluk of Sheikh Siti jenar,[20] it appears that the texts of the Qur'an has become one of the important reference in establishing a religious conception. Even the works of classical Javanese literature, such as Fiber and Fiber Centhini Cebolek, as inferred Zamakhsyari Dhofier, at least since the beginning of the 16th century AD, has provided an overview of the discussion and teaching of the Qur'an. This story shows that the teaching of the Qur'an in Java was long ago. Even the works of classical Javanese literature, such as *Serat Cebolek* and *Serat Centhini*, as inferred Zamakhsyari Dhofier, at least since the beginning of the 16th century AD, has provided an overview of the discussion and teaching of Al-Qur'an.[21] This story shows that the teaching of Al-Qur'an in Java as existed since long time ago.

The teaching of Al-Qur'an became increasingly apparent centuries later. Citing Brumund, Zamakhsyari explains that in 1847 AD, although the education system in Nusantara at that time had no specific term, the teaching of Al-Qur'an at the time took place in a place which is called *nggon ngaji*, which means the place to recite Al-Qur 'an. Classes or levels in *nggon ngaji* were not the same. For the most basic level, the teaching was given by parents at home to their children since the age of 5 years. Typically, these children were told to memorize short verses in Al-Qur'an. At the age of 7 or 8 years old, they were introduced to read the Arabic alphabet to be able to read Al-Qur'an. This practice wass usually given by the brothers or sisters. For children whose parents, brothers or sisters could not read

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[20] About the study of suluk of Syaikh Siti Jenar, see Abdul Munir Mulkhan, *Ajaran dan Kematian Syaikh Siti Jenar* (The Teaching and Death of Syaikh Siti Jenar) (Yogyakarta: Kreasi Wacana, 2001).

[21] Zamakhsyari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kyai* (The Tradition of Pesantren, a Study of Way of Life of Kyai) (Jakarta: LP3ES, 1994), p. 34. The main figure in *Serat Centhini*, Jayengresmi alias Among Raga, studied in Karang, under the supervision of Arabic teacher named Syaikh Ibrâhîm bin Abû Bakar, known as ki Ageng Karang. Then he went to other bigger schools where he showed his deep mastery in orthodox books, like book of *taqrîb* and *îdhâh* (fiqh), *Jalâlayn* and *Baydlawî* (tafsir), *Iḥya'* by al-Ghazâlî, *Insân Kamîl by* `Abd al-Karîm al-Jilli (tasawuf) and many others. See Tardjan Hadidjaja dan Kamajaya, (editor) *Serat Centhini (Ensiklopedi Kebudayaan Jawa)*(The Encycopedia of Javanese Culture)*,* written in Bahasa Indonesia Jilid 1-B (Yogyakarta: U.P. Indonesia, 1979), p. 11, 49-53.

Arabic, the teaching was handed over to the neighbor which is abwho had the capabilities.[22]

In 1831 AD, the Dutch government noted that there were at least 1.853 *nggon ngaji* with 16.556 students, spread over various districts dominated by Muslims in Java. This amount increased in the following period. This can be seen from the study of Van den Berg that in 1885 AD he found 14.929 *nggon ngaji* with total number of students 222.663 students.[23] This fact was caused by increasingly good and tight communication between Indonesia and Saudi Arabia since the opening of the Suez Canal in 1869 AD. This also made the process of spreading Islam to the rural areas in Java run more smoothly.

With the establishment of *pesantren* in various parts of Nusantara, and the form of educational institutions with the classical system, the teaching of Al-Qur'an was increasingly finding its momentum. Through pesantren and educational institutions, Al-Qur'an was introduced to the Muslim youth, from the level of introduction, which covered reading and writing, to the level of the content of Al-Qur'an with the studies on several books of tafsir. After PTAIN (State Islamic College) was established in September 1951 in Yogyakarta, through government regulation No. 34 in 1950, then followed by the establishment of the IAIN (State Islamic Institute) on May 9, 1960, by the Regulation of the President of the Republic of Indonesia No. 11 1960—Faculty of Islamic Theology and Sharia in Yogyakarta, Adab and Tarbiyah in Jakarta—the studies of Al-Qur'an conducted by Muslims formally became increasingly more intense. In 1980s, LPTQ (Tilawatil Qur'an Institutions) and IIQ (the Institute of Sciences of the Qur'an) in Jakarta came to existence. Likewise, the books used as references in the development of teaching became very diverse.[24]

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[22] Zamakhsyari Dhofier, "Sekolah Al-Qur'an dan Pendidikan Islam di Indonesia"(The School of Al-Qur'an and Islamic Education in Indonesia), *Jurnal* Ilmu dan Kebudayaan *Ulumul Quran*. Vol. Ill/ No. 4/1992. 218.

[23] *Ibid.*

[24] The data about the establishment of this educational institution in the form of madrasah, school, or pesantren see the survey by Mahmud Yunus in the book *Sejarah Pendidikan Islam di Indonesia* (The History of Islamic Education in Indonesia).

Referring to the syllabus prepared for IAIN students, books of tafsir as the reference of teaching materials are not limited to the three books of tafsir: *Jalalayn, al-Baydhâwi* and *al-Manâr*, but has reached on a broad tafsir literature. This can be seen from the syllabus in IAIN Sunan Kalijaga in 1990 and the national curriculum of IAIN in Indonesia issued by the Directorate General of Institutional Development of Islamic Religious Affairs in 1995. It can be seen in the syllabus that the tafsir literature referred as courses of tafsir are quite diverse. The works of tafsir that specializes in verses of law and fiqh, such as: *Tafsîr Âyât al-Ahkâm* by `Alî al-Says, *Rawâ'i al-Bayân fî Tafsîr Âyât al-Ahkâm* by Muhammad `Alî al-Shâbûnî, *Ahkâm al-Qur'ân* by al-Jashshash, *al-Jâmi` li Ahkâm al-Qur'ân* by Abû `Abdullâh Muhammad ibn Ahmad al-Anshârî Al-Qurthûbî, *Ahkâm al-Qur'ân* by Ibn al-`Arabî, are dominantly referenced by the Faculty of Sharia.

In terms of this referral, it can also be seen the diversity in terms of schools of theological interpretation. The tafsir claimed so far tends to be ideological, defendinga certain schools, such as: *Tafsîr al-Kasysyâf* by al-Zamakhsyari which tend to be Muktazilian and *al-Mîzân fî Tafsîr al-Qur'ân* by al-Thabâthabâ'î who belonged to Shiite, was also became one of the principal reference, especially in the Faculty of Ushuluddin. Some works of tafsir by Indonesian Muslim intellectuals started to be referred also, such as: *Tafsir Al-Azhar* by Hamka, *Tafsir Al-Fatihah* and *Tafsir Al-Amanah* by M. Quraish Shihab, *Al-Qur'an* and the Tafsir by the team of the Ministry of Religious Affairs, and *Tafsir An-Nur* by T.M. Hasbi Ash-Shiddieqy.

In addition, there is a work of a contemporary tafsir of Al-Qur'an as the reference, entitled *Tema Pokok Al-Qur'an* (*The Basic Themes of Al-Qur'an*) written by Fazlur Rahman, a Pakistani Muslim intellectual who later settled in Chicago. This book was originally written in English and then translated into Bahasa Indonesia by Anas Mahyuddin and published by the Pustaka Bandung in 1983.

The data above suggests that, in general, tafsir literatures that became the reference in the teaching of Al-Qur'an in IAIN were quite diverse. The diversity of

tafsir literature as the reference is one of the important ways in the process of developing and extracting fundamental insights in Al-Qur'an. With such a diverse tafsir, Muslims are provided with many paths and perspectives in order to find the basic values of Al-Qur'an more adequately and comprehensively.

2. The Diversity of Qur'anic Studies in Indonesia

Al-Qur'an has an important position in the history of the struggle of Indonesian Muslims. In various *pesantren*, *madrassah*, and schools, Al-Qur'an has been positioned as one of the main material—in addition to fiqh, language, and theology—along with related sciences, such as ``*ulûm al-Qur'ân* dan `*ulûm al-tafsîr*. In the process of teaching Al-Qur'an at that time, from the most basic level—good reading and writing skills—up to the efforts to explore the meanings that involves various disciplines of Al-Qur'an, and the literatures used at that time, mostly, were Arabic.

Several tafsir literatures written in Malay started to appear in Nusantara in the late 1920s. They were written by ulama of Nusantara in order to provide convenience to the public to interact with Al-Qur'an.[25] In this era, Mahmud Yunus started preparing the tafsir of Al-Qur'an. This work was written in *Jawi* script (Malay language written in the Arabic script).[26] Ahmad Hassan, in 1928 also started writing tafsir of Al-Quran. At that time, he published the first chapters of his work, and by 1940 he completed the translation until surah Maryam.[27]

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[25] Howard M. Federspiel, with political-antropological perspective, has explained well the study of Al-Qur'an among Indonesian Muslims. He analyzed the literatures of the study of Al-Qur'an in Indonesia based on the populaity, then grouped them based on the topics and fields of analysis, and looked at them based on the context of the authors and the readers—not from methodological context. For details see Howard M. Federsphiel, *Kajian Al-Qur'an di Indonesia* (The Study of Al-Qur'an in Indonesia).

[26] In 1992 AD, Yunus published three chapters of his works despite the fact that Muslim Scholars in Indonesia at that time considered that translating Al-Qur'an was forbidden. Several years later, as a student in Al-Azhar niversity, Egypt, he was told by one of his lecturers that what he did was allowed to do or even *fardlu kifâyah.* From there on Yuns obtained new spirit to continue his effort. See Mahmud Yunus, *Tafsir Al-Qur'an Al-Karim* (Jakarta: P.T. Hidakarya Agung, 1973), p. iii.

[27] See, The introduction written by A. Hassan in his tafsir, *Al-Furqan: Tafsir Al-Qur'an* (Jakarta: Dewan Dakwah Islamiyah Indonesia, 1956), p. xi; Howard M. Federspiel, *Kajian Al-Qur'an di Indonesia* (The Study of Al-Qu'an in Indonesia)*, p. 39.

Less than a decade, in 1930s, Munawar Khalil wrote a book *Kembali Kepada Al-Qur'an dan As-Sunnah* (Back To Al-Qur'an and Sunnah), which introduced the promotion of the principles of the modernists to rebuild a doctrine for Muslims, as a substitute school of Syâfi`î which has been deeply rooted in Nusantara. At the same time, a variety of books translated into Bahasa Indonesia conducted by Indonesian Muslims started to appear.[28] Abdulkarim Amrullah published tafsir of Juz 'Amma, entitled *Al-Burhan*. In this book, he combines some of the opinions of the classical and middle-century interpreters, such as al-Razi and Ibn Kathir, in the opinion of the reformers of Egypt, such as Muhammad `Abduh and Thanthawî Jawharî. Furthermore, Munawar Khalil wrote tafsir by using the Javanese language, and entiled the title of *Tafsir Quran Hidjaatur Rahman.*[29] Still in the era of the 1930s, around 1930, Mahmud Yunus (1899-1973) and H.M.K Bakry published a translation and tafsir of Al-Qr'an entitled *Tafsir Al-Qur'an Al-Karim*. This tafsir is a continuation of the work he started in the past.

Two decades later, there was a series of other tafsir and books of study of Al-Qur'an. Munawar Khalil, for example, wrote *Al-Qur'an dari Masa ke Masa* (Al-Qur'an from Time to Time)[30], TM Hasbi Ash-Shiddieqy (1904-1975 AD) wrote *Sejarah dan Pengantar Ilmu Al-Qur'an/Tafsir*[31] (A History and Introduction to Al-Quran/Tafsir, A. Halim Hasan (1901-1969 AD) together with Zainal Arifin Abbas, and Abdur Rahim Haitami wrote *Tafsir Al-Qur'an Al-Karim*[32] in 2 volumes, and Ahmad Hassan (1887-1962) wrote Al-Furqan: Tafsir Quran[33] (Al-

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[28] Cokroaminoto in the 1920's introduced the translation of tafsir by Maulvi Mohamed Ali from Ahmadiyah Branch Lahore. The work was critized by some Indonesians because the translation was too free and in contrast with sha<u>hîh</u> hadiths. Mukti Ali, *The Muhammadiyah Movement: A Bibliographical Introduction* (Montreal: Institute of Islamic Studies, McGill University, 1957), p. 41, cited by Howard M. Federsphiel, *Kajian Al-Qur'an di Indonesia* (The Study of Al-Qur'an in Indonesia)*,* p. 38.

[29] Howard M. Federspiel, *Kajian Al-Qur'an di Indonesia* (The Study of Al-Qur'an in Indonesia)*,* p. 38.

[30] Munawar Khalil, *Al-Qur'an dari Masa ke Masa* (Al-Qur'an from Time to Time) (Semarang: Ramadhani, 1952).

[31] T.M. Hasbi Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Al-Qur'an/Tafsir* (The History and Introduction of Tafsir of AL-Qur'an) (Jakarta: Bulan Bintang, 1954).

[32] Zainal Arifin Abbas, and Abdur Rahim Haitami, *Tafsir Al-Qur'an Al-Karim* (Medan: t.p, 1955).

[33] Ahmad Hassan, *Al-Furqan: Tafsir Quran* (Jakarta: Dewan Dakwah Islamiyah Indonesia, 1956).

Furqan: Tafsir of Al-Qur'an). Tafsir Al-Furqan is a complete edition of the works of Ahmad Hassan which had ever been stopped in 1941.

In the 1960s, precisely in 1965, Tudjimah published *Qur'an dan Ajaran-ajarannya* (Al-Qur'an and the teachings). The material of this book comes from Tudjimah's lecture at the University of Indonesia. Seen from the substance, it is an analysis of the themes of Al-Qur'an. Prior to Tudjimah book, T.M. Hasbi Ash-Shiddieqy had published *Tafsir Quran Al-Majied* in several volumes and been promoted exclusively in Gema Islam Magazine, a leading Islamic magazine at that time. The tafsir were published as a whole into Tafsir an-Nur, and then Hasbi published Tafsir Al-Bayan.[34]

In 1970s the form of a study of Al-Qur'an in Indonesia diversed increasingly with various tendencies, namely: (1) doing the translation and interpretation of the 30 chapters of Al-Qur'an, such as those conducted by Yayasan Penyelenggara Penterjemah/Penafsir Al-Qur'an, the *Al-Qur'an and Tafsirnya*,[35] and Bachtiar Surin who wrote *Terjemah dan Tafsir Al-Quran: Huruf Arab dan Latin*[36] (Translations and Tafsir of Al-Quran: Arabic and Latin Letters) (2) parsing certain themes in the Qur'an, for example, *Makhluk Halus dalam Al-Qur'an* (Supernatural beings in Al- Qur'an) written oleh Muhammad Ali Usman;[37] (3) focusing on a particular theme verse, for example *Ayat-ayat Hukum, Tafsir dan Uraian Perintah-perintah dalam Al-Qur'an* (Verses of Lawa, Tafsir, and Description of Commands in Al-Qur'an) written by Q.A. Dahlan Shaleh and M.D. Dahlan;[38] (4) interpreting certain verses, such as *Samudera Al-Fatihah* (The Ocean of Al-Fatiha) which is a special tafsir of Al-Fatiha written by Bey Arifin[39] and

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[34] Howard H. Federspiel, *Kajian Al-Qura'n di Indonesia,* (The Study of Al-Qur'an in Indonesia), p. 17.

[35] Yayasan Penyelenggara Penterjemah/penafsir Al-Qur'an, *Al-Qur'an dan Tafsirnya* (Al-Qur'an and Its Tafsir) (Jakarta, 1975), 11 jilid.

[36] Bachtiar Surin, *Terjemah dan Tafsir Al-Quran: Huruf Arab dan Latin* (Translations and Tafsir of Al-Quran: Arabic and Latin Letters) (Bandung: F.A. Sumatera, 1978).

[37] Muhammad Ali Usman, *Makhluk Halus dalam Al-Qur'an* (Supernatural beings in Al-Qur'an) (Jakarta: Bulan Bintang, 1977).

[38] Q.A. Dahlan Shaleh dan M.D. Dahlan, *Ayat-ayat Hukum, Tafsir dan Uraian Perintah-perintah dalam Al-Qur'an* (Verses of Lawa, Tafsir, and Description of Commands in Al-Qur'an) (Bandung: Diponegoro, 1976).

[39] Bey Arifin, *Samudera Al-Fatihah* (The Ocean of Al-Fatiha) (Surabaya, Bina Ilmu, 1978).

Kandungan Surah Yasin (The Content of Surah Yasin) which is a special tafsir of surah Yasin by Mafudli Sahli, [40] and *Tafsir surah Yasin*[41] (Tafsir of Yasin) which is a special tafsir of Surah Yasin by Zainal Abidin Ahmad; (5) confirming the belief of Muslims that Al-Qur'an is the holy book. This model can be seen in *Keajaiban Ayat-ayat Suci Al-Qur'an* (The Miracles of the Holy Verses of Al-Qur'an) by Joesoef Sou'yb[42]; (6) facilitating the search for verse and theme of verse by arranging index of Al-Qur'an. This context is evident in the work of Badaruthanan Akasah, *Index Al-Qur'an: Index Tafsir* (Index of Al-Quran: Index of Tafsir);[43] (7) practical instructions to read Al-Qur'an, for example by HA Djohan Shah, *Kursus Cepat Dapat Membaca Al-Qur'an* (Quick Course in Reading Al-Qur'an);[44] (8) the disciplines of tafsir, for example the work of Hadi Permono, *Ilmu Tafsir Al-Qur'an sebagai Pengetahuan Pokok Agama Islam* (Tafsir of Al-Quran as Principal Knowledge of Islam);[45] (9) showing Al-Qur'an as the basis of scientific studies, for example, by M. Munir Faurunnama, *Al-Qur'an dan Perkembangan Alam Raya* (Al-Qur'an and the Development of the Universe).[46]

The diversity of the study of Al-Qur'an in Indonesia continued growing in 1980's. It can be seen from several books pubished related to: (1) the guide in reading Al-Qur'an correctly, as seen in the works of Ismail Tekan, *Pelajaran Tajwid* (Tajweed Lessons),[47] and Abu Hanifah, *Cara Belajar dan Menulis Al-Qur'an dan Terjemah Juz 'Amma* (How to Study and Write Al-Qur'an and The

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[40] Mafudli Sahli, *Kandungan Surah Yasin* (The Content of Surah Yasin) (Jakarta: Yulia Karya, 1978).

[41] Zainal Abidin Ahmad, *Tafsir surah Yasin* (Tafsir of Yasin) (Jakarta: Bulan Bintang , 1978).

[42] Joesoef Sou'yb, *Keajaiban Ayat-ayat Suci Al-Qur'an* (The Miracles of the Holy Verses of Al-Qur'an) (Jakarta: Al-Husna, 1975).

[43] Badaruthanan Akasah, *Index Al-Qur'an: Index Tafsir* (Index of Al-Quran: Index of Tafsir (Bandung: Badar, 1976).

[44] H.A. Djohan Syah, *Kursus Cepat Dapat Membaca Al-Qur'an* (Quick Course in Reading Al-Qur'an) (Surabaya: Cemerlang, 1978).

[45] Hadi Permono, *Ilmu Tafsir Al-Qur'an sebagai Pengetahuan Pokok Agama Islam* (Tafsir of Al-Quran as Principal Knowledge of Islam) (Surabaya: Bina Ilmu, 1975).

[46] M. Munir Faurunnama, *Al-Qur'an dan Perkembangan Alam Raya* Al-Qur'an and the Development of the Universe) (Surabaya: Bina Ilmu, 1979).

[47] Ismail Tekan, *Pelajaran Tajwid* (Tajweed Lessons) (Jakarta: Pustaka Al-Husna, 1980).

Translation of Juz' Amma);[48] (2) Translation of Al-Qur'an, as done by Yayasan
Pembinaan Masyarakat Islam, *Terjemah Al-Qur'an Secara Lafdhiyah Penuntut
Bagi yang Belajar* (The Translation of Al-Qur'an By Pronunciation: A guide For
Learners) ;[49] (3) the techniques of reading, rythmical reading, and memorizing Al-
Qur'an, as seen in the work of T. Atmadi Usman, *Tuntunan Irama Al-Qur'an*
(Rhythm guidance in Reading A-Qur'an),[50] Khadijatus Shalihah, *Perkembangan
Seni Baca Al-Qur'an dan Qiraat Tujuh* (The development of the art reading Al-
Qur'an and Qiraat Seven),[51] and H.A. Muhaimin Zen, *Tata-cara Problematika
Menghafal Al-Qur'an dan Petunjuk-petunjuknya* (The Procedures and Problems
of Memorizing Al-Qur'an and the Guides);[52] (4) The believes in Al-Qur'an, for
example, by Azwar Anas, *Al-Qur'an adalah Kebenaran Mutlak* (Al-Qur'an is An
Absolute Truth);[53] (5) Index of Al-Qur'an, as written in the work of Sukmadjaja
Asy`ari and Rosy Yusuf, *Indeks Al-Qur'an* (Index of Al-Qur'an),[54] M.S. Khalil,
Kunci (untuk Mencari ayat) Al-Qur'an (Key (for Finding verses) of Al-Qur'an),[55]
Syahminan Zaini, *Isi Pokok Ajaran Al-Qur'an* (The Principal Teachings of Al-
Qur'an);[56] (6) Complete tafsir of 30 chapters of Al-Qur'an, as seen in Hamka's
tafsir *Al-Azhar*[57] and H. Oemar Bakry's *Tafsir Rahmat*;[58] (7) focusing on certain

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[48] Abu Hanifah, *Cara Belajar dan Menulis Al-Qur'an dan Terjemah Juz 'Amma* (How to Study and Write Al-Qur'an and The Translation of Juz' Amma) (Semarang Toha Putra, 1981).

[49] Yayasan Pembinaan Masyarakat Islam, *Terjemah Al-Qur'an Secara Lafdhiyah Penuntut Bagi yang Belajar* (The Translation of Al-Qur'an By Pronunciation: A guide For Learners) (Jakarta: Al-Hikmah, 1980), 7 jilid.

[50] T. Atmadi Usman, *Tuntunan Irama Al-Qur'an* (Rhythm guidance in Reading A-Qur'an) (Jakarta: Bumirestu, 1981).

[51] Khadijatus Shalihah, *Perkembangan Seni Baca Al-Qur'an dan Qiraat Tujuh* The development of the art reading Al-Qur'an and qiraat Seven) (Jakarta: Pustaka Al-Husna, 1983).

[52] H.A. Muhaimin Zen, *Tatacara Problematika Menghafal Al-Qur'an dan Petunjuk-petunjuknya* The Procedures and Problems of Memorizing Al-Qur'an and the Guides) (Jakarta: Pustaka al-Husna, 1985).

[53] Azwar Anas, *Al-Qur'an adalah Kebenaran Mutlak* (Al-Qur'an is An Absolute Truth) (Bukit Tinggi: Pustaka Indonesia, 1982).

[54] Sukmadjaja Asy`ari dan Rosy Yusuf, *Indeks Al-Qur'an* (Index of Al-Qur'an) (Bandung: Pustaka, 1984).

[55] M.S. Khalil, *Kunci (untuk Mencari ayat) Al-Qur'an* (Key (for Finding verses) of Al-Qur'an) (Surabaya: Bina Ilmu, 1985).

[56] Syahminan Zaini, *Isi Pokok Ajaran Al-Qur'an* (The Principal Teachings of Al-Qur'an) (Jakarta: Kalam Mulia, 1984).

[57] Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1982), 12 jilid.

[58] H. Oemar Bakry, *Tafsir Rahmat* (Jakarta: Mutiara, 1983).

surah, as seen in HB. Yassin's *Berita Besar* (Big News),[59] Nasikun's *Tafsir Ayat Ahkam, tentang Beberapa Perbuatan Pidana dalam Hukum Islam* (Tafsir of the Ahkam Verse, about some criminal acts in Islamic Law),[60] A. Hanafi's *Segi-segi Kesusastraan pada Kisah-kisah Al-Qur'an* (Aspects of Literature in The Stories of Al-Qur'an);[61] (8) faith on the sanctity of Al-Quran, as seen in H. Oemar Bakry's *Al-Qur'an: Mu'jizat Terbesar Kekal Abadi* (Al-Quran: The Eternal Greatest Miracles);[62] (10) associated with modern Muslim societies, as seen in Syahminan Zaini's *Kewajiban Orang Beriman terhadap Al-Quran* (The Obligations of The Believers to Al-Quran),[63] Z. Kasijan, *Tinjauan Psikologi Larangan Mendekati Zina dalam Al-Quran* (Psychological Review in The Prohibition of Approaching Zina in Al-Quran),[64] Imam Munawir, *Salah Paham Terhadap Al-Quran* (Misunderstanding Towards Al-Quran);[65] and (11) basis for scientific study, for example, Syahminan Zaini and Anantok Kusuma Seta's, *Bukti-bukti Kebenaran Al-Quran sebagai Wahyu Allah* (The Evidences of the Truth of Al-Quran as God's Revelation)[66] and M. Ali Husein's, *Gizi dalam Al-Qur'an* (Nutrition in Al-Qur'an) [67]

In the perspective of tafsir of Al-Qur'an, there is a psychological and phenomenological approach of tafsir, an effort to revea the meanings contained in Al-Qur'an not from the meaning of the texts, but from the structure of the texts including the characters existing in ayah, chapter, and surah. This effort first

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[59] HB. Yassin, *Berita Besar* (Big News)(Jakarta: Yayasan 13 Januari 1942, 1984).

[60] Nasikun, *Tafsir Ayat Ahkam, tentang Beberapa Perbuatan Pidana dalam Hukum Islam* (Tafsir of the Ahkam Verse, about some criminal acts in Islamic Law) (Yogyakarta: Bina Usaha, 1984).

[61] A. Hanafi, *Segi-segi Kesusastraan pada Kisah-kisah Al-Qur'an* (Aspects of Literature in The Stories of Al-Qur'an) (Jakarta: Al-Husna, 1984).

[62] H. Oemar Bakry, *Al-Qur'an: Mu'jizat Terbesar Kekal Abadi* (Al-Quran: The Eternal Greatest Miracles) (Mutiara: Jakarta, 1982).

[63] Syahminan Zaini, *Kewajiban Orang Beriman terhadap Al-Quran* (The Obligations of The Believers to Al-Quran) (Surabaya: Al-Ikhlas, 1982).

[64] Z. Kasijan, *Tinjauan Psikologi Larangan Mendekati Zina dalam Al-Quran* (Psychological Review in The Prohibition of Approaching Zina in Al-Quran) (Surabaya: Bina Ilmu, 1982).

[65] Imam Munawir, *Salah Paham Terhadap Al-Quran* (Misunderstanding Towards Al-Quran) (Surabaya: Bina Ilmu, 1983).

[66] Syahminan Zaini dan Anantok Kusuma Seta, *Bukti-bukti Kebenaran Al-Quran sebagai Wahyu Allah* (The Evidences of the Truth of Al-Quran as God's Revelation) (Malang: Karya Mulia, 1986).

[67] M. Ali Husein, *Gizi dalam Al-Qur'an* (Nutrition in Al-Qur'an) (Jakarta: Suara Baru, 1985).

appeared in Indonesia used by Lukman Abdul Qohar Sumabrata with Anharuddin and Lukman Sasono, as what they wrote in their books entitled *Fenomenologi Al-Qur'an* (The Phenomenology of Al-Qur'an)[68] and *Pengantar Psikologi Al-Qur'an Dimensi Keilmuan di Balik Mushaf Usmani* (The Introduction to Psychological Al-Qur'an Scientific Dimensions Behind The Ottoman Manuscripts)[69]

Lukman started his study with several assumptions.[70] First, Al-Qur'an is a holy book consisting of codes and symbols. In other words, Al-Qur'an consists of codes, not only "sounds", as can be seen in texts of ayah. With this assumption, the study of tafsir with this model focuses not only to the sound of texts of ayah, but also on the written language or "script", in which reside messages and characteristics refering to the objective reality. The codes of Al-Qur'an will be discovered there, namely letters, numbers, surah names and the orders, and the division chapters.

The second assumption, all the verses in Al-Qur'an is a picture of the journey of life and existence of human beings. Therefore, the names of the surah are basically also a picture of the psychological condition and the nature of selfhood or personality of each human being, and not a sociological phenomenon. This means that in every man there is a wide variety of traits corresponding names of those chapters.

Third, human beings and the universe are two variations in a single existence. The universe is part of the cosmic elements. Therefore, the entire surah in the Qur'an, in addition to a description of man as a micro-cosmic, is also a picture of the universe as the macrocosmic. Through the three assumptions, this book does a symbolic reinterpretation, and presents a new picture on the tafsir of Al-Qur'an.

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[68] Lukman Abdul Qohar Sumabrata, Anharuddin and Lukman Saksono, *Fenomenologi Al-Qur'an* (The Phenomenology of Al-Qur'an) (Bandung: Al-Ma`arif, 1997).

[69] Lukman Saksono dan Anharuddin, *Pengantar Psikologi Al-Qur'an Dimensi Keilmuan di Balik Mushaf Usmani* (The Introduction to Psychological Al-Qur'an Scientific Dimensions Behind The Ottoman Manuscripts) (Jakarta: Grafikatama Jaya, 1992).

[70] About the assumptions, see Lukman Saksono and Anharuddin, *Pengantar Psikologi Al-Qura'an, Dimensi Keilmuan di Balik Mushaf Utsmani* (The Introduction to Psychological Al-Qur'an Scientific Dimensions Behind The Ottoman Manuscripts) (Jakarta: Grafikatama Jaya, 1992), p. 10-16.

Referring to the aforementioned literature, it appears that the study of Al-Qur'an in Indonesia is dynamic from year to year. Although not all the literatures related to Al-Qur'an can be described here, but the previous explanation is enough to see the variety of themes and techniques of writing tafsir that become the concern of Indonesian Muslim scholars in interacting with Al-Qur'an.[71]

B. The development of Tafsir of Al-Quran in Indonesia in the Era Before The 1990s

Before describing the dynamics and the developent of tafsir of Al-Qur'an in Indonesia in the 1990s, this section will describe the development of tafsir of Al-Qur'an in its early days in Indonesia. Scholars in the field of study of tafsir of Al-Qur'an noted that at the end of the 16th century, the effort in writing tafsir of Al-Qur'an in Nusantara increased. Historically, this can be sen from the manuscript of Tafsir Surah al-Kahfi [18]:9. Technically, this work of tafsir was written partially based on certain surah, namely al-Kahfi. The manuscript was then brought from Aceh to to the Netherlands by an Arabic expert from the Netherlands, named Erpinus (d. 1624 AD), in the early 17th century AD. The manuscript now becomes the collection of cambridge University Library with MS Ii.6.45 catalog. This tafsir of Surah Al-Kahf [18]: 9, is allegedly made during the reign of Sultan Iskandar Muda (1607-1636 AD) when the mufti of the empire was held by Shams al-Din al-Sumatrani, or even before that era, namely Sultan `Ala 'al-Din al-Sayyid Shah Ri`ayat Mukammil (1537-1604 AD) when the mufti was held by Hamzah Fansuri.[72]

There is no clear information about the name and identity of the author of the aforementioned Tafsir of Surah al-Kahf. Looking at the pattern of the tafsir, it seems that the work of this tafsir was written with a strong Sufi atmosphere. This

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[71] The books of the study of Al-Qur'an in Indonesia since 1960-1980 have been analyzed by Howard H. Federspiel. See, Howard H. Federspiel, *Kajian Al-Qur'an di Indonesia* (The Study of Al-Qur'an in Indonesia).

[72] See, Moc. Nur Ichwan, " Literatur Tafsir Qur'an Melayu-Jawi di Indonesia: Relasi Kuasa, Pergeseran dan Kematian" (The Literature of Tafsir of Malay-Javanese Al-Qur'an in Indonesia: The correlation of Power, Shift, and Death) in *Visi Islam* Jurnal Ilmu-ilmu Keislaman, Volume 1, Number 1, Januari 2002, p. 15.

reflects that the author is a person who has a high spiritual knowledge, or even reasonably suspected to be followers of the *tarekat* which had been established in Aceh at that time, namely *tarekat Qadiriyah*. Seen from the references, this tafsir refers to the Tafsir al-Khazin and Tafsir al-Baydlâwî. This suggests that the author mastered Arabic well and mastered the basics of Islamic science broadly and deeply.[73]

Following the tafsir of Surah al-Kahfi, there was Tarjuman al-Mustafid, a tafsir of 30 chapters written by `Abd al-Ra`ûf al-Sinkilî (1615-1693 M)[74]. This tafsir was written in Jawi script.[75] As-Sinkili did not provide explanation when he wrote the tafsir. Peter Riddell tentatively concluded that this work was written around 1675 AD. The opinion was based on the oldest manuscript of this work in which there is information that this work was written closer to the return period of As-Sinkili from Makkah, rather than around the time of his death in 1693 AD.[76] The end of the writing was in 1675 AD.

The printed edistion was first published by al-Math ba'ah al-'Us \ mâ niyah in 1302 AH / 1885 AD, edited by Abû Bakr al-Marh} û m 'Abd al-Quddû s at-Tuba > nî. As the pioneering work of tafsir, Tarjumâ n al-Mustafîd circulated widely in the Malay region, even among the Malay community in South Africa. The printed edition was published not only in Singapore, Penang, Jakarta and Bombay, but

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[73] About the assumption seet, *ibid.* Ichwan aso analyzed that the texts were not much copied at that time as there is no similar manuscript in the following period. However, if it were not brought to Europe by Erpinus, it would most likely be copied by many people, or even destroyed by Nûr al-Dîn. Another different version of this tafsir, however, showed up in Indonesia and Malaysia, namely: Abdoel Wahid Kari Moeda bin Muhammad Siddik, *Tafsir Surat al-Kahf dengan Bahasa Melajoe* (The Tafsir of Surah al-Kahf in Malay) (Makasar: t.p, 1920), and Muhammad Noor Ibrahim, *Tafsir Ramuan Rapi dari Arti Surah al-Kahfi* (Tafsir of the Meaning of Surah al-Kahfi) (Kelantan Kota Baru: t.p., 1920).

[74] `Abd al-Ra`uf al-Sinkilî lived in six periods of the sultanate of of Aceh, namely the period of Sultan Iskandar Muda (1607-1636 M), Sultan Iskandar Tsâni (1636-1640 M), Sultanah Tâj al-`Âlam Safiyat al-Dîn Syah (1641-1675 M), Sri Sultan Nûr al-`Âlam Nakiyat al-Dîn Syah (1675 - 1678 M), Sultanah Inayât Syah Zakiyat al-Dîn Syah (1678-1688 M), and Sultanah Kamalat Syah (1688-1699 M). The last four rulers are female during which `Abd al-Rauf became a mufti.

[75] See, Peter Riddell, *Islam and the Malay-Indonesian World Transmission and Responses* (Honolulu: University of Hawai'i Press, 2001), p. 161; Karel A Steenbrink, *Beberapa Aspek Islam di Indonesia pada Abad 19* (Several Aspects of Islam in Indonesia in the 19th Century) (Jakarta: Bulan Bintang, 1984), p. 123.

[76] Peter Riddel, "Earliest Qur'anic Exegetical Activity in the Malay-Speaking States", *Archipel* 38, 1989, p. 112-18.

also in the Middle East.[77] For nearly 300 years, Tarjumâ n al-Mustafîd has become the pioneering work of tafsir and at the same time been used by many Muslims in Nusantara as a reference. This can be seen from the number of printed editions and manuscripts copies still stored in the library.[78]

In corelation with the substance of *Tarjumân al-Mustafîd*, Snouck Hurgronje argues that this interpretation is the Malay translation of *Anwâ r at-Tanzîl* by al-Baidlâwî.[79] Snouck's conclusion is followed by other Dutch scholars, such as Rinkes and Vorhoeve. Rinkes, Snouck students, even said that it includes not ony a translation of the tafsir of al-Baidlâwî, but also a partial translation of the other tafsir of Jalâlain.[80] Vorhoeve after following Snouck and Rinkes, then revised the conclusion by saying that the sources of *Tarjumâ n al-Mustafîd* are from several Arabic works of tafsir.[81]

Riddell's in-depth research proved conclusively that Tarjumâ n al-Mustafîd is the translation of other tafsir of Jalâ. Only in certain parts as-Sinkili made use the tafsir of al-Baid} â wîand Lubâ b al-Ta'wîl fîMa'â ni at-Tanzîl by al-Khâ zin. Riddell's proof is indeed plausible. In addition to the verification of the content aspect, we also know that the other authors of al-Jalâ, namely Jalâ luddîn al-mah} allîand Jalâluddîn as-Suyûthî, are the main figures to whom the majority of scholars of Nusantara, including as-Sinkilî, had a network of isnâ d, either through al-Qusyasyi or al-Kuranî.

Snouck Hurgronje's simplistic conclusions was perhaps because he did not read as a whole in comparing the contents of the two tafsirs, but he only read the preamble of the tafsir of *Tarjumân al-Mustafid* first printed edition on the title

[77]Azyumardi Azra, *Jaringan Ulama*, p. 203; Peter Riddell, *Islam and The Malay-Indonesian World, Transmission and Responses,* p. 161-5.
[78]See in Koleksi Perpustakaan Nasional Republik Indonesia with the code W 277a, Rol 387.06; W 277b, Rol 387.07; W 277c, Rol 388.01; W 277d, Rol 388.02; W 277e, Rol 388.03; W 277f, Rol 388.04; W 277g, Rol 389.01; W 277h, Rol 389.02; W 277i, Rol 389.03; W 277j, Rol 390.01.
[79]Snouck Hurgronje, *The Achehnese,* II, 17 catatan 6, cited by Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII* (Bandung: Mizan, 1998), p. 203; A.H. Johns, "The Qur'an in Malay World", p. 125.
[80]Rinkes, *Abdoerraoef,* p. 31-2, cited by Azyumardi Azra, *Jaringan Ulama*, p. 203.
[81]Voorhoeve, *Bayan Tajalli,* p. 38, cited by Azyumardi Azra, *Jaringan Ulama*, p. 203.

page saying "this book is called *Tarjumân al-Mustafîd bi al-Jâwi* translated with Jawi language taken in part the meaning of the tafsir of al-Baidlâwî." This statement seems to be understood by Snouck Hurgronje that this interpretation is entirely a translation of the tafsir of al-Baidlâwî. In fact, a number of manuscripts of this work which are derived from the Malay region itself (eg manuscripts at the Indonesian National Library numbered 373 Ml) state that this work is abstracted from the other tafsir of al-Jalâ. Regardless of what happened to Snouck, what is written in the first printed edition of Istanbul could in fact be a mistake, because the above sentence is also an affirmation: "*al-Juz 'al-awwal min at-tafsîr al-Baidlâwî*" (early chapters of tafsir of the noble al-Baidlâwî). According to Salman Harun, in this case, the one should be responsible is the editor, namely Abû Bakr al-Marh̲ûm 'Abd al-Quddûs al-Tubanî.[82]

In contrast to Salman, Steenbrink sees the explanation in the first page of tafsir Tarjumâ n is in the context of advertising. as an advertisement for a work of that century is very different from the ad in the present century. Originality in the days of the as-Sinkilîmight be perceived as a lack or even arrogance. However, it is obvious that in the work of the tafsir, as-Sinkilîoften made some additions and subtractions. He also took material from other tafsirs. From the description of the passage, for example, was complete the interpretation of al-Baidlâwî, but was overlooked by as-Sinkilî, he even ignored the aspect of Arabic grammar. In some sûrah, he added a tafsir with a little atmosphere of magic. For example, when interpreting sûrah al-Falaq (113), he explained that when sûrah is read in conjunction with the sûrah an-Nâs (114), to a sick person, that person would be relieved. [83]

After the era of tafsir *Tarjumân al-Mustafid*, in the 19th century AD, tere was a work of tafsir that uses Jawi, ie *Farâ'idl Kitab al-Qur'ân*. The author of this tafsir is not known. Written in a very simple way makes it look more as an article of

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[82]Salman Harun, "Hakekat Tafsir Tarjuman al-Mustafid Karya Syekh Abdurrauf Singkel", (The Essence of Tarjuman Tafsir al- Mustafid by Sheikh Abdurrauf Singkel), Doctoral Dissertation at IAIN Syarif Hidayatullah Jakarta, 1988, p. 42.

[83]See the comparative analysisi conducted by Karel A Steenbrink, *Beberapa Aspek tentang Islam di Indonesia Abad ke 19* (Several Aspects of Islam in Indonesia in the 19th Century) (Jakarta: Bulan Bintang, 1984), p. 126.

tafsir, because it only consists of two pages with small fonts and double spaced. The text is used in a book collection of some of the writings of Aceh ulamas edited by Isma'il ibn `Abd al-Muthallib al-Asyi, *Jami` al-Jawâmi` al-Mushannafât: Majmu` Beberapa Kitab Karangan Beberapa Ulama Aceh* (Some Books Written by Some Ulama of Aceh). This manuscript is kept in the library of the University of Amsterdam with the catalog code: Amst.IT.481 / 96 (2). This work was later published in Bulaq.

The object of interpretation of this text is Sura an-Nisa': 11 and 12 which talks about the laws of inheritance. The information given here is quite simple, but it is more than just a form of translation. After describing a particular ayah, further description is always preceded by the word "the tafsir". However, due to the lack of data about the author, it is difficult to decipher the text deeper.[84]

In the 19th century AD, we also found intact literature of tafsir written by Indonesian scholars, entitled *Tafsîr Munîr li Ma`âlim al-Tanzîl by* Imam Muhammad Nawawî al-Bantanî (1813-1879 AD). These tafsir is written using Arabic, written in Makkah. The writing was completed on Wednesday, 5 Rabiul Akhir 1305 H. Previously, the script was presented to the scholars of Mekkah and Medina to investigate, then the text was printed in the country. For his exellence in writing that tafsir, Imam Nawawi was given the title "Sayyid al-Hijaz" (leader of the Hijaz scholars) the Egyptian ulama. [85]

In the early 20th century there were many literatures of tafsir started to be written by Indonesian Muslims. Chronologically, for decades, the literature of tafsir of Al-Qur'an in Indonesia underwent interesting dynamics, in terms of presentation, themes, backgrounds of the authors. In the decade of the 1920s, there was *Alqoeranoel Hakim Beserta Toedjoean dan Maksoednja* (Al-Qur'an andwith Its Purposes and Meanings)*,* by H. Iljas dan Abd. Jalil (Padang Panjang: 1925). Athough it is just tafsir of the first chapter of Al-Qur'an, this work of tafsir

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[84] *Ibid.*, p. 21.

[85] For the explanation about Imâm Nawâwî al-Bantanî ini, see the history and family tree of the descendants of Syaikh Imâm Nawâwî collected Haji Rafiuddin al-Ramli, as cited by Didin Hafiduddin in "Tinjauan atas Tafsir al-Munir Karya Imam Muhammad Nawawi Tarana", Ahmad Rifa'i Hasan, *Warisan Intelektual Islam Indonesia, Telaah atas Karya-karya Klasik* (Bandung: Mizan, 1987), p. 44; Zamakhsyari Dhofier, *Tradisi Pesantren,* p. 87-89.

shows that at that time there was already a model of collective interpretation. The tafsir written collectively re-appeared in the 1930's. It can be seen from what was done by H.A. Halim Hassan, H. Zainal Arifin Abbas, and Abdurrahman Haitami who wrote Tafsir Al-Qur'an Al-Karim, (Medan: Firma Islamiyah, 1956, 9th Edition) and in the decade of the 1950's it can be seen from Tafsir Al-Qur'an written by H. Zainuddin Hamidy and Fachruddin Hs. (Jakarta: Widjaya, 1959).

On the other hand, the work of tafsir written colletively can aso be seen from the formal institution, ie The Ministry of Religious Affairs of the Republic of Indonesia's *Qur'an dan Tafsirnya (*Al-Qur'an and its interpretation) (1967). In 1991, the work of tafsir published by the government was re-published with revisions by the Waqf Board of UII (Indonesian Islamic University).

At the end of the 19th century AD, the systematic presentation of thematic tafsir has also been known,[86] albeit in a very simple form. It can be seen in the work of an anonymous tafsir, entitled *Farâ'id al-Qur'ân*, in Isma`il ibn `Abd al-Muthallib al-Asi (ed.), *Jam` al-Jawâmi` al-Mushannafât: Majmû` Beberapa Kitab Karangan Beberapa Ulama Eceh* (Some Books Written by Aceh Ulama).[87]This work interpreted Surah Al-Nisâ` verses 11 and 12 which talk about inheritance law. The absence of data regarding authorship makes it difficult to analyze. According Ichwan, there are at least three things worth noting from these tafsir. First, this work was written by an expert in fiqh, especially in the field of fara'id. Second, most likely this work was used as teaching materials at *madrasah*, *surau*, or *pesantren*. Third, being published in Bulaq Egypt, this work became widely spread and well known by those who come from the Middle East, in Egypt, Mekkah, or Medina.[88]

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[86] Moch. Nur Ichwan "Pergumulan Kitab Suci dalam Konteks Lokal Indonesia: Menuju Heremeneutik Qur'an Pribumi" (The struggle of Scripture in the Local Context of Indonesia: Towards Indigenous Qur'an hermeneutics), Papers in Panel Discussion on Discourse of Indigenous Tafsir, held BEM Jurusan Tafsir Hadis IAIN Sunan Kalijaga Yogyakarta, 22 Mei 2000, p. 10.

[87] This manuscript is kept in the library of the University of Amsterdam with the catalog code: Amst.IT.481 / 96 (2); Published by Bulaq, t.th, p. 30-31,tafsir which only consists of two pages, written in small letters with close spaces briefly comments on the verses related to the matter of farâ'id (inheritance law), cited by Nur Ichwan. The tracking of multiple tafsir literatures in Indonesian until the 1960s is partly adapted from Nur Ichwan. See, ibid., P. 10-1.

[88] Moch. Nur Ichwan, "Literatur Tafsir Qur'an Melayu-Jawi di Indonesia: Relasi Kuasa, Pergeseran, dan Kematian" (The Literature of Tafsir of Malay-Javanese Al-Qur'an in Indonesia:

In the early 1930s, systematic presentation of thematic tafsir, although very simple, also occurred, ie Zedeleer uit den Qor'an (Ethics of Al-Qur'an), by Shaykh Ahmad Soerkattie (Groningen, The Hague, Batavia: JB Wolters', 1932), written in Dutch, *Rangkaian Tjerita dalam Al-Qur'an* (Series of Stories in AL-Qur'an) by Bey Arifin (Bandung: Pelajar first published in 1963), *Al-Qur'an tentang Wanita* (Al-Qur'an about Woman) by M. Said (Bandung: Pelajar, 1969), and *Keesaan Tuhan dalam Al-Qur'an* (The oneness of God in Al-Qur'an)by Mukti Ali (Yogyakarta: Nida, 1969).

On the other hand, systematic presentation of the tafsir which concentrates on certain surahs also grew. It can be seen, for example, for Al-Fatiha, there is *Tafsir Al-Qur'anul Karim, Surat al-Fatihah* (Jakarta: Widjaja, 1955) by Muhammad Nur Idris; *Rahasia Ummul Qur'an atau Tafsir Surat al-Fatihah* (Jakarta: Institute Indonesia, 1956) by A. Bahry; *Kandungan al-Fatihah,* (Jakarta: Pustaka Islam, 1960) by Bahroem Rangkuti; *Tafsir Surat al-Fatihah* (Cirebon: Toko Mesir, 1969) by H. Hasri; *Samudra al-Fatihah* (Surabaya: Arini, 1972) by Bey Arifin; *Tafsir Ummul Qur'an* (Surabaya: Al-Ihklas, 1981) by M. Abdul Hakim Malik; *Butir-butir Mutiara al-Fatihah* (Surabaya: Bintang Pelajar, 1986) by Labib MZ and Maftuh Ahnan;[89] *Risalah Fatihah* (Bangil: Yayasan al-Muslimun, 1987) by A. Hassan, and many more.

Sepcial for Surah *Yâsîn*, for example, *Tafsir Surah Yasien dengan Keterangan* (Bangil: Persis, 1951) by A. Hassan; *Tafsir al-Qur'anul Karim, Yaasin* (Medan: Islamiyah, 1951) by Adnan Yahya Lubis; *Tafsir Surat Yaasien* (Jakarta: Bulan Bintang, 1978) by Zainal Abidin Ahmad; *Kandungan Surat Yasin* (t.tp.: Yulia Karya, 1978) by Mahfudli Sahli.

Focusing on certain chapters, for example *juz `Amma*: *Al-Burhan, tafsir Juz `Amma* (Padang: Al-Munir, 1922) by H. Abdulkarim Amrullah; *Al-Hidayah*

The correlation of Power, Shift, and Death) in *Visi Islam Jurnal Ilmu-ilmu Keislaman*, Volume 1, Number 1, Januari 2002, p. 21.

[89] This tafsir has been methodologically tested by Ifraatus Salamah. See, Ifraatus Salamah, "Metodologi Buku Butir-Butir Mutiara Al-Fatihah Karya Labib Mz dan Maftuh Ahnan", (The Methodology of The Book Entitled *Butir-Butir Mutiara Al-Fatihah* by Labib Mz and Maftuh Ahnan) Thesis in the Department of Tafsir-Hadis IAIN Sunan Kalijaga Yogyakarta, 2001, unpublished.

*Tafsir Juz `Amma* (Bandung: Al-Ma`arif, 1930) by A. Hassan; *Tafsir Djuz `Amma* (Medan: Islamiyah, 1954) by Adnan Lubis; *Tafsir al-Qur'anul Karim: Djuz `Amma* (Jakarta: Wijaya, 1955) by Zuber Usman; *Tafsir Juz `Amma dalam Bahasa Indonesia* (Bandung: al-Ma`arif, 1958) by Iskandar Idris; *Al-Abroor, Tafsir Djuz `Amma* (Surabaya: Usaha Keluarga, 1960) by Mustafa Baisa; *Tafsir Djuz `Amma dalam Bahasa Indonesia* (Bandung: al-Ma`arif, 1960) by M. Said; *Juz `Amma dan Makna* (Jakarta: Bulan Bintang, 1978) by Gazali Dunia.

The interesting development is the existence of tafsir written in the same order as the order of complete mushhaf with 30 chapters. For this case, *Tafsir Al-Qur'an Al-Karim Bahasa Indonesia* written by Mahmud Yunus is the pioneer.

As explained by Mahmud Yunus himself in his foreword in the book of this tafsir, he began writing in November 1922. The writing was done gradually, chapter by chapter to the third chapter. [90] The fourth chapter was continued by H. Ilyas Muhammad Ali under the guidance of Yunus himself. [91] Then, in 1935 the writing was followed by HM. Kasim Bakry, up to chapter 18. The remaining chapters were completed by Yunus himself in 1938.[92]

After this tafsir, there was a tafsir of Al-Qur'an written A. Hassan. This book of tafsir is titled *Al-Furqan Tafsir Qur'an*. According to A. Hassan himself, this tafsir was formerly published only the first chapter of Al-Qur'an. It happened in the month of Muharram 1347 H or July 1928 M. Beside known as the leader of Persis (Islamic Unity), he is also known as a thinker who pubished a lot of books. Most of his time was much taken for writing books dealing with the interests of Persis members, causing his tafsir writing be suspended temporarily.[93]

The effort of to continue the writing was done in 1941 up to Surah Maryam. In 1953 at the request of Sa`ad bin Salim bin Nabhan, a publisher and bookseller in Surabaya, A. Hassan re-wrote the whole 30 chapters tafsir for publication. In this

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[90] See, Mahmud Yunus, *Tafsir Qur'an Karim* (Jakarta: Pustaka Mahmudiyah, 1957), p. iii.

[91] There are no data indicating when the continuation of the tafsir by H. Ilyas Muhammad Bakry was done and stopped.

[92] See, *Pidato Promotor Prof. H. Soenardjo pada Penganugerahan gelar Doktor Honoris Causa kepada Prof. H. Mahmud Yunus dalam Ilmu Tarbiyah,* (The Speech of the Promoter Prof. H. Soenardjo in the awarding of honorary doctorates to Prof. H. Mahmud Yunus in Science of Tarbiyah) 15 Oktober (Jakarta: Hidakarya Agung, 1977).

[93] A. Hassan, *Al-Furqan Tafsir Qur'an*, p. vii.

last writing, he took different way, which was more concerned with the provision of information of the meaning of each verse so that its meaning could be easily understood by the readers.[94] Judging from the context of the time written in the preface by A. Hassan (15 Ramadan 1375 AH / 26 April 1956), this tafsir was completed in 1950.

After Al-Furqan there was Tafsir Al-Quran Al-Karim by triumvirate of East Sumatra, namely: Al-Ustadz HA Halim Hassan, H. Zainal Arifin Abbas, and Abdurrahim Haitami. The writing began at the beginning of Ramadan 1355 H in Binjai, Langkat. It was first published in a form of magazine in 20 pages, starting from April 1937, published once a month. At the end of 1941, approaching the Japanese occupation and after World War II, because paper was no longer supplied by Europe and America, the publication was terminated. By the end of 1941, this tafsir was only completed to chapters VII. For five years, in 1937-1941, chapters I and II of this tafsir had been published in the Malay language with Arabic script for consumption throughout the nine royal kingdoms of Malaysia at that time.[95]

In 1958, Hamka who was known as both ulama and writer, wrote tafsir of Al-Qur'an. It was formerly done in *khutbah subuh* (morning sermon) to the community of Al-Azhar mosque in Kebayoran Baru, Jakarta. The tafsir was started from surah al-Kahfi, chapter XV.[96] Starting from 1962, the materials he used in the *khutbah* was published in Gema Islam. One day, exactly Monday 12 Rabi`ul Awwal 1383/27 January 1964, the Old Order authorities arrested Hamka on charges of treason against his own country. Detention for about two years turned out to be a blessing for Hamka because during that time he finished writing his tafsir. A few days before getting status as house arrest, as he admitted, he finished the tafsir of 30 chapters of Al-Qur'an. He added some necessary

[94] *Ibid.*

[95] Al-Ustadz HA. Halim Hasan et al., *Tafsir Al-Qur'an Karim,* Vol. I Edition IX (Medan: Firma Islamiyah, t.th.), p. 12.

[96] Hamka (Haji Abdul Malik Abdul Karim Amrullaah), *Tafsir Al-Azhar,* chapter I (Jakarta: Pembina Massa, 1967), p. 41.

additions for more than two months during his house arrest status. The tafsir was finally published for the first time in 1967 under the title of *Tafsir Al-Azhar.*[97]

In the same generation as *Tafsir Al-Azhar* was *Tafsir Al-Qur'an* written by H. Zainuddin Hamidy dan Fachruddin Hs. Based on the explanation given by H. Agus Salim, Syaikh Soelaiman Al-Rasuli, and Ibrahim Musa, the writing of this tafsir was started in 1953. The first edition of this tafsir was published in 1959.[98]

After the Tafsir of Al-Quran written by H. Zainuddin Hamidy and Fachruddin Hs above, there were two books of tafsir from TM. Hasbi Ash-Shiddieqy, an expert in fiqh and tafsir. The two tafsirs are entitled *Tafsir Al-Qur'an al-Majid al-Nur* dan *Tafsir Al-Qur'an Al-Karim al-Bayan.* The first was published for the first time in 1971. Because of his dissatisfaction with his first tafsir, he then wrote the second tafsir. [99]

After that there was *Terjemah dan Tafsir Al-Quran: Huruf Arab dan Latin* (The Translation and Tafsir of Al-Qur'an: Arabic and Latin Scripts) (Bandung: F.A. Sumatra, 1978) by Bachtiar Surin. Less than five years, there was *Tafsir Rahmat* by H. Oemar Bakry. It was first published in 1981. Prior to this book, there was a framework of the writing of transation and tafsir of Al-Qur'an by by the Ministry of Religious Affairs, through Dewan Penerjemah (translation council) under Yayasan Penyelenggara Penerjemah atau Penafsiran Al-Qur'an (Al-Qur'an Translation and Tafsir Administrator Foundation). This foundation was established based on the Decree of the Minister of Religious Affairs, number 26, 1967.[100] The tafsir written by the Ministry of Religious Affairs underwent several revisions, and the final version of the revision was done by Waqf Board of

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[97] *Ibid.,* p. 43-44. as described by Hamka himself, in the introduction of his tafsir book, the tafsir was given the name of Al-Azhar because the birth of the tafsir was in Al-Azhar Mosque, a name given by the Sheikh Jami`ah of Al-Azhar who was held by Sheikh Mahmud Syaltût. Hamka earned a Fakhriyah Ustdziyah (Doctor Honoris Causa) from the Jami`ah. To perpetuate all of this, he name his tafsir Al-Azhar.

[98] M. Yunan Yusuf, "Karakteristik Tafsir Al-Qur'an di Indonesia Abad ke-20" (The Characteristics of Tafsir of Al-Quran in Indonesian in the 20th Century) in Jurnal *Ulumul Qur'an,* Volume III, No. 4, 1992, p. 52.

[99] T.M. Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'an al-Karim al-Bayan* (Bandung: Alma`arif, 1971), p. 1-2.

[100] The foundation was led by Prof. RHM. Soenardjo, SH with members consisting of: Prof. T.M. Hasbi Ash-Shiddieqy, Prof. H. Bustami A. Gani, Prof. Muchtar H. Yahya, Professor HM. Thoha Yahya, Dr. Mukti Ali, Drs. Kamal Muchtar, and H. Ghani.

UII (Indonesian Islamic University) Yogyakarta, and was entitled *Al-Qur'an dan Tafsirnya* which was first published in 1995 by Waqf Board of UII (Indonesian Islamic University).

The aforementioned explanation gives some depictions that the works of tafsir of Al-Qur'an in Indonesia written in Bahasa Indonesia and by Indonesian have thrived. This is surely without neglecting the development of the works of tafsir using local language and script, namely Peggon, Jawi, and Lontara Bugis. Tafsir *Faudh al-Rahman* by Kiai Saleh Darat, for example, is written in Javanese Pegon. Tafsir *Al-Ibrîz* by KH. Bisri Mustofa is also written in Javanese Pegon.[101] *Tafsir Al-Qur'an Suci Basa Jawi* by Raden Muhammad Adnan is written in Javanese, whie *Al-Iklîl fi Ma`ânî al-Tanzîl* by KH. Misbah Zainul Mustafa, and *Raudlah al-Irfan* by KH. Ahmad Sanusi are written in Sundanese Pegon.

It is necessary to state here that despite the use of Indonesia language and other local languages, there are tafsir of Al-Qur'an in Indonesia written in Arabic. KH. Ahmad Yasin Asymuni[102], for example, wrote *Tafsîr Bismillâhirrahmânirrahîm Muqaddimah Tafsîr Al-Fâtihah, Tafsîr Al-Fâtihah, Tafsîr Sûrah al-Ikhlâsh, Tafsîr al-Mu`âwidatayn, Tafsîr Mâ Ashâbak, Tafsîr Âyah al-Kursî*, dan *Tafsîr Hasbunallâh*[103]. The tradition in writing tafsir—including books of of other

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[101] KH. Bisri Musthafa, *al-Ibrîz* (Kudus: Menara, t.th). Published in two editions, namely the per-chapter edition in 30 volumes, and the hardcover edition in 3 volumes. Tafsir al-Ibrîz was written with Javanese *pegon* script. The meaning of *perayat* uses the *gandul* system such as the one commony used in pesantren, while for the tafsir was written on its hamisy.

[102] He was the supervidor of Pondok Pesantren Petuk Semen Kediri. In the 1996/1997 period he was the head of the Madrasah Hidayatut Thulab, a madrasah under the patronage of . Pondok Pesantren Petuk Semen. See, information about new student admission inserted in his book *Tafsîr Bismillâhirrahmânirrahîm* (Surabaya: Bungkul Indah, t.th).

[103] In addition to the discipline of tafsir, Kiai Ahmad Ibn Asymuni also wrote books in other areas using Arabic, such as fiqh and history. Several books that he wrote: *Risâlah al-Jamâ`ah, Tahqîq al-Hayawân, Marâji` al-Miyâh, Fiqh al-Zakâh, Risâlah al-Siyâm, Fadlâ'il al-`Ibâdah, Ta`bîr al-Ru'ya, al-Zuhr al-Nadlr fî Nabâ' al-Khadlr, al-Fajr al-Shadîq fî al-Radd `alâ al-Wahhâbiyyah, al-Durr al-Saniyyah fî Ziyârah al-Qubûr, Itsbât Karâmât al-Auliyâ', Sâ`ah al-Syams, Sâ`ah al-Qamar, Syurûh alfâzh al-Shalawât, Asyrâd al-Sâ`ah, Khalâshah al-Tashânif, Badâ'i'al-Zuhûr, al-lum`ah al-Gurûq, Karamah al-Shahabah, al-Munjiyyah min `Adzâb al-Qubr, Dâr al-Barzah, Basmalah min Jihah al-`Ulûm, Istijâbah du'â' al-Rasûl, Fawâ'id fî al-Nikâh,* and *Manâqib al-Ghazâlî.* These books are still printed with the model of classical texts.

knowledge—in Arabic still exists in Indonesia especially in *pesantren* though only a little.[104]

The literatures of tafsir of Al-Qur'an coming from the Muslims of Nusantara, with the various languages and characters as previously mentioned, reflects the existence of "Hierarchy", both the "hierarchy of the tafsir" among other tafsirs, and "hierarchy of the readers" that become the targets.[105] The use of Arabic in the terms of the targets, for example, is more easily accessed internationally by those interseted in the study of Al-Qur'an. In the contexts of Indonesia, however, the works of tafsir are certainly more elitist. The same case also happens for the the works of tafsir using local language—Javanese or Sundanese for example—and using Pegon characters. On the one hand it will bring some ease for Muslim community of the same region and master the local language. On the other hand, in the context of Indonesia, this model cannot escape from its elistist nature.[]

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[104] Pesantren as the basis of Islamic scholarship, through the hands of the kiai in its history it has given birth to a variety of intellectual works, not only in the field of interpretation. Ihsan Shaykh Muhammad Dahlan of Jampes Kediri, for example, in 1933 wrote *Sirâj al-Thâlibîn*, syar<u>h</u> *Minhâj al-Thâlibîn.* This book is a comment for treaty of al-Ghazali. The book consists of two parts—the first part contains 419 pages and 400 pages for the second part (refering to the edition of Mushthafâ al-Babî al-<u>H</u>alabî Mesir)—circulated not only in Indonesia but also in the US, Canada, and Australia. Three years earlier, Kiai Tashrih al-Ihsan wrote *Tashrîh al-Ibârât* in Arabic a book in the field of astronomy (*falaq*). Then there are two more books by kiai Ihsan, namely *Manâhij al-Amdâd* the description of the book *Irsyâd al-`Ibâd* by Syaikh Zainuddîn al-Malibarî (982 H), with 1039 pages, and *Irsyâd al-Ikhwân fî Syurbah al-Qahwah wa al-Dukhân,* containing the perspective of Islamic law on Smoking and drinking coffee. See, "Siraj al-Thalibin dari Jampes Kediri untuk Dunia Islam" (Siraj al-Thalibin from Jampes Kediri for The Islam World, in *Republika* 24 Maret 2000. Mu<u>h</u>ammad Ma`shûm bin `Alî, from Lasem Jawa Tengah wrote *al-Amtsilah al-Tashrîfiyyah fi al-Madâris al-Salafiyyah* (in Javanese); MA. Sahal Makhfudz Kajen wrote *al-Tsamarât al-<u>H</u>ajîniyyah* (Kajen: Maktabah Mathaliul Falah, t.th.)—in Arabic; Kiai 'Abdullah Rifa'i Cebolek wrote *al-Mutafakkih bi Zâd al-Mutafaqqih* (unpublished)—in Arabic, and many more.

[105] Moch. Nur Ichwan "Pergumulan Kitab Suci dalam Konteks Lokal Indonesia: Menuju Heremeneutik Qur'an Pribumi" (The struggle of Scripture in the Local Context of Indonesia: Towards Indigenous Qur'an hermeneutics), Papers in Panel Discussion on Discourse of Indigenous Tafsir, held BEM Jurusan Tafsir Hadis IAIN Sunan Kalijaga Yogyakarta, 22 Mei 2000, p. 6.

CHAPTER III

HISTORY OF WRITING, PUBLICATION, AND PARADIGM OF

INDONESIAN TAFSIR OF AL-QUR'AN

This chapter discusses two major points. First is the problems related to the history of writing and the publication of *tafsir* of Al-Qur'an in Indonesia in 1990s by referring to the socio-political contexts and also *tafsir* writing techniques employed by the *mufassir*. Second is the problems linked to the scientific genealogy of the *mufassir* and the employed *tafsir* methods. This second explanation is exercised as a stepping stone for the writing of the next chapter discussing the relationships between the topics conversed in the *tafsir* with the science and socio-political background of the Al-Qur'an.

A. New Perspectives on the Study of *Tafsir* of Al-Qur'an in Indonesia

Before explaining the aforementioned two major points, this chapter explains about the mainstream of the method of *tafsir* study in Indonesia as a basis of epistemology in analyzing the writing techniques and *tafsir* methodology of Al-Qur'an. This description is important because in 1990s the mapping of study method of Al-Qur'an *tafsir* in Indonesia had not differentiated between writing techniques, *tafsir* methods, and employed paradigms or perspectives. Historically the reality will be presented on this chapter to provide a description about the chains of horizons in the study of Al-Qur'an *tafsir* developing in Indonesia in 1990s.

Mufasir of Al-Qur'an in Indonesia generally refers to the explanation by al-Farmawi mapping the methods of Al-Qur'an *tafsir* into four portions: *tahlîlî, ijmâlî, muqâran*, and *mawdlû'î*. First, *tahlîl* tafsir îis comprehended as a *tafsir* method explaining the meanings of the verses of Al-Qur'an by pointing at the order of the verses existent in the Al-Qur'an mushhaf. The meaning explanation of the verses is connected to its general explanation, sentence order, *asbâb al-*

nuzûl-nya, and annotation quoted from Prophet Muhammad, his companions, and tâbi'în.[1]

Tahlîlî [2] method by al-Farmawi is classified into seven types: (1) *al-tafsîr bi al-ma'tsûr*, tafsir rooted from the verses of Al-Qur'an, or quoted by Prophet Muhammad (pbuh), his companions, and tâbi'în. For examples: *Jâmi' al-Bayân fî Tafsîr al-Qur'ân* by Ibn Jarîr al-Thabarî (w. 310 H); (2) *al-tafsîr bi al-ra'yî*, tafsir relying on the abilities of *ijtihad* after mastering any related disciplines.[3] For example: *Mafâtîh al-Ghayb* by Fakhr al-Râzî (w. 606 H); (3) *al-tafsîr al-shûfî*, tafsir employing sufistic analysis or performing a *takwil* on the verses from esoteric viewpoint or based on the implied signals visible to the Sufis in their *suluk*. For examples: *Haqâ'iq al-Qur'ân* by al-Sulamî (w. 412 H); (4) *al-tafsîr al-fiqhî*, tafsir connected to the verses of laws. For examples: *Ahkâm al-Qur'ân* by Jashshâsh;[4] (5) *al-tafsîr al-falsafî*, tafsir utilizing philosophical disciplines. For examples: *Mafâtîh al-Ghayb* by Fakhr al-Dîn al-Râzî;[5] (6) *al-tafsîr al-'ilmî*, tafsir excavating the content of Al-Qur'an based on sciences. For examples: *Al-Qur'ân wa al-'Ilm al-Hadîts* by 'Abd al-Razzâq Nawfal;[6] and (7) *al-tafsîr al-adabî al-ijtimâ'î*, tafsir emphasizing the explanation of the verses from their detailed redaction from which the *mufassir* constructs the content of the verses with the prime aim to present the purposes of Al-Qur'an. For examples: *Tafsîr al-Manâr* by Rasyîd Ridlâ.[7]

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[1] 'Abd al-Hayyî al-Farmâwî, *al-Bidâyah fî al-Tafsîr al-Mawdlû'î, Dirâsah Manhajiyyah Mawdlû'iyyah,* (t.tp.: t.p, 1976), p. 17.

[2] Muhammad Baqir al-Shadr calls *tafsîr tahlîlî* by *tafsîr juz'î.* See, Muhammad Baqir al-Shadr, *Sejarah dalam Perspektif al-Qur'an,* translated by M.S. Nasrullah (Jakarta: Pustaka Hidayah, 1993), p. 56.

[3] Imâm al-Suyûthî says that there are 15 connected disciplines: language, *nahwu*, *tashrîf*, *isytâq*, *ma'ânî*, *badî'*, *qirâ'at*, *ushûl al-dîn*, *ushûl al-fiqh*, *asbâb al-nuzûl*, *naskh mansûkh*, ilmu *fiqh*, *hadîts*, *al-muhabah* (knowledge given by Allah to those implementing the knowledge they know). See, Jalâluddîn 'Abd al-Rahmân al-Suyûthî, *al-Itqân fî 'Ulûm al-Qur'ân,* (Beirût: Dâr al-Fikr, 1991), II: 231.

[4] The emergence of this *tafsir* was at the same time of the emergence of *fiqh*. See, al-Dzahabî, *al-Tafsîr wa al-Mufassirûn,* II: 532.

[5] This *tafsir* model appeared after the relationship between Muslims in Abbasid era, Persia, Greece and India were made and after several books came to translation. See, al-Farmâwî, *al-Bidâyah,* p. 26.

[6] In the beginning, this type of *tafsir* emerged fragmentarily in *al-ra'yî*, especially when discussing *kauniah* verses. See, al-Farmâwî, *al-Bidâyah,* p. 26-32.

[7] *Ibid.,* p. 33.

Second is *ijmâl* method, performing the *tafsir* on Al-Qur'an by revealing the meaning of the verses globally. The systematical order follows that of systematical order of the Al-Qur'an, and thereby the meanings are connected. The writing employs locutions taken from Al-Qur'an by adding connectors in the form of words or sentences from which it is expected that the readers will find it easy to comprehend. In this method, *mufassir* researches, reviews, and presents the *asbâb al-nuzûl* of the verses by examining the *hadist* possessing connections with the verses, the history, and verse dengan meneliti hadis yang berhubungan *atsar* from *salaf al-shâliḫ*. The examples are *Tafsîr al-Qur'ân al-Karîm* by Muḫammad Farîd Wajdî.[8]

The third is *Muqâran* method, a verse-comparison based *tafsir*. The comparison covers three aspects:[9] verse to verse, verse to *hadist*, and *mufassir* to *mufassir*. The example of verse-to-versecomparison is *Durrah al-Tanzîl wa Ghurrah al-Ta'wîl* by al-Iskafî, whereas the example of *mufassir* to *mufassir* is *al-Jâmi' li Aḫkâm al-Qur'ân* by al-Qurthubî.

The fourth is *mawdlû'î* method, thematic based *tafsir*.[10] This method has two forms. First form is to discuss one *surah* of Al-Qur'an and link the meaning of the verses holistically. Applying this method, the verses appear in their intact shape. The example is *al-Tafsîr al-Wâdhiḫ* by Muḫammad Maḫmûd al-Hijâ'î. Second form is to compile the verses of Al-Qur'an possessing similarities on direction and theme from which analysis and conclusion are drawn. Generally this model is located on a certain discussion.[11] *Al-Mar'ah fî al-Qur'ân* by 'Abbâs Maḫmûd al-'Aqqad is the example.

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[8] *Ibid.,* p. 34-5.

[9] *Ibid.,* p. 35-6.

[10] As a specific method, based on al-Farmâwî, *maudlû'î* method was introduced by Aḫmad al-Sayyid al-Kûmî, the Head of Tafsir Department in Al-Azhar University. See, al-Farmâwî, *al-Bidâyah,* p. 49.

[11] See, *ibid.,* p. 36-45. In this *mawdlû'î* method, al-Farmâwî suggested eight steps: (1) determining the topic with its limitations, (2) deciding and collecting the verses connected with the theme, (3) arranging the verse order based on its descent, (4) understanding the correlation of those verses in their own *sûrah*, (5) constructing discussion *out line*, (6) completing the discussion with relevant hadist, (7) studying the verses holistically by compiling the verses with similar understanding or compromising the *'âmm* and the *khash*, the *muthlaq* and the *muqayyad*, or

From the perspectives of methodology, the aforementioned mapping by Al-Farmâwî provides a novel description if compared to the mapping exercised by Islamic scholars in the 9th to 13th H. They mapped *tafsir* methods into three categories: *al-tafsîr bi al-ma'tsûr, al-tafsîr bi al-ra'yî*, and *tafsîr al-isyârî*.[12] An important aspect required to be underlined is that the mapping by al-Farmawi has not segregated a clear-cut border between the domain of methodology and *tafsir* approach and the *tafsir* writing technique.

Outside the mainstream of *tafsir* method mapping by al-Farmawi,a new mapping model in *tafsir* emerged. This is visible from the efforts attempted by Yunan Yusuf dan Nashruddin Baidan. Yunan sees *tafsir* with a mapping he calls '*tafsir* characteristics', distinctive features existent in the *tafsir*. In this context, he maps *tafsir* study into three apects: (1) method; verse-to-verse method, verse to *hadist*, and verse to story of isrâ'iliyyât, for instance; (2) presenting technique; coherent and topical techniques, for instance; and (3) approach, pendekatan; *tafsir* of *fiqhî, falsafî, shûfî*, and so forth, for instance. General description of the Al-Qur'an *tafsir* characteristics is seen below:

TABEL I
THE CHARACTERISTICS OF TAFSIR AL-QUR'AN
MAPPING BY M. YUNAN YUSUF

| TAFSIR METHODS	TAFSIR PRESENTING TECHNIQUES	TAFSIR APPROACHES
1. verse to verse	1. Coherent	1. Fiqhî
2. verse to hadist	2. Topical	2. Falsafî
3. verse to the story of isrâiliyyât		3. Shûfî and other approaches

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literally conflicting so they all meet in a single source without compelling and difference. See, *ibid.,* p. 49-50.

[12] Al-Shâbûnî, *al-Tibyân,* p. 67, 155, and 171. Subhî al-Shâlih, *Mabâhits fî 'Ulûm al-Qur'ân* (Beirût: Dâr al-'Ilm al-Malâyîn, 1988), p. 291, 292, dan 296. Al-Qaththân, *Mabâhits,* p. 347, 351, 356. Thameem Ushama, *Metodologi Tafsir Al-Qur'an,* p. 5, 13, and 24. Fahd bin 'Abd al-Rahmân al-Rûmî, divided it into two: *al-tafsîr bi al-ma'tsûr* dan *al-tafsîr bi al-ra'yî.* See his book *Al-Qur'an dan Studi Kompleksitas al-Qur'an,* trans. Amirul Hasan and Muhammad Halabi (Yogyakarta: Titian Ilahi Press, 1997), p. 199.

Different from the mapping by Yunan, Nashruddin Baidan maps the *tafsir* study method into two parts. The first is external component consisting of two portions: (1) the identity of Al-Qur'an, consisting of the history of Al-Qur'an, *asbâb al-nuzûl*, *qirâ'ât*, *nâsikh mansûkh, munâsabah*, and other identities ; and (2) the personality of the *mufassir* consisting of veritable *aqidah*, veracious, neutral, conscious, and other good personalities. The second is the internal component consisting of elements directly involved in the process of *tafsir*. In this case, according to Baidan, there are three framing elements: (1) *tafsir* methods: global, analytic, comparative, and thematic; (2) *tafsir* textures: *shûfî, fiqhî, falsafî*, and other textures; and (3) *tafsir* forms: *ma'tsûr* and *ra'yu*.[13] General description of the mapping by Nashruddin Baidan is visible from the following table II and compare it to the mapping by Yunan.

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[13] Nashruddin Baidan, *Rekonstruksi Ilmu Tafsir* (The Reconstruction of Tafsir Studies) Speech for Professorship of Tafsir (Surakarta: STAIN Surakarta, 1999), p. 17-18.

TABLE II

PARADIGM OF INTERPRETATION RECONSTRUCTIVE

NASHRUDDIN BAIDAN[14]
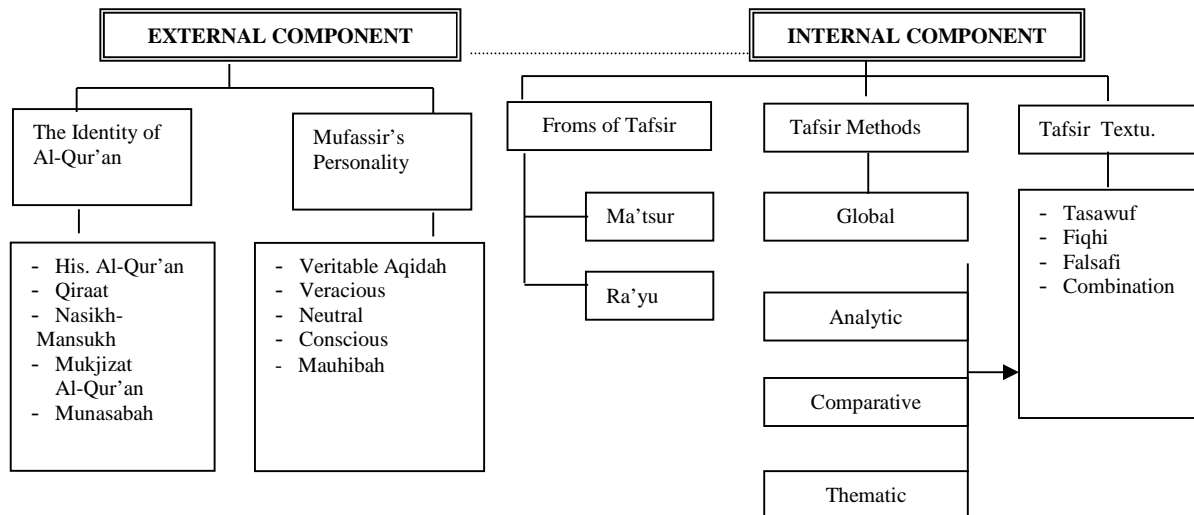
From the categorization, essence, and analysis model, the mapping by Yunan Yusuf and the mapping by Nashruddin Baidan are different. Historical *tafsir* Baidan categorizes as forms of *tafsir* is categorized as *tafsir* method by Yunan. Thematic and analytic *tafsir* Baidan categorizes into *tafsir* methods are categorized as *tafsir* presentation techniques by Yunan. From the aforementioned mapping, it is visible that what Baidan categorizes as *tafsir* methods is categorized as *tafsir* presentation technique and what Yunan categorizes as *tafsir* methods is categorized as *tafsir* forms. Both experts agree on the category of *tafsir* approach only.

As seen from the table II, Baidan assumes that *tafsir* in the form of history is only applicable by global and analytic methods. This condition occurs due to the limitation of history sources. It implies that as long as history sources are existent, this model of *tafsir* is implementable. Therefore, Baidan signifies that the form of historical *tafsir* is not reliable as a comparative analysis in the comparative method and it is not reliable also to resolve certain cases. On the other hand,

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[14] This table is completely adapted from Baidan. See, *ibid.,* p. 19.

tafsir in the form of *ra'yu* is implementable through one of the aforementioned methods or the combination of the methods.[15]

Here it is visible that *tafsîr bi al-ma'tsûr,* for Baidan, is a form of *tafsir* acquired from the Prophet through some narrations. Though this expounding type possesses verse to verse, for Baidan, this model is required to have a reference on the narration. For example, in sûrah al-An'âm [6]: 82 expounded by the Prophet as from sûrah Luqmân [31]: 13. If verse-to-verse expounding is existent without referring to the history of the narration, according to Baidan, it falls to the category of *tafsîr bi al-ra'yi* since that type of *tafsir* is produced from ijtihad process. For example, عليهم in sûrah al-Fâtiḥah [1]: 7 expounded to النبيّين والصِدّقين والشهداء والصّالحين in sûrah al-Nisâ' [4]: 69.[16]

The aforementioned mappings by Yunan and Baidan leave untouched elements as a domain for analysis: practical *tafsir* paradigm, *tafsir* writing technique, *tafsir* method, and also paradigms employed in the practice of *tafsir*, genealogy and the scientific basis of the *mufassir*, the context and genesis of the *tafsir*, and the public space where the *tafsir* was first published. These aspects are a crucial matter in excavating the methods and studies of *tafsir* along with clashes of *tafsir*, *mufassir*, and the socio-political context when the *tafsir* is composed and published as fundamental elements in the analysis of this book.

B. The Publication of Indonesian Al-Qur'an Tafsir in 1990s in the Context of Indonesian Socio-Politics Dynamics and Islamic Thoughts

In the beginning of 1990s, the hegemony of the New Order regime is stalwart and powerful from which it started intervening the politics and interests of the Indonesian Muslims to garner their political supports as a replacement for the dying military supports. Several policies were issued by the New Order regime to accommodate the interests of the Muslims and thereby the era of New Order regime was also called the Era of Accomodation, an era in which the relationship between the regime and the Muslims was cordial. The cordiality, according to

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[15] Nashruddin Baidan, *Rekonstruksi Ilmu Tafsir* (The Reconstruction of Tafsir Studies), p. 20.
[16] *Ibid.* p. 38.

Syu'bah Asa, was paradigmatically symbolic and absent in the substance of the Muslims: the empowerment of justice, colloquy, and humanity. Apart from the politics of accommodation, the reign of New Order regime in 1990s was also marked by monetary crisis and nationwide demonstrations demanding the dethronement of President Soeharto. The events were not predictable by politics observers and politicians sustaining the power of the New Order regime. In this socio-political condition, the writing and publishing of *tafsir* grew and moved dynamically among the Muslims.

In 1990s, the writing and publishing of *tafsir* in Indonesia was dynamic with diverse topics and writing techniques. In 1991, Abdoel Moerad Oesman, a military soldier, published *al-Hikmah: Tafsir Verse-Verse Dakwah* (*al-Hikmah: Tafsir of Da'Wa Verses),* published by Kalam Mulia Jakarta.[17] The writing technique of the *tafsir* begins by writing the titles of the chapter based on the analyzed verses. For example, Q.S. ar-Rum [30]:30 is entitled: "Islam is Religion of *Fitrah,* a Religion Corresponding to the Instincts of Men,[18] Q.S. an-Nahl [16]:97 is entitled "Blessed Life",[19] and Q.S. Alu 'Imran [3]: 104 is entitled: The Glory of Islam is the Glory of *Da'wa*".[20] The writing of the verses of Al-Qur'an was accompanied with roman transliteration, the verse translation, the explanation of the verse meaning, the meaning of the sentence, the verse *tafsir*, the background of the verse descent, and the theme conclusion to ease the readers in comprehending the *tafsir*. The overall analyzed theme is 42 unified in a prime topic: *da'wa* of Islam.

In the same year, Harifuddin Cawidu published a *tafsir* by title *Konsep Kufr dalam Al-Qur'an: Suatu Kajian Teologis dengan Pendekatan Tafsir Tematik* (*The Concept of Kufr in Al-Qur'an: a Theological Study in Thematic Tafsir Approach*). This work roots from the dissertation written in IAIN Syarif Hidverseullah

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[17]The author completed the book two years before it came to publication in 1989. This is perceivable from the Foreword by the author written on 17 January 1989. See, Abdoel Moerad Oesman, *al-Hikmah: Tafsir Ayat-Ayat Dakwah* (Da'wa Verses *Tafsir),* 1st printing (Jakarta: Kalam Mulia, 1991), p. vi.

[18]*Ibid.,* p. 27.

[19]*Ibid.,* p. 54.

[20]*Ibid.,* p. 90.

Jakarta by employing thematic *tafsir* method (*maud}u'i*). It was put to test on 27 March 1989 under the guidance of M. Quraish Shihab dan Nurcholish Madjid.[21] The prime topic of its discussion is the perspectives of Al-Qur'an on the meaning of *kufr*.[22]

In the same year, *Mencoba Menggali Isi Kandungan Surat al-Fatihah* (*Excavating the Meaning of Surah Al-Fatihah: an Attempt*) by Ir. Nogarsyah Moede. This work of *tafsir* was published by Marjan Bandung.[23] A year after the publishing, in 1992, *Konsep Perbuatan Manusia Menurut Al-Qur'an: Suatu Kajian Tafsir Tematik* (*The Concept of Men's Deeds According to Al-Qur'an: a Thematic Tafsir Study*) by Jalaluddin Rahman. This work was published by PT Bulan Bintang Jakarta. Similar to *Konsep Kufr dalam Al-Qur'an,* the *tafsir* roots from the dissertation in IAIN Syarif Hidverseullah Jakarta. The dissertation was examined before the board of examiners in 1986 under the advisory of M. Quraish Shihab and Agustiar. Jalaluddin Rahman is a teaching staff in IAIN Alauddin Ujungpandang sent to IAIN Syarif Hidverseullah to earn a doctoral degree in September 1982.[24]

In addition to *Konsep Perbuatan Manusia Menurut Al-Qur'an: Suatu Kajian Tafsir Tematik* di atas*,* in 1992 *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* (*Men as the Craftsman of Culture*) by Musa Asy'arie was published. This work was published by LESFI (Lembaga Studi Filsafat Islam/*Institute of Islamic*

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[21]See "Foreword", in Harifuddin Cawidu, *Konsep Kufr dalam Al-Qur'an: Suatu Kajian Teologis dengan Pendekatan Tafsir Tematik* (*Kufr* Concept in Al-Qur'an: A Theological Study with Thematic Tafsir Approach) (Jakarta: Bulan Bintang, 1991), p. viii.

[22]In the history of Islamoc thouught, *kufr* is an everlasting source of debate especially among Muslim theologians (*mutakallimûn*). The debate has sparked wide implication not only related to *kufr*, the rift and cleavage of Muslims, but also the inquisition and murder toward Muslims labeled "kafir (infidel)" or converting to other religions by some sects especially Muslim sovereigns in the past. On the other hand, some sects which were fragments from other sects exclusively claimed that they were the truest in *aqîdah* and radically labeled others as infidels. This background triggered Cawidu to comprehensively expound the problem of *kufr* by referring to the verses of Al-Qur'an, not departing from the opinions of *mutakallimûm* laden with the burdens of ideology. See *ibid*., p. vii.

[23]In 2001, Moede also published his work by the title *Tafsir Ayat-Ayat Makiyyah Beserta Khasiatnya yang Tiada Terhingga* (Makkiyah Verses Tafsir Along with Their Endless Savor) published by M2S Bandung.

[24]See the explanation by Rahman in the "Foreword", in Jalaluddin Rahman, *Konsep Perbuatan Manusia Menurut Al-Qur'an: Suatu Kajian Tafsir Tematik* (The Concept of Men's Deeds based on Al-Qur'an: A Thematic Tafsir Study) (Jakarta: Bulan Bintang, 1992), p. v.

Philosophy Studies) Yogyakarta. The work roots from the dissertation written by Musa Asy'arie in IAIN Sunan Kalijaga Yogyakarta under the advisory of Harun Nasution and Umar Kayam. On 26 January 1991, the dissertation was presented before the board of examiners in IAIN Sunan Kalijaga Yogyakarta, consisiting of A. Mukti Ali, Koento Wibisono, Siti Baroroh Baried, dan Nurcholish Madjid.[25]

The topic analyzed in the work is based on the fact that the unity of one's consciousness shaping their central personality has never been a serious concern in the history of Islam. Musa Asy'arie explores the perspectives of *tawheed* Al-Qur'an about the concept of antrophology. In this relationship, the concept is explained structurally and functionally. The structural explanation refers to the construction of self within humans consisting of some elements whereas the functional explanation refers to the roles humans have as the subject of culture.[26]

In the socio-political constellation of the New Order regime starting to open the gate of speech freedom though it appeared to be half-heartedly done. At the same time vocal criticisms directed to the government sparked and peaked, *tafsir* of Al-Qur'an was still on its continuance of authoring and publishing by the religious scholars and Muslim intellectuals. In 1993, *Tafsir Bil Ma'tsur: Pesan Moral Al-Qur'an* (*Tafsir Bil Ma'tsur: Moral Values of Al-Qur'an*) by Jalaluddin Rakhmat, a communication expert and a religious scholar. This work of *tafsir* was published Rosdaby Bandung. The materials of this book were previously published in the column serials of *Marhaban Ya Ramadan* by Republika in Ramadlan 1413 H/1992 M.[27] In its first printing, this book consisted of 10 pages foreword written by Jalal himself and 251 pages of the main discussion of which notes for Arabic sentences and quoted *hadist* are presented.

Following Jalal's work was *Tafsir Verse-Verse Haji: Telaah Intensif dari Pelbagai Mazhab* (*Tafsir of Hajj Verses: In-Depth Study from Various Islamic*

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[25]Musa Asy'arie, *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* (Culture Constructing Men in Al-Qur'an) (Yogyakarta: LESFI (Lembaga Studi Filsafat Islam), 1992). See the Foreword and the Biography of the Author.

[26]*Ibid.,* p. 8.

[27]See "Introduction", in Jalaluddin Rahmat, *Tafsir Bil Ma'tsur: Pesan Moral Al-Qur'an* (*Tafsir Bil Ma'tsur:* Moral Values of Al-Qur'an) (Bandung: Remaja Rosdaby, 1993), p. vi-vii.

Schools) by Muchtar Adam.[28] This work roots from the manuals he authored and used to guide the *hajj* pilgrimage. Muchtar discussed any aspects related to *hajj* by examining the differences Islamic scholars have upon the matter. The difference was the fruit of different comprehension, *qira'ah,* narration, *ushul fiqh*, and assessment triggered by the advancement of science and technology.[29]

Along with *Tafsir Verse-Verse Haji, Terjemah/Tafsir Al-Qur'an* came by Moh. Rifa'I came to publication. This work is a complete *tafsir* of 30 *juz* published by CV Wicaksana Semarang. The first printing was in 1993 and the second one was in 1995. According to the author, the *tafsir* was authored as brief as possible by locating the explanation and the expounding on the footnotes, similar to what Mahmud Yunus dan A. Hassan did. The text accuracy of the verses had been examined and validated by Lajnah Pentashih Al-Qur'an (Commission of Al-Qur'an Validation) Jakarta.[30]

In 1994 a book by the title *Al-Qur'an, Ilmu Pengetahuan dan Teknologi* by Achmad Baiquni was published. This book came to the market to enliven the scientific studies of Al-Qur'an in Indonesia published by Dana Bakti Prima Yasa Yogyakarta.[31]

In the following years, the reformation movement pushed and penetrated to the power of the New Order regime. Several problems affiliated to the reign of New Order regime surfaced as public and open studys by the people. Violence, human rights violation, corruption by the officials, and succession were the examples.

In that upheaval situation, the authoring and publishing of Al-Qur'an kept obtaining attentions from the Islamic scholars and Muslim intellectuals. In 1995, *Al-Qur'an dan Tafsirnya* compiled by UII Yogyakarta team surfaced and came to publication by PT Dana Bhakti Wakaf Universitas Islam Indonesia Yogyakarta.

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[28]Muchtar Adam, *Tafsir Ayat-Ayat Haji: Telaah Intensif dari Pelbagai Mazhab* (Hajj Verses Tafsir: Intensive Studies from Various Mazhab) (Bandung: Mizan, 1993).

[29]See, "Foreword" in *ibid.*

[30]See "Foreword", in Moh. Rifa'i, *Terjemah/Tafsir Al-Qur'an* (Al-Qur'an Tafsir/Translation) (Semarang: CV Wicaksana, 1993), p. 4. This work of tafsir achieved tashih certificate from the Al-Qur'an Validation Body No. P. II/Tl.02.1/50/132/1993 and completed before Fajr, Ahad, 3 Safar 1413/2 August 1992. See the last note on the book.

[31]Achmad Baiquni, *Al-Qur'an, Ilmu Pengetahuan dan Teknologi* (Science and Technology) (Yogyakarta: Dana Bakti Prima Yasa, 1994).

This *tafsir* consists of 10 volumes and each volume consists of 3 *juz* from Al-Qur'an. This *tafsir* was a revision edition from *Al-Qur'an dan Tafsirnya* compiled by the team from Minsitry of Religious Affairs published in 1975.[32]

In the same year, *Khasiat dan Mukjizat Surah al-Fatihah* (Savors and Miracles of Surah al-Fatihah) by M. Mansur bin Mashadi was published by Pedoman Ilmu Jaya Jakarta in 1995. The *surah* expounded in this *tafsir* was surah al-Fatihah by examining the perspectives of its savors and miracles.

In the years to come, several *tafsir* of Al-Qur'an continuously appeared with various and diverse themes, genesis, and social basis of the *mufassir*. In 1996 *Tafsir Al-Quran Al-Karim Al-Ikhlas* by Muchtar Yusuf Usman[33] was published by Rakan Offset Jakarta. The writing started in 1982 and came to publication in 1996. This *tafsir* was printed in one thick volume of 1.925 pages with 86 pages containing index, 40 pages of *mukaddimah*—discussing the science of Al-Qur'an generally—and 24 pages of forewords from Islamic figures: Tarmizi Taher (Minister of Religious Affairs), Ibrahim Hasan (Minister of Provision Affairs), Syamsuddin Mahmud (Governor of Autonomous Province of Aceh), and Bustanul Arifin (Chairman of Yayasan Malem Putra).[34]

In the same year, Ahmad Fuad Effendy publsihed *Tafsir Singkat Surat Al-Fatihah* (Brief *Tafsir* of Al-Fatihah). In the end of the *tafsir*, a note from Emha Ainun Nadjib about Al-Qur'an by the title "Ibu Qur'an, Bukan Bapak Qur'an" (The Mother of Qur'an Not the Father of Qur'an). This *tafsir* was a publication

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[32]There are ten exercised improvements: (1) adjusting the mushhaf to the standardized mushhaf 'Utsmânî based on the Decree of the Minister of Religious Affairs number 7 1984; (2) repairing the mistranslation of the verses of Al-Qur'an; (3) fixing the hadist's writing mistakes; (4) completing every hadist with its own *râwi*; (5) completing the punctuation (*waqf*); (6) perfecting the redaction based on the grammatical rules of bahasa Indonesia; (7) perfecting the techniques of printing, layout; (8) adjusting the pronunciation to the rules about Arabic transliteration propsed by the Joint Decree of teo Ministers; (9) perfecting the layout; dan (10) completing the references based on the scientific. See the Foreword of H.A. Hafizh Dasuki, the Chairman of l-Qur'an Mushaf Validation Body of the Ministry of Religious Affairs in *ibid.,* p. xvi.

[33]The title *Al-Ikhlash* on this work of tafsir does not indicate that the expounding is for sûrah al-Ikhlâsh only, because in this tafsir the whole sûrah in Al-Qur'an are expounded based on the order of surah as found in mushhaf Utsmani.

[34]Muchtar Yusuf Usman, *Tafsir Al-Qur'an Al-Karim Al-Ikhlas* (Jakarta: Rakan Offset, 1996), p. ix-xii. Yayasan Palem Putra contributing in the publication of this work of *tafsir* is a social institution established since 1987 active in scholarship awarding to the Aceh people to compete their master and doctoral degrees in the national or international universities and also fundraising for the *imam* of mosques in Aceh.

edition with wide ranged materials delivered in a religious congregation in Padhang mBulan managed by Emha Ainun Najib in Jombang.[35]

Still in the same year, three *tafsirs* of Al-Qur'an from different social basis and genesis surfaced. First is *Ensiklopedi Al-Qur'an: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci* (Al-Qur'an Encyclopedia: Social Expounding Based on Key Concepts) by M. Dawam Rahardjo. This work was published by Paramadina Jakarta. The materials root from the articles Dawam wrote on Jurnal *Ulumul Qur'an* in every edition in the rubric 'Ensiklopedia Al-Qur'an" in the beginning of 1990s. Those *tafsir* articles were encyclopedically written by referring to certain key words connected to the themes in Al-Qur'an. Some Islamic scholars expressed their objections to call Dawam's articles as but Dawam himself emphasized that his articles were one of the forms of *tafsir*. M. Quraish Shihab, Indonesian *tafsir* expert, perceived the work as a comprehension of Al-Qur'an from the scholar of social sciences.[36]

Second is *Menyelami Kebebasan Manusia: Telaah Kritis terhadap Konsepsi Al-Qur'an* (Diving into the Freedom of Man: Critical Review on the Conception of Al-Qur'an) by Machasin. This work was first published by. This work was a work of thesis in the Graduate Studies program of IAIN Sunan Kalijaga Yogyakarta entitled *Kebebasan dan Kekuasaan Allah dalam Al-Qur'ani* (Freedom and Power of Allah in Al-Qur'an) examined in 1998. Eight years after its examination before the board of examiners, the thesis was made into publication in a book edition.[37]

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[35]Ahmad Fuad Effendy, *Tafsir Singkat Surat Al-Fatihah* (Brief *Tafsir* of Al-Fatihah) (Jombang: Yayasan al-Muhammady, 1996).

[36]See "Kata Pengantar", dalam M. Dawam Rahardjo, *Ensiklopedi Al-Qur'an* (Al-Qur'an Encyclopedia) (Jakarta: Paramadina, 1996), p. xx.

[37]This work is divided into three part with eight chapters. First part reviews about humans and their deeds and it consists of three chapters. First chapter discusses the position humans take among other creatures; second about the responsibility of men toward their deeds; chapter three about the guides of Allah for men's success; chapter four to the six are located on the second part reviewing the sovereignty of Allah and His roles in the life journey in the world; chapter five about the knowledge; and chapter six about the interference of Allah in life. For the third part reviews the reality of life. The last two chapters on this part: chapter seven discusses men with their freedom and bound; chapter eight discusses the recipes of Al-Qur'an in the freedom and bound. See Machasin, *Menyelami Kebebasan Manusia: Telaah Kritis terhadap Konsepsi Al-Qur'an*

Third work is *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat* (Al-Qur'an Insights: *Maudhu'I Tafsir* for Various Problems of the Muslims) by M. Quraish Shihab. This *tafsir* was first published by Mizan Bandung. The materials, in the beginning, were scientific papers Quraish wrote for "Pengajian Istiqlal untuk Para Eksekutif"(Congregation for the Executives) in di Grand Mosque of Istiqlal Jakarta.[38] This congregation was attended once in a month and designed for the higher ups both from the private institutions and the state ones. Considering that the participants of the congregation were executives possessing less time to accept various information regarding with Islamic disciplines, Quraish selected Al-Qur'an as the study subject due to the fact the Al-Qur'an is the prime source of Islam and also a reference to determine the teachings.[39]

In 1997, social movements were intensively criticizing the New Order regime and even demanding President Soeharto to strip off his power. In April-May 1997 the rumors of the revocation of *hot spot* (a policy by the government to treat Aceh Province as a problematic province to which a military operation was applied to) was utilized as a propaganda tool by the students, NGOs, and the people in a massive movement to dethrone President Soeharto suspected to be involved in corruption, collusion, and nepotism acts. In the midst of heating situation as mentioned, M. Quraish Shihab authored *Hidangan Ilahi Verse-verse Tahlil* (God's Feast of *Tahlil* Verses) published by Yayasan Lentera Hati Jakarta. This *tafsir* roots from the compilation of preaching Quraish delivered in the *tahlilan* at President Soeharto's house to commemorate the late Fatimah Siti Hartinah,[40] the wife of the President Soeharto deceased on 28 April 1996.

After the collection of the preaching materials, in the same year, Quraish published *Tafsir Al-Qur'an al-Karim: Tafsir atas Surat-Surat Pendek Berdasarkan Urutan Turunnya Wahyu* (*Tafsir Al-Qur'an al-Karim: Tafsir* for

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(Diving into the Freedom of Man: Critical Review on the Conception of Al-Qur'an) (Yogyakarta: Pustaka Pelajar, 1996). Related to this explanation, see it on the "Foreword".

[38]M. Quraish Shihab, "Foreword", dalam *Wawasan Al-Qur'an* (Al-Qur'an Insights) (Bandung: Mizan, 1996), p. xviii.

[39]*Ibid.,* p. xi.

[40]M. Quraish Shihab, *Hidangan Ilahi: Ayat-Ayat Tahlil* (God's Feast of *Tahlil* Verses) (Jakarta: Lentera, 1997), p. vii.

Makkiyah Surah based on the Time Order of the Revelation) published by Pustaka Hidayah Bandung. The printed edition of this book was made public after the publication of *Wawasan Al-Qur'an* (Al-Qur'an Insights), though some of the expounding writing had been completed long before the publication of *Wawasan Al-Qur'an*. This condition was due to the publication of some materials of *Wawasan Al-Qur'an* in *Amanah* in the rubric "Tafsir al-Amanah".[41] Still in the same year, a team of authors from IAIN Syarif Hidverseullah Jakarta published *Ensiklopedi Al-Qur'an: Kajian Kosakata dan Tafsirnya* (Al-Qur'an Encyclopedia: Vocabulary and Their *Tafsir Study*) published by Yayasan Bimantara Jakarta.

In the same year two models of Al-Qur'an *tafsir* focusing on capturing the meaning implied and inferred from text structure and character in the verse, *juz*, and *surah* not the linguistic text of the Al-Qur'an. Those two works are *Fenomenologi Al-Qur'an* (*Al-Qur'an Phenomenology*)[42] and *Pengantar Psikologi Al-Qur'an: Dimensi Keilmuan di Balik Mushaf Usmani* (Introduction to the Psychology of Al-Qur'an: Science Behind *Mushaf Usmani*)[43] by Qohar Sumabrata, Anharuddin and Lukman Saksono. These two books are a scientific attempt to reveal the meaning in the Al-Qur'an from the text structure and psychological characters within the verses, *juz*, and *surah*.

When reformation movement shifted the political constellation in Indonesia, which was marked by the downfall of President Soeharto on 21 May 1998, political euphoria sparked: freedom of speech, expression, and socio-political criticism writing in some mass media were widely spreading. This condition was the momentum for the people to take political roles to establish a civilized country and power.

Some Al-Qur'an *tafsir* were published in the era of which the composing process had taken a start years before. *Verse Suci dalam Renungan* (Holy Verses

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[41]See "Foreword", dalam M. Quraish Shihab, *Tafsir Al-Qur'an al-Karim: Tafsir atas Surat-Surat Pendek Berdasarkan Urutan Turunnya Wahyu* (*Tafsir Al-Qur'an al-Karim: Tafsir* for *Makkiyah Surah* based on the Time Order of the Revelation) (Bandung: Pustaka Hidayah, 1997).

[42]Lukman Abdul Qohar Sumabrata, Anharuddin, dan Lukman Saksono, *Fenomenologi Al-Qur'an* (*Al-Qur'an Phenomenology*) (Bandung: Al-Ma'arif, 1997).

[43]Lukman Saksono dan Anharuddin, *Pengantar Psikologi Al-Qur'an: Dimensi Keilmuan di Balik Mushaf Usmani* (Introduction to the Psychology of Al-Qur'an: Science Behind *Mushaf Usmani*) (Jakarta: Grafikatama Jaya, 1992).

in Afterthought) by Moh. E. Hasim,[44] for isntance, was a *tafsir* work composed in 1997 and was the Indonesian version of the Sundanese version by the title *Verse Suci Lenyepaneun,* previously published by Pustaka Bandung. This work of *tafsir* is a complete 30 *juz* based on the order in mus}haf 'Us\mani. Each volume is adjusted to the division of *juz* within the mus}haf and thereby this book consists of 30 volumes. The language style employed is popular, earthy, and simple.

In this year, a work of *tafsir* by the title *Memahami Surat Yaa Siin* (Comprehending *Surah Yaa Siin*) by Radiks Purba published by Golden Terayon Press Jakarta. This work was first published in 1998 and in 2001 had reached its third printing.[45] It is unknown exactly how many exemplars the book was printed but from the frequency of its printing edition implies that this work of *tafsir* was bought and read by a large number of Muslims. On the last page of the work, the author enclosed surah Yasin in English and Dutch, but it was not explained whether the translation was performed by Radiks Purba himself or quoting from other translators.[46]

In the post-reformation movement era, the works of *tafsir* rooting from academic paperwork were published into books. Those works of *tafsir* were composed years before the fall of New Order regime. *Ahl al-Kitab: Makna dan Cakupannya* (*Ahl al-Kitab:* Meaning and Coverage) by Muhammad Ghalib M., for instance, first published in 1998 Paramadina Jakarta, was a *tafsir* rooting from his dissertation in the Graduate Studies Porgram IAIN Syarif Hidayatullah Jakarta examined in 1997.[47]

In 1998 also, M. Quraish Shihab published *Menyingkap Tabir Ilahi: Asmaul Husna dalam Perspektif Al-Qur'an* (*Revealing God's Curtain: Asmaul Husna in the Perspectives of Al-Qur'an*) published by Lentera Hati Jakarta. This work

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[44]Moh. E. Hasim, *Ayat Suci dalam Renungan* (Holy Verses in Afterthought), Vol 1 (Bandung: Pustaka, 1998).

[45]Radiks Purba, *Memahami Surat Yaa Siin* (Comprehending *Surah Yaa Siin*) (Jakarta: Golden Terayon Press, 1998).

[46]See *ibid.,* p. 273, 280.

[47]This dissertation was examined in 1997. See "About the Author", in Muhammad Ghalib M., *Ahl al-Kitab: Makna dan Cakupannya* (*Ahl al-Kitab:* Meaning and Coverage) (Jakarta: Paramadina, 1998), p. 6.

focuses on the verses connected to *asma al-husna* (God's magnificent names).[48]
On the other hand, a *tafsir* expounding teachings and lessons behind the stories in
the Al-Qur'an emerged. This *tafsir* model was authored by Syafiin Mansur by the
title *Ajaran dan Kisah dalam Al-Qur'an* (Teachings and Stories in Al-Qur'an).
The first printing was published by RajaGrafindo Persada Jakarta.[49]

A year after, various works of *tafsir* that had been composed in the previous
years came to publication. First is *Argumen Kesetaraan Jender: Perspektif Al-
Qur'an* (Arguments on Gender Equality: the Perspectives of Al-Qur'an) by
Nasaruddin Umar. This work was first published by Paramadina Jakarta in 1999.
This *tafsir* was a publication edition in the form of a book from his dissertation by
the title *Perspektif Jender dalam Al-Qur'an* (Gender Perspectives in Al-Qur'an)
under the advisory of M. Quraish Shihab dan Johan Hendrik Meuleman[50]
accomplished in 1998.[51] To accomplish the dissertation, Nasaruddin spent 6 years
to track the sources in 27 countries. The sought materials were not Arabic and
English but also Hebrew.[52]

Second is *Tafsir Kebencian: Studi Bias Gender dalam Tafsir* (Tafsir of Hatred:
Gender Bias Study in *Tafsir*) by Zaitunah Subhan. The first printing of the book
was published by LKiS Yogyakarta in 1999. This work, as *Argumen Kesetaraan
Jender,* roots from the dissertation in IAIN Jakarta examined on 29 Desember
1998[53] with Zakiyah Darajat and Komaruddin Hidverse as the promoters.[54] It was
previously entitled *Kemitrasejajaran Pria dan Wanita dalam Perspektif Islam*
(*The Equality of Men and Women in the Perspectives of Islam*). The academic
anxiety Zaitunah had in the context of the book discussion was similar to that of

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[48]See M. Quraish Shihab, *Menyingkap Tabir Ilahi: Asmaul Husna dalam Perspektif Al-Qur'an* (*Revealing God's Curtain: Asmaul Husna in the Perspectives of Al-Qur'an*) (Jakarta: Lentera Hati, 1998).

[49]Syafiin Mansur *Ajaran dan Kisah dalam Al-Qur'an* (Teachings and Stories in Al-Qur'an) (Jakarta: RajaGrafindo Persada 1998).

[50]Nasaruddin Umar *Argumen Kesetaraan Jender: Perspektif Al-Qur'an* (Arguments on Gender Equality: the Perspectives of Al-Qur'an), printing 1 (Jakarta: Paramadina, 1999), p. viii.

[51]Terkait tahun ini See pada http://id.m.wikipedia.org/wiki/nasarudin-umar.

[52]See Majalah *Tekad,* Nomor 24, Tahun 1, April 1999 as quoted in sampul belakang buku *Argumen Kesetaraan Jender Qur'an* (Arguments on Gender Equality).

[53]See "Biodata Penulis", dalam *ibid.,* halaman akhir buku ini.

[54]Zaitunah Subhan, *Tafsir Kebencian: Studi Bias Gender dalam Tafsir Al-Qur'an* (Tafsir of Hatred: Gender Bias Study in *Tafsir*), printing 1 (Yogyakarta: LKiS, 1999), p. x.

Nasaruddin Umar. The difference was that Zaitunah directed its discussion to Indonesian social context as one of the focuses to witness the reality of woman roles.[55]

Some works of *tafsir* taking certain topics or referring to certain *surah* or *juz* were still on the writing and made into publication in the reformation era with post New Order regime as the social context. Jalaluddin Rakhmatfor instance, publushed *Tafsir Sufi Surat al-Fatihah: Mukadimah* (*Tafsir Sufi Surat al-Fatihah: the Beginning*). This work was first published by Rosdaby Bandung in 1999. This work of *tafsir* was written, as confessed by Jalal, in "fear"since the work was taking the perspectives of Sufi often deemed to be misguided.[56]

The *tafsir* referring to *surah* al-Fatih{ah in this era was also writted by some *mufassir*. First is Abdul Muin Salim, the author of *Jalan Lurus: Tafsir Surah al-Fatihah* (Straight Path: *Tafsir of Surah al-Fatihah*) first published by Yayasan Kalimah Jakarta.[57] The work of *tafsir* focusing on the verses of law was also into publication in 1999. Two works of *tafsir* were existent. First is *Tafsir Verse Ahkam* by Abdullah al-Samad first published by the Faculty of Ushuluddin IAIN Sumatra Utara Medan. Second is *Tafsir Ahkam I* by A. Chozin Nasuha first published by Gunung Djati Press Bandung. These two works of *tafsir* were references used in their colleges and were arranged based on the curriculum of the colleges. This type of *tafsir* had been written and published years before. They were *Tafsir Verse Ahkam: Tentang Beberapa Perbuatan Pidana dalam Hukum Islam* (*Tafsir Verse Ahkam:* Some Penal Code in Islamic Law) by Nasikun, published in 1984 and*Syariat Islam: Tafsir Verse-Verse Ibadah* (Islamic Sharia: The *Tafsir* of Praying Verses) by Abdurrachim and Fathoni, published in 1987.

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[55]The choice befalling to the three works of *tafsir* in Indonesia is based on several reasons referring to Howard H. Federspiel: (1) tafsir by Mahmud Yunus is considered as second generation tafsur which is representative to represent the second generation works of tafsir; (2) tafsir by Hamka is one of the works representing the thir generation of tafsir, possessing excellences in discussing histories and contemporary events; (3) tafsir compiled by the team of Ministry of Religious Affairs displaying that the state has involved in spreading Islamic values to the people. See *ibid.,* p. 11-13.

[56]See "Foreword", in Jalaluddin Rakhmat, *Tafsir Sufi Surat al-Fa>tih}ah: Mukadimah* (*Tafsir Sufi Surat al-Fatihah: the Beginning*) (Bandung: Rosdaby, 1999).

[57]Abdul Muin Salim, *Jalan Lurus: Tafsir Surah al-Fa>tih}ah* (Straight Path: *Tafsir of Surah al-Fatihah*) (Jakarta: Yayasan Kalimah Jakarta, 1999).

In 2000, some works *tafsir* were written by Muslim intellectuals but the writing was performed in the end of New Order regime and thereby the context of the writing is socio-political condition of the New Order regime. That work of *tafsir* was *Tafsir Al-Hijri: Kajian Tafsir Al-Qur'an Surat an-Nisa'* by Didin Hafidhuddin. The materials of this work of *tafsir* were originated from the materials he had delivered in the congregations since 1993 in Masjid al-Hijri, Ibn Khaldun University (UIK) Bogor. This work was, then, published in 2000. A year after, the second part of the book containing *tafsir* surah al-Ma'idah was made into publication.[58]

In this year, two works of *tafsir* hailing from academic papers to attain bachelor degree were published. The first is "Konsep Cinta dalam Al-Qur'an" (The Concept of Love in Al-Qur'an) by Abdurrasyid Ridha the Department of Tafsir Hadis IAIN Sunan Kalijaga Yogyakarta in 1996. Four years after that, this work was made into publication with *Memasuki Makna Cinta* (Entering the Meaning of Love)[59] as the new title. Second is *Jiwa dalam Al-Qur'an: Solusi Krisis Keruhanian Manusia Modern* (Soul in Al-Qur'an: Solutions for Spiritual Crisis of Modern Men) by Achmad Mubarok. This book roots from his dissertation by the title "Konsep Nafs dalam Al-Qur'an"(Concept of *Nafs* in Al-Qur'an) in the Graduate Studies of IAIN Syarif Hidverseullah Jakarta in 1998. This dissertation was written by employing thematic *tafsir* method. After it was made into publication, the book was completed with larger psychological studies realized on additional chapters as seen from the first and second chapters of the book.[60]

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[58]See Didin Hafidhuddin, *Tafsir Hijri: Kajian Tafsir Al-Qur'an Surat an-Nisa',* (Tafsir Hijri: An-Nisa Tafsir Study) 1st printing (Jakarta: Logos, 2000) dan Didin Hafidhuddin, *Tafsir al-Hijri: Kajian Tafsir Al-Qur'an Surat Al-Ma'idah* (Tafsir Hijri: Al-Ma'dah Tafsir Study)*,* printing 1 (Jakarta: Logos, 2001).

[59]See "Biography", in Abdurrasyid Ridha, *Memasuki Makna Cinta* (Entering the Meaning of Love)*,* 1st printing (Yogyakarta: Pustaka Pelajar, 2000), p. 173. This final writing project is advised by Drs. H. Muzairi, M.A., Dra. Sekar Ayu Aryani, M.A., and Drs. H. Chumaidy Syarief Romas. It was examined in 1996.

[60]See "Foreword"' in Ahmad Mubarok, *Jiwa dalam Al-Qur'an: Solusi Krisis Keruhanian Manusia Modern* (Soul in Al-Qur'an: Solutions for Spiritual Crisis of Modern Men)*,* 1st printing (Jakarta: Paramadina, 2000), h. x.

The tafsir articles serially written by Syu'bah Asa for Majalah Mingguan *Panji Masyarakat* in 1997-1999 were published in the form of book in 2000. In the book form, it was re-titled *Dalam Cahaya Al-Qur'an: Tafsir Sosial Politik Al-Qur'an* (In the Light of Al-Qur'an: Socio-Politics of Al-Qur'an *Tafsir*),[61] first published by Gramedia Jakarta. As articles of a magazine published every edition, the themes Syu'bah discussed were diverse and contextual, in line with the socio-political events taking place among the people of Indonesia.

The whole aforementioned publications of *tafsir* reflect the growth and dynamics of diverse *tafsir* writing techniques and *tafsir* methods employed by the *mufassir.* This reality, as explained on the following chapters, is one of the ways to expose further new trends birthing from the tradition of Al-Qur'an *tafsir* in Indonesia. The aforementioned growth and dynamics will be seen from three sides. First is the writing technique, second is the authorship, and third is the paradigm utilized in the *tafsir*.

C. Tafsir Al-Qur'an Writing Techniques in Indonesia

The writing technique of Al-Qur'an *tafsir* refers to the technical framework the *mufassir* used in presenting and publishing their *tafsir.* The aspects of *tafsir* writing techniques here are connected to the technical elements of Al-Qur'an *tafsir* not the paradigmatic ones. In the technical aspects of the *tafsir* writing consist of the systematical order of the *tafsir* presentation, the form of *tafsir* presentation, the language style of the *tafsir* writing, and the form of *tafsir* writing. The following analysis is a detailed and thorough search for the portions of the *tafsir* writing elements.

1. The Systematics of *Tafsir* Presentation

The fist part of *tafsir* writing technique aspect is the *tafsir* presentation systematics. The systematic here refers to the sequence the *mufassir* employs in presenting the works of *tafsir*. The works of *tafsir* technically are presentable in a

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[61]This title is the name of rubric in Majalah *Panji Masyarakat* where Syu'bah wrote the tafsir articles.

various presentation systematic. The works of *tafsir* in Indonesia born in 1990s, from their presentation systematic, are classifiable into two portions: coherent and thematic presentation systematics.

1.1. Coherent *Tafsir* Presentation Systematics

Coherent presentation *systematic* is a type of *tafsir* presentation systematics of which the presentation sequence refers to two sequences: (1) *surah* sequences in the standard mushhaf model, and (2) revelation sequence. The first model is a common model in the world of *tafsir*. The systematic of classic works *Jalâlayn*, and contemporary works as   *al-Manâr* refer the sequence to the first model. Meanwhile the second model is a rare model to apply of the two in the world of *tafsir*. *Al-Tafsîr al-Bayâni li al-Qur'ân al-Karîm* by Bint al-Syâthi'and *Sûrah al-Rahmân wa Sumar Qishâr* by Syawqî Dha'îf are the examples of the *tafsir* using the second model.

The works of *tafsir* in Indonesia during 1990s generally employed the first model. In this model, the *tafsir* was constructed holistically in 30 *juz*. Three works classifiable to this model are *Verse Suci dalam Renungan* (Holy Verses in Afterthought)*, Tafsîr Al-Mishbâh,* dan *Al-Qur'an dan Tafsirnya* (Al-Quran and the *Tafsir*).

The three works of *tafsir* classifiable to the first model possess various presentation techniques. In *Tafsîr Al-Mishbâh,* in the beginning of every *surah*, the problems are expounded in details. For instance, the number of verses, central themes becoming the main discussion of the *surah*, and alternate names for the *surah* and so forth.

For example in *Surah* Al-Fatihah,   here *Tafsîr Al-Mishbâh* expounded systematically alternate names for sûrah al-Fâtihah Prophet Muhammad (pbuh) introduces like *Umm al-Kitâb, Umm al-Qur'ân*, and *al-Sab' al-Matsânî*, and the expounding of the reasons behind those names.[62] Then, explanation on the reason why the *surah* initiates and precedes other *surah* in the Al-Qur'an follows. By

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[62] See, M. Quraish Shihab, *Tafsir Al-Mishbah* (Jakarta: Lintera Hati, 2000), I: 9.

quoting some *mufassir* like Mu<u>h</u>ammad 'Abduh, Abû <u>H</u>asan al-Hirralî, and al-Biqâ'î, Quraish explains that Al-Fatihah contains global meaning in which the explanation is itemized by other *surah* and thereby Al-Fatihah is like the 'introduction/*mukadimah*" of the Al-Qur'an. It might be also that sûrah al-Fâti<u>h</u>ah is the "Mother" of Al-Qur'an because the *surahs* in Al-Qur'an are holistically itemized within sûrah al-Fâti<u>h</u>ah.[63]

After the explanation is provided, *Tafsir Al-Mishbah* starts its expounding verse by verse. Every discussed verse, the Arabic text is written and translated to bahasa Indonesia. Under the translated text, a wide exploration upon the expounded verses is provided. Then, the verses are grouped. This is an acceptable technique in *tafsir* writing techniques as exercised by Abdullah Yusuf Ali in *The Holy Qur'an Text, Translation and Commentary.*[64] But, in the *Tafsîr Al-Mishbah,* the reason behind the grouping remains unexplainable. It is assumed that the grouping was based on the *rub'* of the Al-Qur'an, but the *rub'* is diverse.[65] Apart from those assumptions, this kind of grouping functions to ease the *mufassir* in displaying the meaning behind the expounded verses coherently based on the order of the mush<u>h</u>af.

The coherent presentation systematics in *Tafsir al-Mishbah* is different from *Verse Suci dalam Renungan* (Holy Verses in Afterthought) by Hasim. In the work*,* the first step is to write the Arabic text from each verse completely with its roman letters and translation in bahasa Indonesia. After that, each verse is displayed in the form of word fragment. Every fragment is accompanied by roman letters and word-to-word translation. After displaying two models of presentation, an explanation of the verses comes to display.

The presentation model by *Verse Suci dalam Renungan* has its own benefits. First, word-to-word translation in a verse eases the readers understand the meaning each word has in the whole expounded verse redaction. This step adds

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[63] *Ibid.,* p. 7.

[64] See, Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary* (USA, Amana Corporation, 1989).

[65] For this difference, compare it with *Al-Qur'an Al-Karim* printed by Sinar Baru Bandung and the one printed by the Kingdom of Saudi Arabia.

the mastery of the readers toward Arabic vocabulary and thereby the readers indirectly learn about Arabic language also. Second, the translation model displayed in the form of complete redaction, a verse, will ease the readers capture the meaning of the verses. In this context, it is perceived that the model employed in *Verse Suci dalam Renungan* possesses double benefits.

The third book utilizing coherent presentation systematics in 30 *juz* is *Al-Qur'an dan Tafsirnya* (Al-Qur'an and Its *Tafsir*) written by Tim Badan Wakaf Universitas Islam Indonesia. Technically, this *tafsir* is a revision edition compiled and published by the team from the Ministry of Religious Affairs. Similar to *Tafsir Al-Mishbah*, this *tafsir* in every *surah* is initiated by an "introduction/ "mukadimah". In the introduction, it is expounded the ins and outs of the expounded verses. In the sûrah al-Fâti̱hah for instance, the names of the *surah*, the places the verses are descended, and the number of verses are expounded in detail and systematically. Then, a brief expounding regarding with the core content of sûrah al-Fâti̱hah is presented.[66]

Al-Qur'an dan Tafsirnya consistently employs the writing technique initiated by the introduction. After presenting the introduction, an expounding for each verse is presented. Technically, the presentation of the verse expounding is different from *Tafsir Al-Mishbah*. In *Al-Qur'an dan Tafsirnya*, limitation is presented for every translation, *tafsir*, and conclusion with a specific title to ease the readers in their search. Meanwhile in *Tafsir Al-Mishbah* does not have the limitation. Similar to *Tafsir Al-Mishbâh,* in the *Al-Qur'an dan Tafsirnya* a verse grouping is also composed in each expounded *surah* but the employed standard in the grouping is different: *Al-Qur'an dan Tafsirnya* tends to be short seen from fewer number of expounded whereas verses *Tafsir Al-Mishbâh* tends to be lengthy.

The technical model of grouping appearance is different between *Al-Qur'an dan Tafsirnya* and *Tafsir Al-Mishbâh*. In the latter *tafsir*, each group is entitled referring to the expounded verse. For instance, "Kelompok II (Verse 21-29)

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[66] See, Badan Wakaf UII, *Al-Qur'an dan Tafsirnya* (Al-Qur'an and the Tafsir) (Yogyakarta: PT. Dana Bhakti Wakaf UII, 1995), I: 3-40.

(Group II (Verse 21-29)). Meanwhile for the former *tafsir*, the entitlement is adjusted to the themes contained in the expounded verse. For example: "The Hypocrites", for QS. al-Baqarah [2]: 8-20, "The Order to Worship God" for QS. al-Baqarah [2]: 21-22, and so forth.[67]

These two models possess their own excellences. The model *Tafsir Al-Mishbâh* employs emphasizes on the verse number intended to ease the readers seek for the explanation of certain verses. The weakness is that the readers are absent from knowing the central theme of the expounded verse. On the other hand, in the model used by *Al-Qur'an dan Terjemahnya*, the readers find it easy to capture the theme within the expounded verse but they are difficult in finding the verse number. Outside the weaknesses, the allotment of conclusion in the end of the grouping based on the verse theme will ease the readers.

The last differentiator of the two *tafsir* works is the explanation of verse-to-verse adjustment based on the order in mush<u>h</u>af. In *Al-Qur'an dan Terjemahnya*, this problem is firmly expounded in the beginning of each expounded verse whereas this problem is not firmly expounded in *Tafsir Al-Mishbâh*. For instance, in initiating the *tafsir* of sûrah al-Baqarah, *Al-Qur'an dan Terjemahnya* expounded the adjustment with sûrah al-Fâti<u>h</u>ah. There are two items expounded in this case: (1) sûrah al-Fâti<u>h</u>ah is the point of discussion itemized sûrah al-Baqarah and the folowing sûrah; and (2) In the last part of sûrah al-Fâti<u>h</u>ah is mentioned about a devotee's prayers for guidance to walk a straight path. Meanwhile Sedangkan dalam sûrah al-Baqarah dimulai dengan verse yang menerangkan bahwa Al-Qur'an adalah kitab yang menunjukkan jalan yang dimaksudkan itu.[68]

The systematic model of the two *tafsir* is coherent to the time the revelation descended. In this model uses only one *tafsir*, *Tafsir Al-Qur'an Al-Karim* by Quraish. This *tafsir*, besides concentrating on the order of the revelation descent, analyzed only Makkiyah surah. There are 24 analyzed Makkiyah surah: surah al-Fâti<u>h</u>ah, al-'Alaq, al-Muzammil, al-Muddatstsir, al-Lahab, al-Takwîr, al-A'lâ, al-Syarh, al-'Ashr, al-Dluhâ, al-'Âdiyât, al-Kawtsar, al-Takâtsur, al-Mâ'ûn, al-

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[67] See, *ibid.,* p. 60 and 71; compare it to M. Quraish Shihab, *Al-Mishbah,* 1: 117.
[68] See, Badan Wakaf UII, *Al-Qur'an dan Tafsirnya* (Al-Qur'an and the Tafsir)*,* I: 49.

Kâfirûn, al-Fîl, al-Ikhlâsh, al-Falaq, al-Nâs, al-Qadr, al-Tîn, al-Humazah, al-Balad, and al-Thâriq.

This technical model of coherent writing is initiated by displaying the whole verse from the analyzed sûrah along with the translation. Then, by quoting some *ma'tsûr* sources, the sûrah descent, the analyzed verse, the relationship with the previous sûrah, and the comments from some Islamic scholars regarding with the sûrah are discussed.

After presenting the text of the verse completely along with its translation, the book starts its *tafsir*. In this phase, the verse excerpts are displayed in certain analyzed sûrah along with its translation. Then, linguistically, the main word or theme employed in the verse is explained and linked it with other verses from other sûrah sharing associated theme.

This systematic model of coherent *tafsir* presentation possesses some excellences. They are (1) the readers are at ease in comprehending the coherence of God's guidance bestowed to the Prophet and his people; and (2) the choice of Makkiyah sûrah implies that the author wants to emphasize that the sûrahs possess an elaboration intertwined with religious, social, and national lives and is widely read by the people.[69] This model is not new in the tradition of *tasfir* authoring tradition though M. Quraish Shihab is the first author applying the model in Indonesia. Bint al-Syâthi' in *al-Tafsîr al-Bayâni li al-Qur'ân al-Karîm,* and Syawqî Dha'îf in *Sûrah al-Rahmân,* for instance, have employed this model in their works.

In the context of presentation, *Tafsir Al-Qur'an Al-Karim* is different from *Tafsir Al-Mishbah.* In the first book, for each sûrah, Quraish presents the complete verses in Arabic along with its translation. After that, each verse is re-displayed with its translation and then, followed by *tafsir* for each verse. Meanwhile *Tafsir Al-Mishbah* does not apply that presentation system. The steps *Tafsir Al-Qur'an Al-Karim* take are identical to *Hidangan Ilahi.* The

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[69] See Foreword by M. Quraish Shihab, in *Tafsir Al-Qur'an al-Karim Tafsir atas Surat-surat Pendek berdasarkan Urutan Turunnya Wahyu* (*Tafsir Al-Qur'an al-Karim: Tafsir* for *Makkiyah Surah* based on the Time Order of the Revelation) (Bandung: Pustaka Hidayah, 1997), p. vii.

accompaniment of roman word in the text signifies that Quraish considers the readers inarticulate with Arabic.

From the aforementioned discussion, it can be concluded that there are three *tafsir* literatures in Indonesia employing coherent presentation model according to the order of sûrah in the standard mush̲af: *Tafsîr Al-Mishbah, Ayat Suci dalam Renungan*, and *Al-Qur'an dan Tafsirnya*. Meanwhile *tafsir* literature following the order of the revelation descent is *Tafsir Al-Qur'an al-Karim*.

1.2. The Systematical Order of Thematic Presentation

The second part of *tafsir* presentation order is the systematical order of thematic presentation. The thematic presentation implied here is a form of *tafsir* of which its explanation structure is referred to a certain theme or to a certain verse, sûrah, and *juz*. The certain theme, verse, sûrah and *juz* are decided by the authors themselves. From the themes, *mufassir* excavates the visions of Al-Qur'an about the decided theme.

In the thematic presentation model, *mufassir* gathers the keywords in the Al-Qur'an deemed to be associative with the selected theme.

From the viewpoint of the analyzed verse, the coverage is specific and coned. Thereby, thematic model, which is actually technical in nature, possesses influences in the *tafsir* process, which is methodological in nature. If this model is compared to coherent presentation model, the systematical order of the thematic model has several excellences. One of the excellences is to shape the direction of *tafsir* to be more focused and is open the possibilities to present crossed *tafsir* between verses comprehensively and holisitically.

In the tradition of *tafsir* composition, this thematic presentation or widely known by the term *mawdlû'î* in Indonesia was popularized by M. Quraish Shihab by referring to the framework by al- Farmâwî. Conceptually, I located the term 'thematic' in a different meaning. The term 'thematic' is widely referred as *tafsir* methodology but I preferred referring it as *tafsir* writing technique. Though this thematic presentation has significant influences on *tafsir* methodology, the truth is that it is nothing more than a *tafsir* writing technique.

In 1990s, there are many *tafsir* works employing thematic model with varied themes to choose. The works employing thematic model are classifiable into two major categories: (1) classical thematic model and (2) modern thematic model. The first refers to the model taking a certain sûrah with the topic as written on the analyzed sûrah. This model is also able to be concentrated to certain verse and *juz*. The term 'classical' is used due to the fact that this model was widely used in classical works.

Meanwhile modern thematic refers to the model pointing at certain theme personally decided by the *mufassir*. The term "modern"is applied to signify that this type of thematic presentation emerges after the classical ones and it implies that it is of a popular culture. The following discussion is describing the works of *tafsir* in the scope of thematic presentation model with the two categories.

First is modern thematic model. From 244 works analyzed, 14 works belong to modern thematic model. In detail, the 14 works are categorized into: (1) singular thematic and (2) plural thematic. Singular modern thematic model is a thematic presentation model in which in the *tafsir* possesses only a single main theme. For instances, theme about *kufr*, freedom, love, and so forth. Meanwhile plural modern thematic model is a thematic presentation model in which in a work of *tafsir* possesses diverse themes from which they are treated as an object of study.

From 14 works of *tafsir* belonging to modern thematic order, 10 works belong to singular thematic category. First is *Tafsir Kebencian* (*Tafsir of Hatred*) by Zaitunah Subhan. This work directs its analysis on one theme of gender equality between men and women. Keywords from Al-Qur'an connected to the theme are thoroughly analyzed such as the word *min nafs wâḫidah* in Qs. al-Nisâ' [4]: 1, al-Zumar [39]: 6, the word *rijâl* in QS. al-Nisâ' [4]: 34, and other gender related keywords.

In exploring the concept of gender equality, six principal parts are presented in the *tafsir*. The first principal part contains references and research methods utilized. The second part describes the kismet of woman covering menstruation, pregnancy, birthing and breastfeeding and also the myths of pregnancy, birthing, and breastfeeding. The third part reveals the inferior perspectives to women and

their diverse implications. In this part the genesis of woman creation, the length of ability women possess, domestic roles and their implication are discussed. The fourth part reviews about the concept of gender equality delivered by normative, sociological, and anthropological, analyses. Three prime discussions emerge in this fourth part: domestic leadership, witness, and inheritance. The fifth part is an analysis on the relationship between kismet and gender equality. Here, the rights and obligations of women are put into analysis in the context of formulating the equality. Meanwhile in the last part, this *tafsir* work provides a crucial conclusion from the described and analyzed theme.

The aforementioned discussion points out that the thematic order in the aforementioned *tafsir* work points at vocal themes related to the gender equality and its emerging problems. As seen from the whole analysis framework, this *tafsir* is aimed at unveiling the problems of gender equality with various dimensions engulfing the theme. From the whole chain of themes, this *tafsir* attempts to re-peel any meanings considered to be gender bias by referring to keywords presented in the Al-Qur'an.

Second, *Jiwa dalam Al-Qur'an* (Soul in Al-Qur'an) by Achmad Mubarok. This work of *tafsir* focuses on the concept of *nafs* in the Al-Qur'an. To seek for the formulation of the concept of *nafs* in the views of Al-Qur'an, the *tafsir* thematically reveals several key themes used in the Al-Qur'an: *fithrah, hawâ, syahwah,* dan *nafs.* This *tafsir* is different from *Tafsir Kebencian,* the thematic model of *Jiwa dalam Al-Qur'an* tends to be concentrated on the key themes with their semantic fields as seen from the third part of this work of *tafsir*.

Holistically the thematic order model is presented in seven chapters. The first chapter contains the characteristics of modern era and the fates of humans in the prison of modernity leading to mental disorders. The second part reviews theories of psychology and Sufism. The third and fourth parts semantically analyze the themes related to the *nafs* theme along with the meanings born from the term and the diversity of the context. The fifth discusses the relationship between *nafs* and behaviors. In this chapter, the characteristics of men's behaviors and changes are

revealed. The sixth reviews the attempts and efforts men do with *da'wa*. The seventh discusses about Islamic psychology.

As touched by Mubarok in his foreword, based on the ideas of some colleagues, the dissertation-to-book shift was completed with Islamic psychology to contribute to development of the science.[70] But, Mubarok himself does not explain the specific chapter categorized as the additional chapter. If examined from the analysis materials, the additional chapters emerge in the first, second, and third chapters.

The third is *Konsep Perbuatan Manusia Menurut Al-Qur'an* (The Concept of Man Creation According to Al-Qur'an) by Jalaluddin Rahman. This work of *tafsir* expounds the views of Al-Qur'an on the deeds of humans. The questions arisen are whether mankind in this world are free or bound in their deeds. The analyzed key words are wide, covering some terminologies related to *kasb,* such as: *fi'l, 'amal, sa'yu, shan,* and words Al-Qur'an uses in revealing the meaning of deeds and freedoms of mankind.

This thematic model leads to the focus of key terms analysis. There five portions in the thematic systematic. The first is about the academic anxiety of the author, references, and employed research methodology. The second portion reveals the terminologies in the Al-Qur'an talking about the deeds of mankind with their semantic fields. The third portion analyzes the epistemological aspect of *kasb* in the perspectives of Al-Qur'an. In this portion, three crucial discussions are existent: (1) the tools used in the deeds of mankind (2) the roles of mankind in their deeds, and (3) the relationship between God and deeds of mankind. The fourth reviews the axiological aspect of *kasb*. Two directions existent to be explored in this portion: (1) the responsibility of mankind and (2) the consequences of their actions. Meanwhile on the fifth portion, notes and recommendations which are the conclusion of the whole analysis are added. Interesting points of this thematic model are that in the end of analysis on each chapter important conclusions are presented.

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[70] Achmad Mubarok, "Foreowrd" in *Jiwa dalam Al-Qur'an* (Soul in Al-Qur'an) (Jakarta: Paramadina, 2000), p. x.

Fourth is *Konsep Kufr dalam Al-Qur'an* (Concept of *Kufr* in Al-Qur'an) by Harifuddin Cawidu. The main topic is around *kufr* in the perspectives of Al-Qur'an. Similar to *Konsep Perbuatan Manusia Menurut Al-Qur'an*, this work of *tafsir* reveals the holistic chain of principal terminologies the Al-Qur'an uses in explaining the term *kufr*. Due to its thematic model, this work enables the readers to unveil the meaning of *kufr* systematically and comprehensively by referring to the whole narration employed by Al-Qur'an.

Five chapters are presented on the aforementioned work of *tafsir* to review the concept of *kufr*. Firs chapter discusses the academic anxiety of the author, references, and employed research methodology. The second chapter discusses the review of the forms Al-Qur'an has upon the problem of *kufr*. Three analysis directions are presented in this portion: (1) analysis on the terms directly (2) indirectly pointing at infidelity, and (3) the causes of infidelity. Third chapter maps the types and characteristics of infidelity. Fourth chapter explains the causes of infidelity and the attitudes toward it. Fifth chapter displays the conclusion for the whole analysis.

Fifth is *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* (Mankind as the Constructor of Culture in *Al-Qur'an*) by Musa Asy'arie. The main topic of the work is the participations and roles mankind has in the context of culture. This problem is examined in the perspectives Al-Qur'an. Various key words are used in to refer to mankind and culture as in *rûh, insân, basyar, khalîfah, 'abd, nafs, qalb* dan *'aql* to which analysis is applied to the whole.

Similar to the works by Cawidu dan Rahman, in the aforementioned work, the thematic model possess a starting point in the key terms. There are six chapters employed in exploring the problems of mankind as a culture constructor. In the first chapter, as commonly found from academic papers, this work of *tafsir* explains the problems becoming the academic anxiety, reference, and research methodologies and theoretical reviews employed in the analysis. The second part is a structural and contextual analysis upon the principal terminologies. In this part, the meanings of *insân* and *basyar* and their connection to *khalîfah* dan *'abd* in Al-Qur'an are revealed. Third chapter explores the the perspectives of Al-

Qur'an about the phases of human creation, from the phase of *jasad, ḫverse, rûḫ, nafs* and the essence along with the problems of the analyzed meanings and terminologies. Fourth chapter reviews the problem of culture in Al-Qur'an in the connection with the behaviors of mankind as a process of culture. Fifth chapter explains the strategies of cultural construction in the perspectives of Al-Qur'an. Three problems are expounded in this chapter: (1) the activities of mankind's logic, (2) the actions by mankind in the context of culture, and (3) the aims of cultural construction. Meanwhile, sixth chapter is the conclusion of the whole analysis.

Sixth is *Tafsir bi al-Ra'yi* by Nashruddin Baidan. Similar to *Tafsir Kebencian,* the main direction of this work is the problems of woman position considered as second class human for years. Several key words existent in Al-Qur'an, linked to the problems of woman, are thoroughly analyzed. It is all accomplished to provide adequate images about the positions and essences of women.

The thematic model of the work tends to refer more to the expounded theme not to the key terms used in the Al-Qur'an. There are six chapters in this work to reveal the position of women in Al-Qur'an. The first chapter explains the academic anxiety of the author without explaining the research methodology and theoretical framework employed in the analysis. Second chapter expounds the creation of women and their status based on Al-Qur'an. Third chapter maps the differences and similarities of women and men from physical perspectives, nature, duties, and responsibilities. Fourth chapter analyzes the rights and obligations women have in gaining inheritance, becoming a witness, deciding their life mate, deciding the dowries, and obtaining clothing and housing in detail. Fifth chapter reviews about polygamy in Islam. Sixth chapter discusses about Muslimah fashion and in seventh chapter concludes the whole analysis.

Seventh is *Argumen Kesetaraan Jender* by Nasaruddin Umar. The central theme of the work is similar to *Tafsir Kebencian* and *Tafsir bi al-Ra'yi* that is about women. The focus is on gender. The key words which are grouped and formulated as a logical consequence from this thematic systematic model also

share similarity with the other two works but they are different in the methods and it will be later on discussed on the hermeneutics *tafsir*.

In the thematic systematic model, this *tafsir* presents its analysis in six chapters. The first, as found from other works of *tafsir* rooting from academic papers, reveal the problems of the research and its methodology. The second discusses the theories of gender. There are four problems expounded : (1) knowledge about gender; (2) biology, gender, and men's attitudes; (3) the diversity of gender theory perspectives; and (4) gender in its relationship with social structure. Third chapter explores the history of the objective conditions of the Arabs when Al-Qur'an descends. Fourth chapter analyzes the terminologies that become the gender identity in Al-Qur'an with the problems of the linguistic meaning structure. Fifth chapter reviews the concept of gender in Al-Qur'an, and the sixth chapter is a closing chapter containing the conclusion of the whole analysis.

Eighth is *Memasuki Makna Cinta* by Abdurrasyid Ridha. The central theme is the problem of love in the perspectives of Al-Qur'an. With ots singular thematic presentation, this work of *tafsir* presents the ideas Al-Qur'an has about the problems of love comprehensively. Like any other *tafsir* employing the singular thematic presentation, this work of *tafsir* alos refers to the principal terminologies in Al-Qur'an related to the theme of love. Four principal terminologies are analyzed. They are *hubb, wudd, rahmah,* and *rifq*.

Those four principal terminologies are poured into six chapters. First chapter discusses the problems and the methodology used in the analysis process. Second chapter analyzes the principal terminologies etymologically and terminologically. Third chapter analyzes the usage of the word 'love' in Al-Qur'an. The context of the usage of *hubb, wudd,* and *rahmah* and their surfaced meaning are analyzed in this chapter. Fourth chapter discusses the classification of love and love principles in the perspectives of Al-Qur'an. Fifth chapter explains the axiological aspect: the implementation of love leading to social love. Sixth chapter is a closing chapter containing conclusion from the whole analysis.

Ninth is *Menyelami Kebebasan Manusia* by Machasin. The central theme of the work is Allah's freedom and power but the direction of the analysis shares similarities with that of *Konsep Perbuatan Manusia Menurut Al-Qur'an* by Rahman, in which men's actions are crucial object for discussion. Several key words especially those related with the genesis of mankind and their attitudes and behaviors on Earth are analyzed as one of the directions to locate the positions and activities of mankind in culturing their lives behind the power and freedom God has.

This work of *tafsir* is divided into three parts with eight chapters. The first part discussing mankind and their attitudes consists of three chapters. First chapter analyzes the position mankind has among other creatures. Second chapter discusses the responsibility mankind has over their actions. Third chapter analyzes the guidance of Allah for mankind's success. Fourth chapter to the sixth analyzes that power Allah had and His roles in mankind's life. On the fourth chapter explains about the power of Allah, fifth chapter about the knowledge and proviso of Allah over mankind's life, and sixth chapter about the roles of Allah in mankind's life. Meanwhile on the third part reviews the reality of life. The last two chapters are on the part: seventh chapter discusses about mankind's freedom and limitation and eighth chapter expound the recipes of Al-Qur'an in those freedom and limitation.

Tenth is *Ahl Al-Kitab Makna dan Cakupannya* by Muhammad Galib M. The expounding focus is the meaning of *Ahlul Kitâb*. *Ahlul Kitâb* is a term Al-Qur'an uses to describe a certain community. The depiction of *Ahlul Kitâb* community is excavated from this work of *tafsir*; it does not only touch the analysis of the term of *Ahl al-Kitâb* in the context of its usage, but also other terminologies semantically correlated to the terms like : *al-ladzîna âtaynâhum al-kitâb, al-ladzîna ûûtûû al-kitâb, al-ladzîna ûûtûû nashîban min al-kitâb, al-ladzîna yaqra'ûna al-kitâb min qablik,* and indirect terms referring to *ahl al-kitâb*: *banî isrâ'îl, al-ladzîna hâdûû, hûdan, al-yahûd, al-nashâra, dan ahl al-injîl.*

There are five chapters in this work of *tafsir*. The first chapter describes the principal problems becoming the object of analysis and the methodology used in

the analysis. Second chapter expounds the forms of terminology revelation leading to the theme of *ahl al-kitâb*. Four important leading discussions in this chapter: the meaning of *ahl al-kitâb* and its unveiling in the Al-Qur'an, terminologies equivalent with the term *ahl al-kitâb*, indirect terminologies pointing at the term *ahl al-kitâb*, and the relationship between *ahl al-kitâb, kâfir*, and *musyrik*. Third chapter reviews the behaviors of the community claimed and termed as *ahl al-kitâb*. Three important directions are explored in this chapter: (1) the behaviors of *ahl al-kitâb* toward the teaching, (2) toward others, and (3) toward the Muslims. Fourth chapter expounds the views of Al-Qur'an toward *ahl al-kitâb*, covering calling, warning, and the causes of threats in Al-Qur'an to *ahl al-kitâb* and its social interaction. Fifth chapter contains conclusion for the whole analysis.

In the context of presentation model upon the analysis of the key terminologies, the aforementioned works of *tafsir* are diverse and various. *Tafsir Kebencian*, *Tafsir bi al-Ra'yi,* and *Menyelami Kebebasan Manusia*, analyze the key words in the *tafsir* by dislocating it out of the main part and locating it in the room of analysis. This step is different from the other seven works of *tafsir* with singular thematic model locating the terminologies and key words in the main title of the expounding systematic. This last model eases the readers access the formulated key words.

The second modern thematic model is plural thematic. The systematics of this model is modern thematic model employed in a single work of *tafsir* with various and diverse themes. Four works of *tafsir* belong to the category: *Wawasan Al-Qur'an* by Quraish Shihab, *Ensiklopedi Al-Qur'an* by M. Dawam Rahardjo, *Dalam Cahaya Al-Qur'an,* by Syu'bah Asa, and *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antar-umat Beragama* by Majelis Tarjih dan Pengembangan Pemikiran Islam PP. Muhammadiyah (The Council of *Tarjih* and Islamic Thought Development of Muhammadiyah).

In the plural thematic *tafsir* literature, various themes are existent complied in a single book. *Wawasan Al-Qur'an* discusses seven central themes: (1) faith consisting of: Al-Qur'an, God, Prophet Muhammad (pbuh), fate, Judgment Day,

justice, and prosperity themes;[71] (2) mankind's primary needs and *muamalah* consisting of: food, clothing, health, marriage, gratitude, *halal bi halal*, and *akhlaq* themes;[72] (3) men and community consisting of: men, women, community, *ummah*, nation, and *ahl al-kitâb* themes;[73] (4) human activities consisting of: religion, art, economic, politics, science and technology, poverty and mosqeu themes;[74] and (5) the *ummah*'s crucial problems consisting of": colloquy, brotherhood, *jihad*, fasting, *lailatul qadar*, and time.[75]

Ensiklopedi Al-Qur'an presents 27 entries classified into two parts: (1) the religious-spiritual dimension consisting of: *fithrah*, ḥanîf, Ibrâhîm, dîn, Islâm, taqwâ, 'abd, amânah, raḥmah, rûḥ, nafs, syaythân,[76] (2)   religious-social dimension consisting of: Prophet, Madînah, khalîfah, 'adl, zhâlim, fâsiq, syûrâ, ulûû al-amr, ummah, jihâd, 'ilm, ulûû al-albâb, rizq, ribâ, dan amr ma'rûf nahy munkar.[77]

Another interesting mater in this work of *tafsir* is that the concatenation of between-entries is entailed by a brief expounding bridging the content of theme in every entry. This effort is a creation of Budhy Munawar-Rachman, the editor of the work, systematizing each entry which is previously scattered in *Ulumul Qur'an* Journal on every edition in the rubric of "Ensiklopedi Al-Qur'an (The Encyclopedia of Al-Qur'an)".

In the beginning of *Ensiklopedi Al-Qur'an* is presented an analysis of the necessity for a *tafsir* methodology. Here, Dawam ignites an idea toward the necessity for an Al-Qur'an encyclopedia— an idea he started from this work[78]— and finalized by the expounding of the social visions of Al-Qur'an and the functions of *ulema*. In the last part, six important matters are expounded: (1)

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[71] See, M. Quraish Shihab, *Wawasan Al-Qur'an* (the Insights of Al-Qur'an) (Bandung: Mizan, 1996), p. 3-110.

[72] *Ibid.,* p. 137-252.

[73] *Ibid.,* p. 277-347.

[74] *Ibid.,* p. 375-459.

[75] *Ibid.,* p. 469-545.

[76]See, M. Dawam Rahardjo, *Ensiklopedi Al-Qur'an* (Al-Qur'an Encyclopedia) (Jakarta: Paramadina, 1996), p. 39-284.

[77] *Ibid.,* p. 295-638.

[78] *Ibid.,* p. 1-33.

understanding Al-Qur'an in historical contexts; (2) Al-Qur'an and historical thought stimulation; (3) al-Fâti̱hah, a sûrah explaining about Al-Qur'an; (4) the mission of the Prophet in establishing a new society; (5) piety and the formation of egalitarian society; and (6)establishing a rabbaniah values-based society.[79]

The third work of *tafsir* utilizing a plural thematic presentation systematics is *Dalam Cahaya Al-Qur'an* (Within the Light of Al-Qur'an). This work presents 57 themes categorized into seven parts. First, 'To the Nations' consisting of 'to the nations', 'to religions', 'the saved (in hereafter)', the Jews', 'the Christians', 'the loved and despised', 'monastery', 'church', synagogue', 'mosque', 'the assassinated', 'the kidnapped', 'the tormented'.[80]

Second is "The Mandate for All", consisting of the mandate for all; to the skies, to the Earth, and to the mountains; from the fortress of the Quraizhah Clan; fasting, mandate and labor; the sovereigns; colloquy though failed; colloquy from the root; colloquy, monopoly, and arms; accomplished Islam; war for independence; to the heroes.[81]

Third,"Tremors After Tremors", consisting of tremors after tremors; walking between tremors; racist governments; fallen grace; the *tafsir* of Bung Karno; violence and parties; Indonesian Communist Party and the superiority of Allah; riots and rumors; plaguing disaster; those who feel have done virtue.[82]

Fourth is "The Thread of Allah and the Thread of Mankind"consisting of: the thread of Allah and the thread of mankind: the way to piety: solving the scattered; rioting brotherhood; benevolent and simple mission; *da'wa* for the sinners also; the best generation and new *tafsir*; middle generation.[83]

Fifth is"From the Dirt of History"consisting of: if Muslims fight Muslims; the way to disorder religion; brotherhood and betrayal; the first secularists.[84] Sixth is "The Justice and Testimony of Allah"consisting of the justice and testimony of

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[79] *Ibid.,* p. 644-679.
[80] See, Syu'bah Asa, *Dalam cahaya Al-Qur'an* (Within the Light of Al-Qur'an) (Jakarta: Gramedia, 2000), p., 1-45.
[81] *Ibid.,* p. 53-130.
[82] *Ibid.,* p. 137-210.
[83] *Ibid.,* p. 219-291.
[84] *Ibid.,* p. 299-323.

Allah; the meaning of justice; justice and destruction; justice and hatred; justice and the former president; news from the *fasiq*.[85] Seventh is "Entering a New Context" consisting of penance for the higher-ups; wicked and rewarded press; forbidden wealth and mafia; businessmen and voters; when minorities defeat majorities; women and beauty; hail the new president; sacrificed for becoming a president; and entering the new cultural context.[86]

The fourth work employing plural thematic model is *Tafsir Tematik Al-Qur'an tentang Hubungan Antarumat Beragama* (Thematic *Tafsir* on the Relationship between Religious Believers). It consists of four chapters. The first chapter expounds the principles of interfaith believers. This first chapter consists of pluralism confession and competition for virtue; peaceful coexistence in interfaith believers; justice and equality.[87]

Second chapter expounds the necessity to preserve a good relationship and cooperation between interfaith believers. This chapter has several topics: preserving a good relationship between intra-faith and interfaith believers.[88] Third chapter expounds the way Al-Qur'an describes *ahl al-kitâb*. This chapter consists of several topics: positive views on *ahl al-kitâb*, different expressions on *ahl al-kitâb*, understanding *ahl al-kitâb* in the modern era.[89] Fourth chapter expounds the problem of interfaith marriage. It consists of several topics: marriage with non-believers; marriage with ahl al-kitâb; prerequisites for ahl al-kitâb women to be married; marriage with non-Muslim men; the reasons behind interfaith marriage.[90]

Structurally, the presentation mechanics of the aforementioned works of *tafsir* are different. There is a work referring to certain verses of the Al-Qur'an with their Arabic letters which are then translated and expounded. This model applies to *Tafsir Tematik Al-Qur'an tentang Hubungan Antarumat Beragama*. Another

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[85] *Ibid.,* p. 333-376.
[86] *Ibid.,* p. 385-454.
[87] See, Tim Majelis Tarjih dan Pengembangan Pemikiran Islam PP. Muhammadiyah (The Council of *Tarjih* and Islamic Thought Development of Muhammadiyah), *Tafsir Tematik Al-Qur'an tentang Hubungan Antarumat Beragama* (Thematic *Tafsir* on the Relationship between Religious Believers) (Yogyakarta: Pustaka SM, 2000), p. 1-51.
[88] *Ibid.,* p. 59-88.
[89] *Ibid.,* p. 99-152.
[90] *Ibid.,* p. 157-214.

works uses a model in which every chapter starts with a verse relevant to the analyzed topic. Then, the key words in that chapter are expounded based on their lexical meaning and their expounding based on some *mufassir* (classical and modern,, Sunni and Syi'i, Indonesia and non-Indonesia). *Dalam Cahaya Al-Qur'an* uses this model.

For the case of *Tafsir Tematik Al-Qur'an tentang Hubungan Antarumat Beragama* is similar to what is happening in *Wawasan Al-Qur'an*, in which in every topic some verses related to the topic are seriously analyzed and sought its linearity with other verses. *Ensiklopedi Al-Qur'an* also performs the same construction but in the variety of this model *Dalam Cahaya Al-Qur'an* has its own uniqueness. This uniqueness appears because in every topic this work always presents first a verse relevant to the analyzed topic. This construction does not occur either in *Wawasan Al-Qur'an* nor *Ensiklopedi Al-Qur'an*.

As aforementioned that modern thematic possesses two types, there lies another part of thematic presentation and that is classical thematic. Classical thematic model is a presentation model in which the expounding process is executed by referring to certain sûrah, *juz* or verse. Six works belong to this model. The six works are itemized into (1) referring to certain *juz* (30th *juz*): *Tafsir Juz 'Amma* by Rafi'udin and Edham Syifa'i; (2) referring to certain sûrah (sûrah al-Nisâ', resumed to sûrah al-Mâ'idah): *Tafsir Al-Hijri* by Didin Hafidhuddin, and *Memahami Surat Yaasiin* by Radiks Purba, referring to sûrah Yâsîn; and (3) referring to both certain sûrah and verse: *Tafsir bil Ma'tsur* by Jalaluddin Rakhmat, and *Hidangan Ilahi* by M. Quraish Shihab referring to sûrah and verses used in *tahlilan* ritual,: sûrah al-Fâtihah, sûrah al-Baqarah [2]: 1-5, Ayat al-Kursi (QS. al-Baqarah [2]: 255), sûrah al-Ikhlâsh, sûrah al-Falaq, and sûrah al-Nâs.

The analysis of *Tafsir Bil Ma'tsur* focuses more on certain verses and sûrah the authors have selected before. The selection is exercised based on the verses sûrah possessing the chronology of *ma'tsûr* as *asbâb al-nuzûl* of the verse. Based on the title, this work of *tafsir* employs the method of *tafsir bi al-ma'tsûr* used to capture the moral values of Al-Qur'an as power which is built since the start.

Some verses expounded in this work by Jalal are divided based on the themes existent within the verse to which every theme is especially entitled. The expounded verses in every theme are varied in number; a single verse like in al-Fâtiḥah [1]: 1,[91] two verses like in sûrah al-Baqarah [2]: 19-20,[92] three verses like in al-Baqarah [2]: 75-78,[93] five verses like in al-'Âdiyât: 1-5,[94] and six verses like in al-Maryam: 1-6.[95] There is also one complete like in sûrah al-Qadar [97][96] and sûrah al-Takâtsur.[97]

The narrations Jalal refers for his book are quoted from various references like *al-Durr al-Mantsûr, Majma' al-Bayân, Ḥayâh al-Shaḥâbah, Tafsîr Ibn Katsîr, al-Ghadîr, Jâmi' al-Bayân, Syarḥ Nahj al-Balâghah, Tahdzîb, Shaḥîḥ Muslim.* The whole original referred redaction is presented on the last page in Arabic language along with the number of the book, volume, and the page of the book to ease the readers in checking the usage of those chronicles. Thereby in every chronicle is assigned a number adjusted to the place the chronicle is referred.

This work of *tafsir*—its first edition is the edition used in the analysis—though has been accompanied by revision pages, technically still possess mistakes and errors especially those dealing with the translation of Al-Qur'an. For instance, the translation for QS. al-Naḥl [16]: 98 is misplaced by QS. al-Syu'arâ [26]: 88-89.[98] The translation for Terjemah for QS. al-Ḥasyr [59]: 23 written *Yang mengetahui yang Gaib dan syahadah.* In this translation is clear there are editors who severed, namely: *Dialah Allah yang tiada Tuhan selain Dia, yang mengetahui yang gaib dan syahadah, Dialah yang Maha Pemurah Lagi Maha Penyayang.*[99]

The translation for QS. Âlu 'Imrân [3]: 92, has a defect in which the text الله به عليم is not translated.[100] Similar defects occur also in the

[91] See, Jalaluddin Rakhmat, *Tafsir Bil Ma'tsur, Pesan Moral Al-Qur'an (Tafsir Bil Ma'tsur: Moral Values of Al-Qur'an)* (Bandung: Rosdaby, 1993), p. 9.
[92] *Ibid.,* p. 25.
[93] *Ibid.,* p. 87.
[94] *Ibid.,* p. 181.
[95] *Ibid.,* p. 145.
[96] *Ibid.,* p. 175.
[97] *Ibid.,* p. 185.
[98] *Ibid.,* p. 4.
[99] *Ibid.,* p. 16.
[100] *Ibid.,* p. p. 33 This defect is repeated on 35.

translation of QS. al-Nûr [24]: 27,[101] al-Nisâ' [4]: 48,[102] al-Baqarah [2]: 165,[103] al-Nisâ' [4]: 69.[104]

Apart of the defects, a sequence of translated sentences with no correlation to the translated verse is presented by the *mufassir*. For instance, in the translation of QS. al-'Âdiyât: 1-5, the author presents a statement in the end of the translation redaction: *after performing salat, the Prophet told his companions that Ali had achieved victory.* This sentence exposes no relationship with the translated verse.[105]

Second work employing classical thematic presentation model is *Tafsir Al-Hijri*. Compared to *Tafsir Bil Ma'tsur*, this work has a simpler thematic presentation model. In *Tafsir Al-Hijri,* certain themes are provided for each verse in the scope of the expounded sûrah al-Nisâ'. The grouping of several verses—two or three verses—is based on certain themes. For instance, verses 1-2 of sûrah al-Nisâ' were entitled "Family Management", verses 3-6 of sûrah al-Nisâ' were entitled "Marriage and Polygamy", verses 7-10 of sûrah al-Nisâ' were entitled "Wealth and Family", and so forth.[106] The verses grouped under a certain theme are presented in Arabic along with their translation. After that, the grouped verses are expounded and entitled.

The third work of *tafsir* employing the classical thematic presentation systematics is *Tafsir Juz 'Amma*. This work of *tafsir* concentrates on certain *juz* (thirteenth *juz* or popularly called *juz 'Amma*). Different from the *tafsir* presentation model employed in *Tafsir Al-Hijri*, in *Tafsir Juz Amma* the whole verses are displayed for each sûrah in Arabic and roman along with their translation. Then, the core content of the sûrah was expounded followed, if existent, by the *asbâb al-nuzûl*-nya and continued to the process of expounding of the verses in the sûrah. Each phase is sub-titled to ease the readers seek anything

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[101] *Ibid.,* p. 99, 102.
[102] *Ibid.,* p. 120.
[103] *Ibid.,* p. 151.
[104] *Ibid.,* p. 155.
[105] *Ibid.,* p. 181.
[106] See, Didin Hafidhuddin, *Tafsir Al-Hijri, Kajian Tafsir Al-Qur'an Surat An-Nisa'* (Tafsir Hijri: An-Nisa Tafsir Study) (Jakarta: Logos, 2000), p. 1,4, and 10.

related to the sûrah: the translation of the verse, core content of the sûrah, the *asbâb al-nuzûl* and per verse translation.

This model is similar to the model applied in *Al-Qur'an dan Tafsirnya*, always providing the conclusion of the intended meaning of the expounded verses. The difference is that in *Tafsir Juz 'Amma* the conclusion is drawn and located in the end of each sûrah, whereas in *Al-Qur'an dan Tafsirnya*, the conclusion is in the end of each expounded verse group. This type of model eases the readers capture the message and meaning the *mufassir* expresses. The same goes to the verse written in Roman aimed at easing the readers unfamiliar to Arabic.

The fourth work of *tafsir* employing classical thematic systematics model is *Tafsir Sufi Al-Fatihah*. Examined from the aspect of the title, it is visible that this work specifies the analysis on sûrah al-Fâti̱hah.[107] Jalal reopens the book with an analysis questioning:"Is the Sufi *tafsir* of in misleading or in need?" This presentation is crucial to Jalal due to the stereotype labeling this *tafsir* as an unnecessary expounding.

The next expounding is the meaning of *tafsîr* and *ta'wîl*. For Jalal, the expounding of these two matters is crucial since some persons objection against ta'wîl do not differentiate between false ta'wîl yang sesat and correct ta'wîl. Jalal says that often *tafsir* is not adequate since ta'wîl is required. Stopping at *tafsir* will lead to misleading and doubt. ta'wîl truthfully is able to reveal the spiritual meaning without ignoring bodily meaning. Limiting the Al-Qur'an on bodily value will skin-deep the divine ocean with limitless depth and width.[108]

After performing academic responsibilities toward ta'wîl, Jalal expounds: (1) alternate names of sûrah al-Fâti̱hah,[109] and (2) fadlîlah al-Fâti̱hah: more than worldly pleasure, descending directly from the 'Arasy of God, the distinctiveness of Prophet Muhammad, the enormous reward for the readers, illegitimate salat

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[107] This tasawuf perspective will come to analysis on different pages regarding with tafsir perspectives.

[108] Jalaluddin Rahmat, *Tafsir Sufi Al-Fatihah, Mukadimah* (Sufistic Tafsir of Al-Fatihah: the Introduction) (Bandung: Rosdaby, 1999), p. xvi.

[109] See, *ibid.,* p. 43-77.

when absent from reciting al-Fâti<u>h</u>ah, providing forgiveness and protection, and providing healing to various diseases.[110]

Before entering the expounding of sûrah al-Fâti<u>h</u>ah, Jalal expounds *isti'âdzah*, which is not a part of sûrah al-Fâtihah. In relation to the isti'âdzah, Jalal expounds the benefits of isti'âdzah, isti'âdzah reading, isti'âdzah requisites consisting of five matters and the isti'âdzah of the prophets.[111] Between the expounding of verses, supplements are given entitled "kasykul". The content of kasykul is adjusted to the accompanying themes. Until this research was undertaken, that work of Jalal has not yet touched the expounding of sûrah al-Fâti<u>h</u>ah. He just started expounding the introduction as the entry point of his expounding process.

The fifth work of *tafsir* is *Memahami Surat Yaasiin* by Radiks Purba. This work of *tafsir* specifies its analysis on sûrah Yâsîn. In the first part, sûrah Yâsîn in a whole in Arabic. The expounded verses of Al-Qur'an are presented along with its Roman edition and the translation and, then, the expounding is exercised per verse. The expounding is divided into several themes adjusted to the content of the verse.

In this work, 24 themes are formulated in one sûrah Yâsîn: "Prophet Muhammad" (verse 1-6), "Punishment for the Infidels" (verse 7- 10), "Forgiveness and Benevolent Reward" (verse 11-12), "Comparison and Example" (verse 13-17), "Allah's Serious Warning" (verse 18-19), "A Craftman's Witness" (verse 20-21), "Prime Witness" (verse 22-24), "Cruel Murder" (verse 25), "Retribution for the Evil Doers" (verse 26-29), "Robbing the *Tauhid*" (verse 30), "The Importance of Learning History" (verse 31-32), "The Signs of Allah's Power on Earth" (verse 33-36), "The Signs of Allah's Power in the Skies" (verse 37-40), "Men's Science" (verse 41-44), "The Deeds of the Infidels" (verse 45-50), "The Ascertained Armageddon" (verse 51-54), "Rewards for the Virtuous" (verse 55-58), "Rewards for the Evil" (verse 59-65), "If Allah Wills" (verse 66-68), "Muhammad is not a Poet" (verse 69-70), "Livestock for Mankind" (verse 71-73),

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[110] *Ibid.,* p. 87-94.
[111] *Ibid.,* p. 103-169.

"Allah Cherishes Muhammad" (verse 74-76), "The Origin of Men" (verse 77-80), "Allah's Absolute Power" (verse 81-82).

The last work of *tafsir* employing classical thematic presentation model is *Hidangan Ilahi* by Quraish. Sûrah al-Fâti<u>h</u>ah, sûrah al-Ikhlâsh, sûrah al-Falaq, dan sûrah al-Nâs are completely expounded here. Meanwhile sûrah al-Baqarah is especially expounded on verse 1-5, and Ayat Kursi (QS. al-Baqarah [2]: 255).

The selection of specific sûrah and verse is connected to the tradition of *tahlilan* in which the sûrah and the verse are part of the main recitals of the ritual. The presentation model employed *Hidangan Ilahi* is similar to the model used by *Memahami Surat Yaasiin.* This model presents the verse in Arabic and Roman accompanied by a translation. The meaning behind the expounded verse is presented underneath it. The difference is that in *Hidangan Ilahi*, there is no division of themes based on the content of the verse.

From the aforementioned analysis, it is concluded that from 24 works of *tafsir* in Indonesia in 1990s, there are 4 works employing the coherent presentation systematics: 3 works are based on the order of—one of the three works, *Tafsir Al-Mishbah,* is not yet completed for 30 *juz*—and 1 work based on the order of revelation. Meanwhile there are 20 works employing thematic presentation model. There are 4 works employing plural modern thematic model and 10 for singular. For classical thematic model, there are 6 works: 2 works concentrated on certain verse and sûrah, 3 works for certain sûrah, and 1 work concentrated on certain *juz*. Generally it is examinable from the following Table III:

TABLE III
PRESENTATION SYSTEMATICS OF AL-QUR'AN TAFSIR IN INDONESIA

NUM	PRESENTATION SYSTEMATICS	THE LITERATURES OF AL-QURAN TAFSIR IN INDONESIA IN 1990-2000 Tafsir Titles and the Authors

1	Coherent	1.Mushaf order based	1. 30 *juz* complete	1 *Ayat Suci dalam Renungan* by Moh. E. Hasim 2. *Al-Qur'an dan Tafsirnya* by Tim Badan Wakaf UII 3. *Tafsir Al-Mishbah, Pesan, Kesan dan Keserasian Al-Qur'an* (belum selesai) by M. Quraish Shihab
		2.Revelation order based	1.Makkiyah *sûrah* concentration	1. *Tafsir Al-Qur'an Al-Karim, Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu* by M. Quraish Shihab
2	Thematic	1.Modern Thematic	1.Plural Thematic	1. *Wawasan Al-Qur'an* by M. Quraish Shihab 2. *Ensiklopedi Al-Qur'an* by M. Dawam Rahardjo 3. *Dalam Cahaya Al-Qur'an, Tafsir Verse-verse Sosial Politik* by Syu'bah Asa 4. *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama* by Majelis Tarjih dan Pengembangan Pemikiran Islam PP. Muhammadiyah (The Council of *Tarjih* and Islamic Thought Development of Muhammadiyah)
			2.Singular Thematic	1. *Tafsir Kebencian* by Zaitunah Subhan 2. *Jiwa dalam Al-Qur'an* by Achmad Mubarok 3. *Konsep Perbuatan Manusia Menurut Al-Qur'an* by Jalaluddin Rahman 4. *Konsep Kufr dalam Al-Qur'an* by Harifuddin Cawidu 5. *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* by Musa Asy'arie 6. *Tafsir bi al-Ra'yi, Upaya Penggalian Konsep Wanita dalam Al-Qur'an* by Nashruddin Baidan 7. *Argumen Kesetaraan Jender, Perspektif Al-Qur'an* by Nasaruddin Umar 8. *Memasuki Makna Cinta* by Abdurrasyid Ridha 9. *Menyelami Kebebasan Manusia* by Machasin 10. *Ahl Al-Kitab Makna dan Cakupannya* by Muhammad Galib M.
		2. Classical Thematic	1. Certain verse and *sûrah*	1. *Tafsir bil Ma'tsur Pesan Moral Al-Qur'an* by Jalaluddin Rakhmat 2. *Hidangan Ilahi, Verse-verse Tahlil* by M. Quraish Shihab
			2. Certain *sûrah*	1. *Tafsir Al-Hijri, Kajian Tafsir Al-Qur'an Surat An-Nisa'* By Didin Hafidhuddin 2. *Memahami Surat Yaasiin* by Radiks Purba 3. *Tafsir Sufi Al-Fatihah, Mukadimah* by Jalaluddin Rakhmat
			3. Certain *juz*	1. *Tafsir Juz 'Amma* by Rafi'udin dan Edham Syifa'i

2. Tafsir Presentation Forms

Tafsir presentation forms are the forms of expounding the *mufassir* exercises in writing the *tafsir* of Al-Qur'an. There are two forms of presentation: (1) global presentation, and (2) detailed presentation with distinctive features. The details of the two forms, in relation to the mapping of *tafsir* in Indonesia, are explained below.

In this section, an investigation toward the whole works of *tafsir* is exercised by presenting the uniqueness happened in each chosen presentation form.

2.1. Global Presentation Form

The first form of presentation is global presentation form. It refers to the brief and global expounding of the Al-Qur'an. Generally this form emphasizes on the core and meaning of the expounded verses of Al-Qur'an. This form is identifiable through the model of *tafsir* analysis employed; the model only displays the translated part, *asbâb al-nuzûl* occasionally, and the formulation of the core content of the expounded verses. Epistemological steps and analysis upon the prominent terminologies become a key word in a verse context. Debates and meanings over the key word to which the Islamic scholars have elaborated before and the efforts to contextualize the meanings are not exercised by the *mufassir*.

This global presentation, to some extent, benefits the readers who do not have a wider chance to study Al-Qur'an in detail, thoroughness, and depth—from the grammar, balaghah, semantic meaning shifts from varioys key words in the Al-Qur'an, and various disciplines connected to Al-Qur'an expounding. This kind of *tafsir* is found in 1990-an.

The work of *tafsir* employing the global presentation model is *Tafsir Juz 'Amma*. This *tafsir* is written by applying the global presentation model in classical thematic framework centered on certain *juz* (juz 'Amma). After translating each verse, *Tafsir Juz 'Amma* explains the core content of the expounded sûrah analyzed with the absence of detailed problems related to linguistic and socio-historical problems—though the work presents the aspects of *asbâb al-nuzûl*—as the epistemological direction. In many cases, this work of *tafsir* attempts to avoid various theological debates.

From the viewpoint of presentation, the model exercised by *Tafsir Juz 'Amma* appears to be simple but pragmatically beneficial for those swiftly desiring to capture the meaning of a verse without being disrupted by a sophisticated analysis. One of the examples is when expounding the first verse of sûrah al-Fâtiḥah. *Tafsir Juz 'Amma* expounds about: (1) the position of *basmallah* for other sûrah in Al-Qur'an by quoting some statements from Islamic scholars; (2) the meaning of *al-raḥmân* and *al-raḥîm*, as a part of *al-asmâ al-ḥusnâ* Allah; and (3) *bismillah* as the start of everything which the essence of tawḥîd and disciplines to Allah claimed as the First and the Prime. To expound the three problems, the author requires less than two pages.[112]

This form is contrastive to *Tafsir Al-Qur'an Al-Karim*. In the case of the same verse, sûrah al-Fâtiḥah, this work of *tafsir* by Quraish is comprehensive in the expounding. Even this work of *tafsir* requires 10 pages to expound the word *bismillâhirraḥmânirraḥîm*, with details on the linguistic aspect.[113]

The second *tafsir* employing global presentation form is *Tafsir Al-Hijri*. As a book hailing from preaching, this book is difficult to prevent itself from employing global presentation model. It is similar to *Tafsir Juz 'Amma, Tafsir Al-Hijri* that only expounds the main ideas which are the cores of the expounded verses. Even the work scarcely expounds the key words of the verses in Al-Qur'an and less touches the socio-historical aspects and contexts of the expounded verses. One of the examples visible is when Didin explains verse 34-35 of the sûrah al-Nisâ'.[114]

In this context, Didin does not expound the key terminology existent in the verse like: *al-rijâl, qawwâm,* dan *ba'dluhum 'alâ ba'dl*. After presenting the verse texts and their translation, this work of translation provides prominent points intertwined wuth the meaning of the verses: two obligations wives have toward their husbands and two obligations husbands have toward their wives. This work of *tafsir* does not perceive also the socio-historical context of the expounded

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[112] Rafi'udin dan Edham Syifa'i, *Tafsir Juz 'Amma* (Jakarta: Pustaka Dwi Par, 2000), p. 15-16.
[113] M. Quraish Shihab, *Tafsir Al-Qur'an Al-Karim,* p. 8-17.
[114] Didin Hafidhuddin, *Tafsir Al-Hijri,* p. 44-46.

verses.[115] This work of *tafsir* briefly discusses the obligations husbands and wives have in the structure of a household and leaves detailed explanation on some problems like the definition of men and women in the verses refers to men and women in the context of husband-wife relationship or in the context of family or even in a larger context than the two contexts.

Tafsir Bil-Ma'tsur, is the third work employing the global presentation form. Employing the method of *tafsîr bi al-ma'tsûr* this work is dominated by the expounding rooted from the chronicles of *ma'tsûr*. Jalal only presents a conclusion as the core of the expounded verse. The orientation Jalal has is to deliver the moral messages of the Al-Qur'an in a simple way, but hitting the target and easily captured. Thus, semantic problems over the key words in the context of the verses do not arise in the work. Occasionally the expounded verses are explained in the relation with other verses possessing the same intertwined content and theme and thereby a clear link between verses is explainable but in the extent of an affirmation only. Therefore, for a topic of discussion involving several verses, this work does not occupy plenty pages. Approximately a page consumes three pages.

The fourth work of *tafsir* employing the global presentation form is *Memahami Surat Yaasiin*. Its global presentation form is similar to the one used in *Tafsir Juz 'Amma* that is by providing description for each verse briefly and simply without presenting linguistic analysis over the crucial terminologies. The expounding tendency is on the description of the moral values of the Al-Qur'an. One of the examples is the expounding of the first verse of sûrah Yâsîn. This work only explains that only Allah comprehending the meaning of "Yasin".[116]

One interesting matter from *Memahami Surat Yaasiin* is the usage of scientific observation data as an exegesis of the verse meaning. This is perceptive when this work attempts to explain the meaning verse 37-40 sûrah Yâsîn discussing about

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[115] *Ibid.*
[116] Radiks Purba, *Memahami Surat Yaasiin* (Comprehending Surah Yaasiin) (Jakarta: PT Golden Trayon Press, 2001), p. 2.

the day-night shift, Earth rotation, and solar system.[117] The reason behind the application of this form is to ease the readers capture the messages of the Al-Qur'an.

The fifth work is *Ayat Suci dalam Renungan*. This work is completely written in 30 *juz*. In the expounded verses, translation per word is provided to allow the students to comprehend the meaning of each word within the verse but the author does not analyze the meaning in the socio-cultural context of the society. What is catchable from this work of *tafsir* in the global model is the orientation to ease the readers apprehend the meaning of the verses. When expounding first verse of sûrah al-Fâtiḫah, he writes:

> Every mukalaf, be it a man or a woman, is obliged to pray in the field of *hablumminallâh* and *hablumminannâs*. Every prayer is a good deed whether it is *mahdhah* or *ghairu mahdhah* and every good deed should be initiated by *basmallah*. Prophet Muhammad (pbuh) says that every important task initiated not with Allah's name is a loss without any gains.[118]

The aforementioned example points out that *Ayat Suci dalam Renungan* does not discuss the problems related to *basmallah* in depth, for example, the position of *basmallah* in sûrah al-Fâtiḫah, the excellences of *basmallah* and so forth. Linguistic problems in *basmallah* are not expounded also.

Another example is also apprehensive when this work expounds the last verse of sûrah al-Fâtiḫah. When discussing the last verse, the author does not provide any explanations regarding with the linguistic aspects, chronicles and narrations of *ma'tsûr,* regarding with the meaning of *shirâth, al-maghdlûb* and *al-dlâllîn*. The author also does not quote previous *tafsir*.[119]

Another visible matter in this *tafsir* is the non-existence of contexts and causes when a verse or a sûrah is revealed. This work of *tafsir* does not explain also the mystery behind the naming of sûrah, for instance, why the second sûrah is called al-Baqarah. Truthfully as performed by Quraish in *Tafsir Al-Mishbah*, the readers might be able to reveal the mysteries behind the sûrah naming kby examining the central themes contained in the whole sûrah.

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[117] *Ibid.,* p. 136-156.
[118] Moh. E. Hasim, *Ayat Suci dalam Renungan* (Holy Verses in Afterthought) (, I: 1.
[119] *Ibid.,* p. 21.

2.2. Detailed Presentation Form

The second form of *tafsir* presentation is detailed presentation form. This form emphasizes on the detailed, thorough, and comprehensive expounding. The key terminologies of each verse are analyzed to reveal the correct meaning in the context of a verse. After exercising it, the *mufassir* draws a conclusion from the expounded verse along with its *asbâb al-nuzûl* aspect through various analysis framework like sociological, anthropological, and other analysis frameworks.

The literatures of *tafsir* which was academic papers before composed into a book generally employ this detailed presentation model. The whole nine works from academic papers belong to this detailed presentation model. It happens due to the well-prepared writing methodology. Linguistic and socio-historical analyses are of a dominance in this form of *tafsir*. Moreover those nine works of *tafsir* employ singular thematic presentation requiring an analysis toward the key terminologies employed in Al-Qur'an with their semantic fields and their relationship to the discussed theme.

The following discusses those nine works thoroughly. First is *Memasuki Makna Cinta*. When formulating love concept in Al-Qur'an, this work examines the whole terminologies used in the Al-Qur'an in relation to the topics. Four key words become the object of analysis: *hubb*, *wudd, rifq*, and *rahmah* with their complete web of meaning.[120] The method of analysis is semantic analysis by Toshihiko Izutsu—to reveal the core meaning of Al-Quran—and social method of Hasan Hanafî.

In the beginning of the expounding, love in the context of etymology and terminology is described. In the etymology part, the word 'love', 'amour', 'attachment', and '*hubb, wudd, rahmah, rifq,* are expounded in detail whereas in the terminology section, three domains are analyzed: love in psychology, philosophy, and *tasawuf*.[121]

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[120] See, Abdurrasyid Ridha, *Memasuki Makna Cinta*, p. 31, 67, dan 80.
[121] See, *ibid.,* p. 13-26.

After the two directions are analyzed, this work of *tafsir* analyzes three key words Al-Qur'an uses: *hubb, wudd, rahmah* structurally and classify the themes of the usage of the three key words. Here the structural analysis covers the etymology, the shift and formula, and also the word frequency appearing in the Al-Qur'an. Meanwhile theme classification analysis reveals the diversity of the word usage context from which a variety of meaning emerges. The word *hubb* is concluded to possess 11 contexts of use from which a diversity of meaning is emanated. The word *wudd* also possesses 11 contexts of use from which another diversity of meaning is also emanated. The word *rahmah* is concluded to possess two usage contexts with two different meanings. From the analysis of the theme context classification, this work of *tafsir* constructs the classification and basic principle of love Al-Qur'an followed by the direction of love axiology. [122]

Methodologically, structural analysis model and meaning context classification is the result of the implementation of Izutsu's semantic analysis. Meanwhile the love axiology direction is the methodological implication of the implementation of Hasan Hanafî's social approach.

The second work is *Ahl al-Kitab, Makna dan Cakupannya*. The detailed presentation of this work is perceptible from the meaning formulation of *Ahl al-Kitâb* covering the whole semantic fields related to the terminology and the domain of humanity history as an audience Al-Qur'an demands for a conversation to. The equivalent terminologies with the term *Ahl al-Kitâb*, indirect reference to *Ahl al-Kitâb*, the opposite meaning of *Ahl al-Kitâb* like *kâfir* and *musyrik*, find an adequate domain of analysis in this work.[123]

As *Memasuki Makna Cinta*, this work of *tafsir* not only analyzes the key terminologies structurally and frequently unveils the contexts, but also investigates the behaviors and attitudes of the community claimed to be *Ahl al-Kitâb*. Ontological aspect from the terminology *Ahl al-Kitâb* ini gains a wide

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[122] See, *ibid.,* especially in Chapter III, IV, and V.
[123] Muhammad Galib M, *Ahl Al-Kitab Makna dan Cakupannya* (The Meaning of Ahl Al-Kitab and Its Coverage) (Jakarta: Paramadina, 1998), p. 38-73.

portion. The strength of the aspect is significant as a basis in establishing the conception of the true meaning of *Ahl al-Kitâb* comumunity.[124]

The third work is *Menyelami Kebebasan Manusia*. The detailed model is displayed through its in-depth analysis upon the central terminologies of a verse. That detail is perceivable from, for instance, the expounding of the genesis of men. In this theme, several terms referring to the definition of man are revealed. like *ins, basyar, mar', imr', imra'ah, qawm, ummah* and accompanied by frequency analysis on the use of the terms in Al-Qur'an.[125] After that, the diversity of words providing the genesis of men like *mâ'* (dalam sûrah al-Furqân [25]: 54, al-Sajdah [32]: 8, al-Mursalât [77]: 20 al-Thâriq [86]: 6) and *rûh* presenting information as a differentiator between men and other creatures is presented.[126]

In the context of detail, the strength of this work of *tafsir* is on the deep linguistic structural analysis by involving the context of the term usage. Therefore, since the start of the expounding, before drawing a conclusion, this work of *tafsir* presents valuable information regarding with the usage of a word in the meaning construction process of a verse.

The fourth work of *tafsir* is *Konsep Kufr dalam Al-Qur'an*. The detailed form is similar to the one *Memasuki Makna Cinta* practices. The first exercised step is to expound the whole terminologies directly or indirectly referring to the central theme: *kufr*. The two forms of terminologies are, then, analyzed structurally in a text context and Kedua bentuk terma-terma itu dianalisis, baik secara struktural dalam konteks teks, *sharfiah* analysis to perceive the meaning shifts from a certain term.[127]

Linguistic analysis with its various structural and *sharfiah* problems are made into a foundation to map the types and characteristics *kufr*, which becomes the central theme. For instance, the type of *kufr* in the understanding of *inkâr, juhud, nifaq, syirk, ni'mah*, and *riddah*. In the end of the analysis, this work of *tafsir*

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[124] *Ibid.,* especially III.

[125] Machasin, *Menyelami Kebebasan Manusia* (Diving into the Freedom of Man) (Yogyakarta: Pustaka Pelajar, 1996), p. 20. Footnote num. 1.

[126] *Ibid.,* p. 2-3.

[127] See, Harifuddin Cawidu, *Konsep Kufr dalam Al-Qur'an* (The Concept of Kufr in Al-Qur'an), especially Chapter II.

expounds the impacts which might emerge from the infidelity and the attitudes performed in the social interaction with the infidels.[128]

One of the examples is when the work of *tafsir* expounds the term *kufr* with its various forms. The first is in the form of past tense. The object the term *kufr* points at is those who had committed *kufr* before the coming of the Prophet and in the time when Al-Qur'an was revealed. The form of infidelity in this context refers to the act of denial and disbelieving to Allah. The denial covering the denial toward God's material and non-material blessings is a form of *kufr* revealed in the form of past tense. The second is the verb form *mudlâri'*. In this form does not carry the information about the meaning and type of *kufr*, but reveals the infidelity toward God's blessings. The third is in the form of order (*amr*) appearing twice in the Al-Qur'an. Both appearances are not the order of God for His devotees to be infidels but the order of the creatures for their fellow creatures to be infidel. Meanwhile in the infinitive form (*ism mashdar*) appears 41 times. From those repetitions, most of them contains the emphasis on *îmân* as opposed to *kufr*.[129]

The diversity of meaning as aforementioned is the result of context analysis in a textual sequence providing a basis in the conclusion drawing. From this direction will depict a general description adequately and completely toward the analyzed theme.

The fifth work is *Konsep Perbuatan Manusia Menurut Al-Qur'an*. As the work of Cawidu, this work of *tafsir* presents methodological frameworks, key words presentation in line with the central theme of men's behaviors with its structural and *sharfiah* problems in the start of the pages. The difference is that the two direction analyses tend to refer to the process of terminology revelation which shares similar meaning with *kasb,* as the central theme and to reveal the

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[128] *Ibid.*, especially Chapter IV.
[129] *Ibid.*, p. 35-37.

relationship between the word *kasb* with other words pertaining to the semantic field of *kasb*.[130]

Besides revealing the linguistic aspects of the central terms which become the analysis object, this work of *tafsir* also analyzes the epistemology and axiology domains of the central theme. In the epistemological domain, three prime matters are revealed. First is about the problems of tools in the context of men's deeds covering arms and hearts. Second is about the roles of men. In this part, besides tracking theological model of thought developing since classical ear (*Mutazila* and *Jabariya*), three important themes are revealed: the roles, the essences, and the qualities of men. Third is to explore the position of God in relation to the deeds of mankind. Meanwhile in the axiological aspect, two focuses are analyzed: responsibilities and consequences men have to bear personally and socially.

Sixth work is *Manusia Pembentuk Kebudayaan dalam Al-Qur'an*. The detail is perceivable from its deep structural exploration in linguistic aspects with the diversity of terms grouped as a basis of the central them. Key terminologies here are carefully reviewed to unveil a complete conception about the position of mankind. The terminologies of *insân*, *basyar*, and their relationship to the term and *'abd* are reviewed as the basis of conceptual exploration. Then, the creation of men comes after the review. In this part, creation phase covering physical phase, soul, spirit, and *nafs* are expounded by referring to the key terms in Al-Qur'an by examining the contexts.

After those two prime matters are excavated, this work of *tafsir* analyzes cultural problems and their formation strategies in the perspectives of Al-Qur'an. The position of logic and heart, from which the fusion of the two emanates culture, are of the central topic of the analysis in this section. The formulations of the formation strategy and its purposes, covering three important dimensions: men to God, men to men, and men to nature, are located.

The seventh work is *Jiwa dalam Al-Qur'an*. As commonly found in the *tafsir* emerging from academic interests, the detail of this work is visible from its in-

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[130] See, Jalaluddin Rahman, *Konsep Perbuatan Manusia* (The Concept of Men's Deeds), especially Chapter II.

depth elaboration upon the key terms along with dimension of frequency and their contexts. As seen from chapter three in this work of *tafsir*, the problem of soul is referred from the term *nafs* employed by Al-Qur'an with its diverse meanings.[131] In this context, the term *nafs* possesses two central meanings: (1) referring to the totality of mankind in the world (QS. al-Mâ'idah [5]: 32) in hereafter (QS. Yâsîn [36]: 54), and (2) referring to humanity (QS. al-Ra'd [13]: 10. In its relation to the direction of the meaning, *nafs* emerges as the driving force of behaviors with their quality and quantity.[132]

The next expounding touching the quality of *nafs*, its sub system, and working relation of *nafs* with body referred to the description Al-Qur'an.[133] In relation to the behavior practices men exercise, the *nafs* terminology is located in the domain of men's driving force. Three key terminologies are expounded: *fithrah*, *hawâ* dan *syahwah*. In this section, the characteristics and the driving force of behaviors are expounded. From this direction, the characteristics of mankind's behaviors are formulated.[134]

The eighth work is *Argumen Kesetaraan Jender*. The central theme is gender equality in the perspectives of Al-Qur'an. Before analyzing the gender identity and gender concept in Al-Qur'an, this work of *tafsir* seeks the gender study in its theoretical perspectives and its relationship to the social structure. In the theoretical perspectives, theories of psychoanalysis, structural functionalism, conflict, feminism, and socio-biologist theories are presented. In the relation to social structure, gender is perceptible from the aspects of various sexual working division as practiced in the hunting, horticulture, agrarian, and industrial societies. Social changes are also observed to display the variety of gender roles.[135]

After theoretical domain is mapped with its aspects and viewpoints, this work of *tafsir* perceives the objective condition of the Arabs before Al-Qur'an was descended in the contexts of social stratification, kinship, and constructed gender

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[131] Achmad Mubarok, *Jiwa dalam Al-Qur'an* (Souls in Al-Qur'an)*, p. 44.
[132] *Ibid.,* p. 46-55.
[133] *Ibid.,* p., 59-134.
[134] *Ibid.,* See especially Chapter IV dan V.
[135] Nasaruddin Umar, *Argumen Kesetaraan Jender* (Arguments on Gender Equality: the Perspectives of Al-Qur'an) (Jakarta: Paramadina, 2000)*, especially Chapter II.

relation. The investigation is significant to locate the formulation Al-Qur'an builds adequately to capture the contextual meaning in the age.[136]

From the domain, this work, then, analyzes the principal terminologies employed in Al-Qur'an in identifying men and women. In this section, the term *rijâl, nisâ',* with its various meanings and contexts and also the frequency of usage is thoroughly analyzed. Titles and statuses in line with the sexes *al-zawj, al-zawjah, al-ab, al-umm, al-ibn*, dan *al-bint*, and personal pronouns referring to sexes are analyzed also.[137]

After examining the gender identity employed in the Al-Qur'an, this work of *tafsir* establishes gender equality concept. First, the origin and the creation of mankind covering mankind as biological creatures, first species, men's reproductions and their substances are observed. After that, the principles of gender equality in Al-Qur'an are excavated. Here five principal problems are presented: men and women as servants and caliphs accept the primordial pledge from Adam and Eve actively involving in cosmic drama from which both had potencies to obtain achievements.[138]

The ninth work is *Tafsir Kebencian*. This work reveals the equality of men and women in the perspectives of Al-Qur'an. Besides its thorough analysis on key terminologies along with various contexts and semantic direction, this work of *tafsir* also observes the myths surrounding the kismet of women. The myth of pregnancy, birthing, and breastfeeding are three themes analyzed in this work..[139]

Based on the aforementioned problems, this work of *tafsir* traces the formulation of Al-Qur'an regarding with the relation between men and women which should be positioned on the concept of equality. First, the concept of equality is normatively formulated: fundamental principles in Al-Qur'an regarding with the equality of mankind as God's creatures. The formulated principal conception denotes that humans are principally equal. The only difference able to

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[136] *Ibid.,* especially Chapter III.
[137] *Ibid.,* especially Chapter IV.
[138] *Ibid.,* especially Chapter V.
[139] See, Zaitunah Subhan*, Tafsir Kebencian* (Tafsir of Hatred) (Yogyakarta: LKiS, 1999), especially pada Chapter II.

raise or to disparage mankind is their piety to God. Fundamentally men and women are equal though they are different biologically. The difference Al-Qur'an describes textually is particularly related to the contextual space and time dimensions. This domain is *zhannî* (temporal) in nature from which modifications might happen, for instance, witness and inheritance.[140]

Meanwhile socio-anthropologically, this work of *tafsir* is similar to *Argumen Kesetaraan Jender*. This work of *tafsir* observes the process of shifting and differences between the relationship of men and women in certain society. Three society models making the relationship between men and women different are analyzed: (1) the nomads where women are under domestic domain whereas men hunt and battle to preserve the existence of their families and clans; (2) the agrarians where women find new spaces in working aspects when economically employments do not require strong muscles; and (3) the moderns where employments are dominated by skills not physical power[141]

Apart from the nine works of *tafsir* which appears frist as academic papers, there are ten works of *tafsir* categorized into detailed presentation form. Five works of *tafsir* had previously been published in mass media or in a preaching while the other five works had never been published. The five works previously published in mass media or in a preaching are *Dalam Cahaya Al-Qur'an*, *Hidangan Ilahi*, *Tafsir Al-Qur'an Al-Karim*, *Ensiklopedi Al-Qur'an*, and *Wawasan Al-Qur'an*.

Those five works possess strength in itemizing the central terminologies in Al-Qur'an from its frequency and diversity of meaning and also the contexts. *Ensiklopedi Al-Qur'an* for instance, is strong enough to itemize the central terminologies Al-Qur'an uses, the positions in a sûrah, and the contextualization in the history of mankind.[142]

The description of history with its sociological aspect is plausible to possess a link with the analyzed themes this work displays in the beginning of the

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[140] *Ibid.,* p. 98-99.
[141] *Ibid.,* p. 100.
[142] For the detail, See M. Dawam Rahardjo, *Ensiklopedi Al-Qur'an* (Al-Qur'an Encyclopedia) (Jakarta: Paramadina, 1996), p. 145.

intertwined themes. For example, when observing the term *'abd*, this work of *tafsir* reviews it in the context of Indonesian society.[143] Meanwhile the review on the history of schools of thoughts is exercised as a brace for the analysis of the analyzed terms. When observing the term *nafs* in Al-Qur'an, for instance, this work of *tafsir* unveils the perspectives of psychologists about the soul of human. Therefore, the Theory of Libido by Sigmund Freud along with the criticism from Herbert Marcuse appears .[144]

The detail in observing the frequency, context, and variety of meaning of a certain key term employed in Al-Qur'an, also appears in *Tafsir Al-Qur'an Al-Karim*. Even this linguistic analysis appears to be dominant in this work. One of the examples is perceivable when this work expounds the meaning of *shirath*. In the Al-Qur'an this word appears for 45 times. The whole words are in singular form: 32 words of them are assembled with the word *mustaqîm,* and the rest is with other words.[145]

The same detail in context is also locatable from *Hidangan Ilahi* and *Wawasan Al-Qur'an*. In *Hidangan Ilahi*, the detail for the expounding of the key terms is quite strong. To some extent, sûrah known as Makkiyah like sûrah al-Fâtiḥah, sûrah al-Ikhlâsh, sûrah al-Falaq, and sûrah al-Nâs are analyzed in detail with the same level of detail Quraish performs in *Tafsir Al-Qur'an Al-Karim*. From its redaction, this work of *tafsir* displays a process of repetition from *Tafsir Al-Qur'an Al-Karim*, especially from its detailed linguistic analysis.[146]

Some crucial information in *Tafsir Al-Qur'an Al-Karim* is not reviewed in *Hidangan Ilahi* as an enforcement. For instance, when expounding the word *bi* and *ism* in sûrah al-Fâtiḥah, the analysis of 'Abdul Hâlim Maḥmûd, al-Marâghî, al-Thabâthabâ'î, and Mutawallî al-Sya'rawî does not appear in *Hidangan Ilahi*. An opposite matter also occurs. This is perceivable, for instance, when the two works of *tafsir* attempt to explain the problem of *inverseullah* in sûrah al-Fâtiḥah: 5. In

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[143] *Ibid.,* p. 170-173.

[144] *Ibid.,* p. 247-250.

[145] See, M. Quraish Shihab, *Tafsir al-Qur'an al-Karim*, p. 52.

[146] To see this repetition, compare it, for instance, with the case of sûrah al-Fâtiḥah. M. Quraish Shihab, *Hidangan Ilahi* (God's Feast)*,* p. 3- 91 with M. Quraish Shihab, *Tafsir Al-Qur'an Al-Karim,,* p. 8-71, especially when expounding the word *bi* and the word *ism* in al-Fâtiḥah.

Hidangan Ilahi, the employed illustration to explain this matter is the success of Indonesians under the leadership of Soeharto in eradicating the Communist Party Rebellion. This illustration does not appear in *Tafsir Al-Qur'an Al-Karim.* Apart from the problem, in the context of analysis detail, Lepas dari itu, dalam konteks kedetailan analisis, *Hidangan Ilahi* is inferior before *Tafsir Al-Qur'an Al-Karim.*

Wawasan Al-Qur'an also belongs to detailed presentation model. This visible from the detailed linguistic analysis but the detail is not as comprehensive as the aforementioned two works by Quraish. The use of thematic presentation technique in this work does not appear in its strong and comprehensive detail on the key term analysis. Vese-to-verse interaction model as one of the ways to expound the meaning of a verse is exercised but this model is not completely based on the principal principle in formulating the key terms. This condition happens due to the absence of adequate formulation on the key terms as the departing points of analysis.

The last work from the works which had previously been published belonging to the category of detailed presentation is *Dalam Cahaya Al-Qur'an*. The linguistic analysis, by referring to the key terms, in this work is quite comprehensive. Generally this work of *tafsir* benefits from the past works of *tafsir* as references. When expounding the definition of 'Allah's Thread' in QS. 'Âlu 'Imrân [3]: 103, for instance, this work of *tafsir* quotes from the perspectives of Qurthubî saying that 'Allah's Thread' is "*jama'ah*, Qatadah and al-Thabâthabâ'î refer 'Allah's Thread' to Al-Qur'an.[147]

In the explorative side, this work is rich with Indonesianism-context analysis. The analyses on certain themes are linked to historical momentums and the problems occurring in Indonesia. Therefore, this work of *tafsir* is not only comprehensive in the context of the formulation of key terms with its sociological domains but also in the knitting with phenomena happening in Indonesia. The detailed presentation model in the context of the *tafsir* that had not been published and not hailing from academic papers belongs to five works: *Tafsîr Al-Mishbâh,*

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[147] Syu'bah Asa, *Dalam Cahaya Al-Qur'an* (Within the Light of Qur'an), p. 242-243.

Al-Qur'an dan Tafsirnya, *Tafsir Sufi Al-Fatihah*, *Tafsir bi Al-Ra'yi*, and *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama*.

The detailed form of these five works of *tafsir* is different among each other. Generally their details are displayed on their in-depth linguistic analysis and the placement of verse meaning in the context of *asbâb al-nuzûl*-nya by considering the historical domain where the verse descends. The reference to the past works of *tafsir* is also imminent in this work but especially for *Al-Qur'an dan Tafsirnya*, the expounding is not as comprehensive as the other similar works of *tafsir*. In this work, the detail on the context of key term analysis is not comprehensive and the reference toward past *mufassir*'s opinions are fragmentary and incomprehensive in the whole analysis.

In *Tafsîr Al-Mishbâh*, *Tafsir bi Al-Ra'yi*, and *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama*, are consistent in establishing the driving force of expounding. First, the terms considered to be the key words in a verse context expounded by benefiting from the analysis of past *tafsir* experts. Then, the sociological contexts of the community are the audience of the Al-Qur'an and the *asbâb al-nuzûl* benefited as the entailing formulation process. For *Tafsir Sufi Al-Fatihah* specifically indicates its detail in the tracing of various narrative sources of *ma'tsûr* not only taking the tradition of Sunni but also Syi'i.

From the explanation above, it is concluded that the works of *tafsir* in Indonesia employing detailed presentation consist of 19 works: five works which had ever been disseminated in a special occasion and or in a mass media, five unpublished works, and nine academic papers rooted works. Meanwhile the works employing global presentation model consist of five works: three unpublished works and two published or preached works. See the following table IV as follow.

TABLE IV

PRESENTATION FORM OF AL-QUR'AN TAFSIR IN INDONESIA

NUM	PRESENTATION FORM	AL-QUR'AN TAFSIR LITERATURE IN INDONESIA 1990-2000

	Form	Systematics	Tafsir Genesis and Form of Publication		Tafsir Title and the Author
1.	Detailed	1. Coherent	1. Compilation of published writings	1. Magazine	1. *Tafsir Al-Qur'an Al-Karim, Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu* by M. Quraish Shihab
			2. Unpublished writing anthology		1. *Tafsir Al-Mishbah, Pesan Kesan dan Keserasian Al-Qur'an* by M. Quraish Shihab 2. *Al-Qur'an dan Tafsirnya* by Tim Badan Wakaf UII
		2. Classical Thematic	1. Unpublished writing anthology	1. Preaching Material	1. *Hidangan Ilahi, Verse-verse Tahlil* by M. Quraish Shihab
			2. Unpublished		1. *Tafsir Sufi Al-Fatihah, Mukadimah* by Jalaluddin Rakhmat
		3. Modern Thematic	1. Compilation of published writings	1. Preaching Material	1. *Wawasan Al-Qur'an* by M. Quraish Shihab
				2. Journal	1. *Ensiklopedi Al-Qur'an* by M. Dawam Rahardjo
				3. Magazine	1. *Dalam Cahaya Al-Qur'an, Tafsir Verse-verse Sosial Politik* by Syu'bah Asa
			2. Unpublished complete writings		1. *Tafsir bi Al-Ra'yi, Upaya Penggalian Konsep Wanita dalam Al-Qur'an* by Nashruddin Baidan 2. *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama* by Majelis Tarjih dan Pengembangan Pemikiran Islam PP. Muhammadiyah (The Council of *Tarjih* and Islamic Thought Development of Muhammadiyah)
			3. Academic Papers	1. Final Writing Projec	1. *Memasuki Makna Cinta* by Abdurrasyid Ridha
				2. Thesis	1. *Menyelami Kebebasan Manusia, Telaah Kritis terhadap Konsepsi Al-Qur'an* by Machasin
				3. Dissertation	1. *Tafsir Kebencian* by Zaitunah Subhan 2. *Jiwa dalam Al-Qur'an* by Achmad Mubarok 3. *Konsep Perbuatan Manusia Menurut Al-Qur'an* by Jalaluddin Rahman 4. *Konsep Kufr dalam Al-Qur'an* by Harifuddin Cawidu 5. *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* by Musa Asy'arie 6. *Argumen Kesetaraan Jender Perspektif Al-Qur'an* by Nasaruddin Umar 7. *Ahl Al-Kitab Makna dan Cakupannya* by Muhammad Galib M.

2.	Globa l	1. Classical Thematic	1. Published writing compilation	1. Preaching Material	1. *Tafsir Al-Hijri, Kajian Tafsir Al-Qur'an Surat An-Nisa'* by Didin Hafidhuddin
				2. Newspaper	1. *Tafsir bil Ma'tsur Pesan Moral Al-Qur'an* by Jalaluddin Rakhmat
			2. Unpublished complete writings		1. *Memahami Surat Yaasiin* by Radiks Purba 2. *Tafsir Juz 'Amma* by Rafi'udin dan Edham Syifa'i
		2. Coherent	1. 30 juz mush<u>h</u>af order	1. Unpublished	1. *Verse Suci dalam Renungan* by Moh. E. Hasim

3. Tafsir Writing Language Style

The analysis on *tafsir* writing language style is directed to perceive the forms of language employed in the work of *tafsir*. The categorization employed in this context is similar to that of journalism. Generally this work of *tafsir* displays the variety of employed language styles. Four language styles in the whole works of *tafsir* literature are classifiable into: column language style, report, science, and popular. The followings show the four language styles used in the works of *tafsir* in Indonesia:

3.1. Column Language Style

Column language style is *tafsir* writing style with the emphasis on employing brief, unadorned, and clear. In this form, the dictions are commonly selected from serious and accurate process. The selected dictions hold power able to shake the imagination and psyche of the readers.[148]

That *tafsir* writing language style is able to be found *Dalam Cahaya Al-Qur'an.* The example is as follow:

> Syahdan. Ada tiga tafsiran untuk ungkapan 'laki-laki dan perempuan', sebagai asal ciptaan, dalam verse ini. Pertama, Adam dan Hawa. Kedua, tiap orang (Abu Haiyan, *loc. cit.*). Dan yang ketiga bisa ditangkap dari keterangan Mujahid, yang berkata: "Allah menciptakan anak dari 'air laki-laki dan 'air perempuan'"—lalu membaca verse ini (Thabari, XXVI: 138). Itu karena kata-kata asli 'laki-laki' dan 'perempuan' dalam verse (*dzakar* dan *untsa*), meksi bisa menunjuk ke pria (*rajul*) dan wanita (*imra'ah*), juga bisa kepada kelamin mereka: "sesuatu yang laki-laki" dan "sesuatu yang perempuan". Dan itu berarti sperma dan telur.[149]

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[148] This column writing style is able to be found in the work of Muhammad Sobary in *Kompas* rubrik=c "Asal-usul (Origin)", Gunawan Mohamad, in *Tempo* rubrik "Catatan Pinggir (Sidelines)", and some other writings from other columnists.

[149] Syu'bah Asa, *Dalam Cahaya Al-Qur'an* (Within the Light of Qur'an), p. 7.

It was said that there were three expounding for 'man and woman'as the origin of creation in this verse. First is Adam and Eve. Second is everyone (Abu Haiyan, *loc. cit.*). The third is capturable from narration by Mujahid, saying: "Allah created a child from 'man's and woman's water'"—then reading this verse (Thabari, XXVI: 138). It happens because the original word for 'man' and 'woman' in the verse (*dzakar* dan *untsa*) though it might refer also to boy (*rajul*) dan girl (*imra'ah*), and to their genitals: "manlike" and "womanlike"which refer to sperm and ovum.

The above sentence sequence is so brief that a sentence is constructed in a word: "syahdan (*it is said that*)". The sentence sequence has solid, brief, and clear structure. From the above example two words considered similar to reveal different meaning are employed like "man" and "woman" to refer to sex whereas "boy" and "girl" not to refer to sex.

Column language style with precise diction selection as shown in *Tafsir Ayat-Ayat Sosial Politik* does not only teach the readers about effective communication mechanism but also emits specific characteristics the readers can feel and provides firmed meaning based on the selected dictions.

Another example is as follow:

…Muslims, praying by facing to the direction of Ka'bah, as said, is imaginable to form circular lines on Earth, denoting that the further one from the center, the wider the gap is. It signifies "truth": the further men from Ka'bah, the wider the gap between them. The closer men to Ka'bah, tighter, more unified, and abler to erase those differences.

This draws interests but irrelevant. First, what is the relation between tighter lines and homogeneity and heterogeneity which are two different matters. Second, if this circular imagination is used, why do the circular lines have to widen when circulating further from the center? We can make precise circles between the lines like burning insect repellent.

The correct picture is that unity has no relationship with homogeneity. Unity does not always denote units. Understanding has no relationship with uniformity.

....Umat Muslimin, yang shalat menghadap Ka'bah, demikian dikatakan, bisa dibayangkan membentuk garis-garis lingkar di bumi, yang semakin jauh dari poros semakin melebar. Itu bisa menunjukkan "kebenaran" ini: makin jauh dari pusat (Ka'bah), orang makin renggang. Makin dekat, mereka makin rapat, menyatu, dan mampu menghapuskan faktor perbedaan atau semacam itu.

Ini menarik. Tetapi tidak relevan. Pertama, apa hubungan garis yang makin rapat, yang adalah satu hal, dengan persamaan dan perbedaan, yang adalah hal lain. Kedua, kalaupun gambaran ini mau dipakai, mengapa garis lingkar harus makin melebar ketika menjauh dari pusat? Bisa saja kita bikin bulatan dengan jarak yang sama persis antargaris. Misalnya, seperti obat nyamuk.

Yang benar ialah ini: persatuan tidak ada hubungannya dengan kesamaan. Persatuan juga tidak selalu menunjuk pada kesatuan. Dan saling pengertian tidak ada hubungannya dengan keseragaman.[150]

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[150] *Ibid.,* p. 13-14.

The last paragraph of the above quotation display the firmness of Syu'bah with typical language use: *"Yang benar ialah ini: persatuan tidak ada hubungannya dengan kesamaan. Persatuan juga tidak selalu menunjuk pada kesatuan. Dan saling pengertian tidak ada hubungannya dengan keseragaman"*. Column language style Syu'bah constructs has emanated the sense of firmness and shaking the readers.

3.2. Narrative Language Style

Narrative language style is language style in the writing of Tafsir Al-Qur'an employing simple, communicative, and emphasizing on problems with reportive nature and human interest based. This type of language style is like a report in magazine or newspaper in reporting some events.[151] This language style entices the emotion of the readers and takes them to dive into the written theme by using the word"we". By touching the emotion, the readers are taken to the vacation to the analyzed problems so they savor the analysis.

This language style is found in *Tafsir bil Ma'tsur,* dan *Memahami Surat Yaasiin.* In *Tafsir bil Ma'tsur,* in every theme, a narrative of an event is taken from *ma'tsûr* narrations. Those narrations are linked to the themes in the verse and quoted from various references. They are constructed in reader-attracting narrative. From the narration, nodes as a revelation of the moral values of Al-Qur'an are presented. For instance, when Jalal expounds sûrah al-Fâtiḥah:

> A group of the Prophet's companions arrived in an Arabic settlement. They demanded their rights as a guess which had become the law of desert life. Nevertheless, they refused to do as demanded. Meanwhile at that time, their clan leader was bitten by a scorpion. They beseeched a help from the Prophet's companions.
>
> Abu Sa'id Al-Khudri said, "I could cure him but I will not do it until you give us something." They said, "We will give you thirty goats." Abu Sa'id, then, recited al-Fâtiḥah seven times and the clan leader was healed…
>
> Muslims, believing in the unity of the universe, put their faith in an invisible unity with *syahadah*. We believe that charity repels ill fate, friendship augments sustenance, and prayer (invisible) triggers effects in our lives (the *syahadah* one). Sûrah al-Fâtiḥah is a great prayer, *Ummul Kitâb* (the mother of all surah), descending from 'Arasy.

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[151] About the meaning of report in mass media, see, Djudjuk Juyoto, *Jurnalistik Praktis Sarana Penggerak Lapangan Kerja Raksasa* (Practical Journalism as a Medium for Gigantic Employment Drive) (Yogyakarta: Nur Cahaya, 1985).

> Since we believe the unity of the two universes, heal those in pain by trailing the advancement of medical treatment and reciting Sûrah al-Fâti_h_ah devoutly. Thereby we unite those two universes and that is *tawheed*.

> Satu rombongan sahabat, terdiri dari tiga puluh orang, sampai di sebuah perkampungan Arab. Mereka menuntut hak sebagai tamu, yang sebetulnya telah menjadi hukum dalam kehidupan padang pasir. Akan tetapi, kaum itu menolaknya. Kebetulan pemimpin kaum itu digigit kalajengking. Mereka meminta bantuan kepada sahabat-sahabat Nabi.
> Abu Sa'id Al-Khudri berkata, "Aku bisa mengobatinya. Tetapi, aku tidak akan melakukannya sebelum kalian memberikan sesuatu." Mereka berkata, "Kami beri Anda tiga puluh ekor kambing." Abu Sa'id kemudian membacakan al-Fâti_h_ah tujuh kali. Sembuhlah orang yang digigit itu….
> Kaum Muslim, yang percaya akan kesatuan alam semesta, beriman kepada kesatuan yang gaib dengan yang syahadah. Kita percaya bahwa sedekah menolak bencana, silaturahim memperbanyak rezeki, dan doa (yang gaib) dapat menimbulkan efek pada kehidupan kita (yang syahadah). Sûrah al-Fâti_h_ah adalah doa yang agung, *Ummul Kitâb* (induk segala kitab), yang turun dari perbendaharaan di bawah 'Arasy.
> Karena kita percaya akan kesatuan kedua alam ini, obatilah penyakit dengan mengikuti perkembangan ilmu kedokteran mutakhir, dan bacalah al-Fâti_h_ah dengan khusuk. Dengan begitu, kita menggabungkan kedua alam yang besar itu. Dan itu lah tauhid.[152]

In several contexts, this work of *tafsir* does not present any node. This condition is perceivable when he QS. Âlu 'Imrân [3]: 92,[153] al-Mujâdalah [58]: 11,[154] al-A'râf [7]: 175-176,[155] al-A_h_qâf [46]: 20,[156] al-Furqân [25]: 27-29,[157] adn al-Baqarah [2]: 165.[158] With this model, the readers are welcomed to draw their own discernment.

The second work of *tafsir* belonging to narrative language styled work is *Memahami Surat Yaasiin*. In presenting the expounding, the author of the work employs an elegant language and requests the readers to dive the expounded themes enjoyably. The expounding model employs dialogue narration with the readers. Some analyses connecting to the historical aspects are constructed in an attractive story-based narrative. This model is visible when this work expounds QS. Yâsîn [36] : 52:

> Dead men feel as if they sleep in the cemetery. Since they feel as if they were sleeping, when they are resurrected, men without faith to Allah were surprised then sighed "*Yâ*

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[152] Jalaluddin Rakhmat, *Tafsir bil Ma'tsur*, p. 15-17.
[153] *Ibid.,* p. 35.
[154] *Ibid.,* p. 45.
[155] *Ibid.,* p. 51.
[156] *Ibid.,* p. 69.
[157] *Ibid.,* p. 123.
[158] *Ibid.,* p. 151.

waylanâ"(Curse us). After the faithful and the faithless are resurrected from their graves, the faithless asks the faithful "*Man ba'atsanâ min marqadinâ*"(Who awakens us?) The faithful answers "*Hâzhâ mâ wa'adarra<u>h</u>mân wa shadaqa al-mursalûn* (This is what has been promised by the Most Merciful). Allah has promised the coming of the Day of Ressurection but many of them remain unfaithful to Allah and hereafter, even they deny their Prophets.

> Orang yang mati merasa seperti tidur di dalam kuburan. Karena merasa seperti tidur, maka ketika dibangkitkan pada hari berbangkit, orang-orang yang ketika hidupnya di dunia tidak beriman kepada Allah menjadi terkejut, lalu mengeluh, "*Yâ waylanâ*" (aduhai celaka kami). Setelah orang-orang beriman dan non beriman bersama-sama bangkit dari kuburnya masing-masing, maka orang-orang non beriman bertanya kepada orang-orang beriman, "*Man ba'atsanâ min marqadinâ*" (*siapakah yang membangunkan kami*)? Orang-orang beriman menjawab, "*Hâzhâ mâ wa'adarra<u>h</u>mân wa shadaqa al-mursalûn* (*inilah yang dijanjikan oleh Yang Maha Pengasih*). Allah memang telah menjanjikan melalui rasul-rasul-Nya bahwa hari berbangkit pasti terjadi. Tetapi banyak orang tidak percaya karena mereka tidak beriman kepada Allah dan akherat, bahkan mereka mendustakan para Rasul Allah.[159]

Through the above narrative model, the author of this work involves the readers to feel the dialogue between two opposite groups in the presented story. The objectives achieved are not only moral values the readers are able to learn from the story but also the immediate discourse the readers experience in *hudluriyyah*.

3.3. Scientific Language Style

Scientific language style is a *tafsir* writing language style of which its communication process is formal and 'dry'. In this model, sentences referring to oral communication system is avoided like the use of 'you', 'I', and 'we'. Due to the formal character, this language style tends to be brain-oriented not emotion-oriented. Thus, the readers are less involved in the presented event discourse.

The works of *tafsir* employing this type of language style are dominated by the works rooted from academic papers. Due to the scientific demand, those academic papers surface with their characteristics. Seven works of *tafsri* belong to this category. *Memasuki Makna Cinta,* for instance, tends to avoid the use of the word 'we' which is a mechanism to involve readers in a communication chamber.[160]

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[159] See, Radiks Purba, *Memahami Surat Yaasiin*, p. 183-184.
[160] See, Abdurrasyid Ridha, *Memasuki Makna Cinta* (Entering the Meaning of Love), p. 4.

Similar condition occurs in *Jiwa dalam Al-Qur'an* and *Konsep Kufr dalam Al-Qur'an*.

In some cases, this type of language style does not reflect the view of the authors with firmed narration over a problem. For example, *Menyelami Kebebasan Manusia* employs passive sentences or hides the subject 'I':

> The word *rûh* (spirit) contains diverse meanings. Al-Qur'an employs IT in a different meaning also. One of them is in revelation, Revelation Bringer (Jibril), and the spirit enlivens the bodies. Is the last meaning in reference to *rûh* blown into humans's vessels? This meaning seems to be incorrect because life has already been in process since the encounter of sperm and ovum. *Rûh* was blown by Allah to the humans' vessels after the physics were completed.
>
> Kata *rûh* sendiri mengandung banyak pengertian. Al-Qur'an memakainya dalam pengertian yang berbeda-beda pula. Di antaranya adalah wahyu, pembawa wahyu, yakni Jibril, dan roh yang membuat hidup badan. Dapatkah makna yang terakhir ini yang dimaksudkan dengan *rûh* yang ditiupkan ke dalam diri manusia itu? Nampaknya, ini kurang tepat, karena kehidupan sudah berproses sejak bertemunya sperma dan telur. *Rûh* ini ditiupkan Allah ke dalam diri manusia (pertama?) setelah selesai pembentukan fisiknya.[161]

Similar cases occur in *Ahl al-Kitab, Makna dan Cakupannya* when explaining about the urgency of analysis on the term *ummî* in its connection with the analysis of *ahl al-kitâb*,[162] in *Argumen Kesetaraan Jender* when expounding the meaning of gender identity.[163], and in *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* when expounding the relationship *insân* and *khalîfah* and *basyar* with '*abd*.[164]

Two more works of *tafsir* employing the scientific writing style are *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama* dan *Tafsir bil Ra'yi*. These two works, though appearing from academic papers, also use scientific language style.

3.4. Popular Language Style

Popular language style is a model of Tafsir Al-Qur'an writing referring to a communication media which is simple and communicative in its language construction. Any words selected are those of simplicity and understandability by the readers. The difference this language style from narrative language style is that

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[161] See, Machasin, *Menyelami Kebebasan Manusia* (Diving into the Freedom of Man), p. 2.
[162] See, Muhammad Ghalib M., *Ahl al-Kitab, Makna dan Cakupannya*, p. 23 dan 25.
[163] See, Nasaruddin Umar, *Argumen Kesetaraan Jender,* p. 143.
[164] See, Musa Asy'arie, *Manusia Pembentuk Kebudayaan dalam Al-Qur'an*, p. 50.

popular language style does not narrate the events by drawing the emotions of the readers.

Reading the work of *tafsir* in popular language style has the sense of being light and understandable. The terms in science considered to be sophisticated are sought for equivalence with simpler and easier meaning to understand. The works employing popular language style are *Tafsir Al-Hijri*, *Hidangan Ilahi, Tafsir Al-Mishbah, Tafsir Al-Qur'an Al-Karim, Wawasan Al-Qur'an, Tafsir Sufi Al-Fatihah, Ensiklopedi Al-Qur'an*, *Tafsir Juz 'Amma*, *Al-Qur'an dan Tafsirnya,* dan *Verse Suci dalam Renungan.*

Holistically the writing style the 24 works of *tafsir* is able to be mapped into: one work of *tafsir* employs column language style, two works in reporting style, eleven works in scientific style, and ten works in popular language style. See the following Table V:

TABEL V
PRESENTATION LANGUAGE STYLE OF AL-QUR'AN TAFSIR
IN INDONESIA

NUM	LANGUAGE STYLE				AL-QUR'AN TAFSIR LITERATURES IN INDONESIA 1990-2000
	Style	Systematics	Publication Forms and Text Genesis		Titles and Authors
1.	Column	1.Modern Plural Thematic	1. Writing Anthology	1.Published in Magazines	1. *Dalam Cahaya Al-Qur'an, Tafsir Verse-verse Sosial Politik* by Syu'bah Asa
2.	Narrative	1. Classical Thematic	1. Writing Anthology	1.Published in Newspaper	1. *Tafsir bil Ma'tsur, Pesan Moral Al-Qur'an* by Jalaluddin Rakhmat
			2. Complete Writings	2.Unpublished	2. *Memahami Surat Yaasiin* by Radiks Purba

3.	Scientific	2.Singular Thematic	1. Complete Writings	1. Unpublished	1. *Tafsir bil Al-Ra'yi, Upaya Penggalian Konsep Wanita dalam Al-Qur'an* by Nashruddin Baidan 2. *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama* by Majelis Tarjih dan Pengembangan Pemikiran Islam PP. Muhammadiyah (The Council of *Tarjih* and Islamic Thought Development of Muhammadiyah)
			2.Academic Papers	1.Final Writing Project	1. *Memasuki Makna Cinta* by Abdurrasyid Ridha
				2. Thesis	1. *Menyelami Kebebasan Manusia, Telaah Kritis terhadap Konsepsi Al-Qur'an* by Machasin
				3. Dissertation	1.*Tafsir Kebencian* by Zaitunah Subhan 2.*Jiwa dalam Al-Qur'an* by Achmad Mubarok 3. *Konsep Perbuatan Manusia Menurut Al-Qur'an* by Jalaluddin Rahman 4.*Konsep Kufr dalam Al-Qur'an* by Harifuddin Cawidu 5.*Manusia Pembentuk Kebudayaan dalam Al-Qur'an* by Musa Asy'arie 6.*Argumen Kesetaraan Jender Perspektif Al-Qur'an* by Nasaruddin Umar 7.*Ahl Al-Kitab Makna dan Cakupannya* by Muhammad Galib M.
4.	Popular	1.Classical Thematic	1. Writing Anthology	1. Preaching Material	1. *Tafsir Al-Hijri, Kajian Tafsir Al-Qur'an Surat An-Nisa'* by Didin Hafidhuddin 2. *Hidangan Ilahi, Verse-verse Tahlil* by M. Quraish Shihab
			2. Complete Writings	1.Unpublished	1. *Tafsir Sufi Al-Fatihah, Mukadimah* by Jalaluddin Rakhmat 2. *Tafsir Juz 'Amma* by Rafi'uddin dan Edham Syifa'i
		2.Plural Thematic	1. Writing Anthology	1.Preaching Material	1.*Wawasan Al-Qur'an, Tafsir Maudhu'i atas Pelbagai Persoalan Umat,* by M. Quraish Shihab
				2. Written for Jurnal *Ulumul Qur'an*	2. *Ensiklopedi Al-Qur'an* by M. Dawam Rahardjo
		3.Coherent based on mushaf	1. Complete Writings	1.Unpublished	1. *Tafsir Al-Mishbah, Pesan, Kesan dan Kaserasian Al-Qur'an* by M. Quraish Shihab 1. *Al-Qur'an dan Tafsirnya* by Tim Badan Wakaf UII 2. *Verse Suci dalam Renungan* by Moh. E Hasim

		4.Coherent based on the revelation order	1.Writing Anthology	1.Written in magazines	1. *Tafsir Al-Qur'an Al-Karim, Tafsir Atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu* by M. Quraish Shihab

4. Tafsir Writing Forms

What it means by *tafsir* writing here is *tafsir* writing dealing with the technical rules in constructing the sentences and paragraphs from the works of Al-Qur'an *tafsir*. The rules refer to technical system of quoting a resource, footnote writing, referencing, and other writing matters in constructing the narration of a sentence.

In relation to Al-Qur'an *tafsir* writing in Indonesia has two forms: scientific writing and non-scientific writing. These two writing forms will be expounded as follow by providing case examples in every work of *tafsir*:

4.1. Scientific Writing Form

The first type of *tafsir* writing form is scientific writing form. What implied as scientific writing form is a writing form of *tafsir* with tight application in sentence construction mechanism. In this form, sentences or definitions obtained from other literature are footnoted and body noted to display the sources to the readers. Title, place, year, publisher, and page number are important in this scientific writing.

This form is mostly dominated by the work of *tafsir* written for academic purposes. Its scientific writing is generally visible from two principal matters. First is the presence of footnotes as the mechanism in explaining the details of the referred literatures. The works of *tafsir* falling into this form are *Jiwa dalam Al-Qur'an*, *Tafsir Kebencian*, *Ahl Al-Kitab Makna dan Cakupannya*, *Argumen Kesetaraan Jender*, *Tafsir Sufi Al-Fatihah, Manusia Pembentuk Kebudayaan dalam Al-Qur'an*, dan *Konsep Kufr dalam Al-Qur'an*.

Second, employing endnote model as a mediumto explain the details of the referred sources. The works of *tafsir* belonging to this form are *Memasuki Makna Cinta*, *Menyelami Kebebasan Manusia,* dan *Konsep Perbuatan Manusia Menurut Al-Qur'an*.

The above case is understandable because the works of *tafsir* which were written as an academic paper are required to fulfill the scientific writing standard. Nevertheless there were works of *tafsir* falling into this category but they were not at first an academic paper. First is tafsir *Dalam Cahaya Al-Qur'an*. This work is an anthology of writings By ini Syu'bah wrote for *Panji Masyarakat* Magazine in the rubric "Dalam Cahaya Al-Qur'an" for every edition. Syu'bah in this work of *tafsir* quotes some perspectives from other *mufassir* haling from both Indonesian *mufassir* —like Hamka, Mahmud Yunus, K.H. Bisri Mustofa, and A. Hassan— and non-Indonesian *mufassir*—like Sayyid Qutb, al-Zamakhsyarî, al-Thabarî, al-Thabâthabâ'î, al-Thûsî, Rasyîd Ridlâ, al-Qurthûbî, dan al-Qâsimî.

In the process of quoting those *mufassir*'s perspectives, this work of *tafsir* employs scientific writing rules flexibly by composing bodynote for the quoted statements from the figures. The information provided is presented in the body covering: names, volume numbers and page numbers. The following quote is one of the examples of scientific writing form employed in this work.[165]

This work of *tafsir*, though the language style is that of column style, has scientific style for the writing style. Two important matters are found with the application of the column style: (1) the works of *tafsir* and the authors are referred, and (2) the readers are able to differentiate between the opinions of the author with the opinions from the quote figures.

Second is *Ensiklopedi Al-Qur'an*. Similar to *Dalam Cahaya Al-Qur'an,* this work of *tafsir* also employs scientific writing style by privifng bodynote in every statement and opinion of the referred figures or *mufassir*. The difference is that the bodynote employed is simpler in application that is by mentioning the names of the authors and occasionally mentioning the titles and publishing years.[166]

In some cases, this work of *tafsir* is not consistent with scientific writing form. The inconsistent impression occurs due to the absence of reference not, reference

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[165] For example, see Syu'bah Asa, *Dalam Cahaya Al-Qur'an* (Within the Light of Qur'an), p. 40.
[166] For example, see M. Dawam Rahardjo, *Ensiklopedi Al-Qur'an* (Al-Qur'an Encyclopedia)*,* p. 245.

title for example, in quoting the opinions from other experts and *mufassir*. This problem is perceivable when, for example, talking about *fithrah*.[167]

Third work is *Tafsir bil Ma'tsur*. This work of *tafsir*, though elegant in the expounding, supplies reference notes to several quoted narrations in each expounding. This work uses two models of note taking: (1) similar to *Dalam Cahaya Al-Qur'an*, a bodynote model by informing the titles, volumes, and page numbers; (2) narration report which was translated into bahasa Indonesia to expound a verse is numbered and located on the left margin of the text. Meanwhile the original texts are located on the last page of the work.

Fourth work is *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama*. This work of *tafsir* every time refers to the opinions by other *mufassir* and provides the meaning upon an Arabic word referred in the dictionary always presents reference note in the form of endnote.

Fifth work is *Tafsir bi al-Ra'y*. Its scientific writing is similar to that of *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama*'s that is employing endnote. Meanwhile the sixth work falling into this category is *Tafsir Sufi Al-Fatihah*, employing footnote.

4.2. Non-Scientific Writing Form

The second part of *tafsir* writing form is non-scientific writing form. This form is a form of *tafsir* writing which does not use the principles of scientific writing in the presentation though actually it is required to do so such as the use of footnote, endnote, and bodynote. Though this work does not use scientific writing form, it does not mean that this work in this form is not scientific. Scientific category in this understanding is absent from the relation with the content and substance of the *tafsir* ofAl-Qur'an. This category is only implementable in the context of *tafsir* writing from mapping, not the content.

The works of *tafsir* employing this non-scientific writing are *Tafsir Al-Mishbah*, *Verse Suci dalam Renungan*, *Tafsir Al-Qur'an Al-Karim, Wawasan Al-*

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[167] See, *ibid.,* p. 47. The same case is visible on page 78, 80, 108, 109, 136, 155, 164, 167 and many more

Qur'an, Memahami Surat Yaasiin, *Tafsir Juz 'Amma*, *Hidangan Ilahi*, *Al-Qur'an dan Tafsirnya*, dan *Tafsir Al-Hijri*. From the above explanation, 15 works in 1990s employed scientific writing form: 9 works were from academic papers and six from non-academic papers. Meanwhile non-scientific writing is applied on nine works of *tafsir*. See the following table VI:

TABLE VI
AL-QUR'AN TAFSIR WRITING FORM IN INDONESIA

NUM	WRITING FORMS			AL-QUR'AN TAFSIR LITERATURES IN INDONESIA 1990-2000
	Forms	Systematics	Publications & Text Genesis	Titles and Authors
1.	Scientific	1. Bodynote	1. Modern Thematic	1. Anthology of writings published on magazines and journals	1. *Dalam Cahaya Al-Qur'an, Tafsir Verse-verse Sosial Politik* by Syu'bah Asa 2. *Ensiklopedi Al-Qur'an, Tafsir Sosial Berdasarkan Konsep-konsep Kunci* by M. Dawam Rahardjo
		2. Endnote	1. Classical Thematic	1. Anthology of writings published on newspapers	1. *Tafsir bil Ma'tsur, Pesan Moral Al-Qur'an* by Jalaluddin Rakhmat
			2. Modern Thematic	1. Unpublished complete works	1. *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama* by Majelis Tarjih dan Pengembangan Pemikiran Islam PP. Muhammadiyah (The Council of *Tarjih* and Islamic Thought Development of Muhammadiyah) 2. *Tafsir bi al-Ra'yi, Upaya Penggalian Konsep Wanita dalam Al-Qur'an* by Nashruddin Baidan
				2. Final Writing Project	1. *Memasuki Makna Cinta* by Abdurrasyid Ridha
				3. Thesis	1. *Menyelami Kebebasan Manusia, Telaah Kritis terhadap Konsepsi Al-Qur'an* by Machasin
				2. Dissertation	1. *Konsep Perbuatan Manusia Menurut Al-Qur'an* by Jalaluddin Rahman
		3. Footnote	1. Classical Thematic	1. Unpublished complete writings	1. *Tafsir Sufi Al-Fatihah, Mukadimah* by Jalaluddin Rakhmat

				2. Modern Thematic	1. Dissertation	1. *Tafsir Kebencian* by Zaitunah Subhan 2. *Jiwa dalam Al-Qur'an* by Achmad Mubarok 3. *Konsep Kufr dalam Al-Qur'an* by Harifuddin Cawidu 4. *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* by Musa Asy'arie 5. *Argumen Kesetaraan Jender Perspektif Al-Qur'an* by Nasaruddin Umar 6. *Ahl Al-Kitab Makna dan Cakupannya* by Muhammad Galib M.
2.	Non-Scientific		_	1. Coherent based on mushḥaf	1. Unpublished complete writings	1. *Tafsir Al-Mishbah, Pesan Kesan dan Keserasian Al-Qur'an* by M. Quraish Shihab 1. *Verse Suci dalam Renungan* by Moh. E. Hasim 2. *Al-Qur'an dan Tafsirnya* by Tim Badan Wakaf UII
				2. Coherent based on revelation order	2. Published on Amanah Magazine	1. *Tafsir Al-Qur'an Al-Karim, Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu* by M. Quraish Shihab
				3. Modern Thematic	1. Presented in a congregation	1. *Wawasan Al-Qur'an, Tafsir Maudhu'i atas Pelbagai Persoalan Umat,* by M. Quraish Shihab
				4. Tematik klasik	1. Preaching materials	1. *Hidangan Ilahi, Verse-verse Tahlil* by M. Quraish Shihab 2. *Tafsir Al-Hijri, Kajian Tafsir Al-Qur'an Surat An-Nisa'* by Didin Hafidhuddin
					2. Unpublished	1. *Memahami Surat Yaasiin* by Radiks Purba 2. *Tafsir Juz 'Amma* by Rafi'uddin dan Edham Syifa'i

D. Indonesian Al-Qur'an Tafsir Authorship

Authorship refers to any aspects related to the *mufassir* as the subkects in the practice of Al-Qur'an expounding. In this authorship some elements become the topics of discussion. They are the number of individuals involved in *tafsir* writing, the origins of the *mufassir*, the scientific genealogy of the *mufassir*, the identities and social basis of the *mufassir*, and the reference materials in *tafsir* writing. Those elements are discussed in the following explanation:

1. Individual Mufassir and Collective Mufassir

In the perspective of the individuals, Indonesia in 1990s generally there were two models: individual and collective. Individual *mufassir* is dominated by the work

of *tafsir* coming from academic papers. There are nine works of *tafsir* individually written from academic interests: seven of them hails from dissertation and the other two is from thesis and final writing project. They are *Memasuki Makna Cinta* (final writing project); *Menyelami Kebebasan Manusia* (thesis); *Konsep Perbuatan Manusia Menurut Al-Qur'an, Tafsir Kebencian, Jiwa dalam Al-Qur'an, Konsep Kufr dalam Al-Qur'an, Manusia Pembentuk Kebudayaan dalam Al-Qur'an, Argumen Kesetaraan Jender*, dan *Ahl Al-Kitab Makna dan Cakupannya* (dissertation).

Meanwhile there are six individual Al-Qur'an *tafsir* rooting from non-academic papers Adapun tafsir Al-Qur'an. This number coves the literatures with various origins: preaching materials, published in mass media (newspaper, magazine, and journal), and complete writings specifically written. The works rooting from preaching materials are: *Hidangan Ilahi, Tafsir Al-Hijri*; mass media publication: *Tafsir bil Ma'tsur, Dalam Cahaya Al-Qur'an,* and *Ensiklopedi Al-Qur'an*. Meanwhile complete writings are: *Tafsir bi al-Ra'yi,* and *Memahami Surat Yaa siin*.

The second model is collective *mufassir*. Collective *mufassir* is the work of *tafsir* authored by more than an author. This model is divided into two sections: official collective *mufassir* and the unofficial one. The first collective model is officially constructed by certain institution in the form of a team or a special committee. This construction is specifically designed to write the *tafsir* of Al-Qur'an. Two works of *tafsir* fall into this model. First is *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama.* This work of *tafsir* is authored by a team created by Majelis Tarjih dan Pengembangan Pemikiran Islam PP. Muhammadiyah (The Council of *Tarjih* and Islamic Thought Development of Muhammadiyah) but no clear names involving in this thematic model are mentioned. The second work is *Al-Qur'an dan Tafsirnya.* This work of *tafsir* is constructed by a special team established by Badan Wakaf Universitas Islam Indonesia Yogyakarta (The *Waqaf* Institute of Indonesian Islamic University Yogyakarta) assigned to mend the linguistic sides of the *tafsir* written by the

Ministry of Religious Affairs which is then published by Badan Wakaf Universitas Islam Indonesia.

This *Al-Qur'an dan Tafsirnya* is actually a revision edition from *Al-Qur'an dan Tafsirnya* constructed by the Ministry of Religious Affairs. As explained in the first volume of this book, this revision edition has its own special team: Prof. H. Zaini Dahlan, MA., Drs. H. Zuhad Abdurrahman, Drs. H. Kamal Muchtar, Ir. RHA. Sahirul Alim, M.Sc., Hifni Muchtar, L.ph., MA., Drs. H. Muhadi Zainuddin, L.Th., Drs. H. Hasan Kharomen, and Drs. H. Darwin Harsono, with Drs. H.AF. Djunaidi, Drs. Azharuddin Sahil, and Hisyam Azwardi, BA as the secretaries. This team is, then, validated by the validation team of the Ministry of Religious Affairs consisting of: Drs. HA. Hafizh Dasuki, MA., Drs. H. Alhumam Mz., Drs. E. Badri Yunardi, Drs. M. Syatibi AH., Drs. M. Shohib Tohar, Drs. Mazmur Sya'roni, dan Drs. H. Bunyamin Surur.[168]

The second collective form is not formal, and consists of two interpreters only. In this form, there is only one tafsir namely *Tafsir Juz 'Amma* by Rafi'uddin and Edham Syifa'i. See the following tabble VII.

TABLE VII

INDIVIDUAL MUFASSIR AND COLLECTIVE MUFASSIR

IN INDONESIAN AL-QUR'AN TAFSIR

NUM	INDIVIDUAL AND COLLECTIVE MUFASSIR			AL-QUR'AN TAFSIR IN INDONESIA 1990s
	Type	**Text Genesis and Form**		**Titles and Mufassir**
1.	Individual	1. Academic Papers	1. Final Writing Project	1.*Memasuki Makna Cinta* by Abdurrasyid Ridha
			2. Thesis	1.*Menyelami Kebebasan Manusia, Telaah Kritis terhadap Konsepsi Al-Qur'an* by Machasin

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[168] See, Tim Badan Wakaf UII (Waqaf Team of UII), *Al-Qur'an dan Tafsirnya* (Al-Qur'an and the Tafsir), 1: v.

			3. Dissertation	1. *Konsep Perbuatan Manusia Menurut Al-Qur'an* by Jalaluddin Rahman 2. *Tafsir Kebencian* by Zaitunah Subhan 3. *Jiwa dalam Al-Qur'an* by Achmad Mubarok 4. *Konsep Kufr dalam Al-Qur'an* by Harifuddin Cawidu 5. *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* by Musa Asy'arie 6. *Argumen Kesetaraan Jender Perspektif Al-Qur'an* by Nasaruddin Umar 7. *Ahl Al-Kitab Makna dan Cakupannya* by Muhammad Galib M.
	2. Non-Academics	1. Classical Thematic	1. Preaching Anthology	1. *Hidangan Ilahi, Verse-verse Tahlil* by M. Quraish Shihab 2. *Tafsir Al-Hijri, Kajian Tafsir Al-Qur'an Surat An-Nisa'* by Didin Hafidhuddin
			2. Published on Newspaper and Magazine	1. *Tafsir bil Ma'tsur, Pesan Moral Al-Qur'an* by Jalaluddin Rakhmat
			3. Unpublished complete writings	1. *Memahami Surat Yaa siin* by Radiks Purba 2. *Tafsir Sufi Al-Fatihah 1* kar Jalaluddin Rakhmat
		2. Modern Thematic	1. Unpublished complete writings	1. *Tafsir bi al-Ra'yi, Upaya Penggalian Konsep Wanita dalam Al-Qur'an* by Nashruddin Baidan
			2. Published on magazines	2. *Dalam Cahaya Al-Qur'an, Tafsir Verse-verse Sosial Politik* by Syu'bah Asa 3. *Wawasan Al-Qur'an* By M. Quraish Shihab
			3. Published on journals	1. *Ensiklopedi Al-Qur'an, Tafsir Sosial Berdasarkan Konsep-konsep Kunci* by M. Dawam Rahardjo
		3. Coherent		1. *Tafsir Al-Quran Al-Karim, Tafsir atas Surat-surat Pendek Berdasarkan Turunnya Wahyu* by M. Quraish Shihab 2. *Verse Suci dalam Renungan* by Moh. E. Hasim 3. *Tafsir Al-Mishbah* by M. Quraish Shihab

2.	Collective	1.Officially and specifically designed team	1. Modern thematic	1. Unpublished	1. *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama* by Majelis Tarjih dan Pengembangan Pemikiran Islam PP. Muhammadiyah (The Council of *Tarjih* and Islamic Thought Development of Muhammadiyah)
			2. Coherent based on mushhaf	1. Unpublished	1. *Al-Qur'an dan Tafsirnya* by Tim Badan Wakaf UII
		2. Collective/ Unofficial	1. Classical thematic	1. Unpublished complete writings	1. *Tafsir Juz 'Amma* by Rafi'uddin and Edham Syifa'i

2. Social Identity and Expertise of the interpreter of Al-Qur'an

Mufassir in Indonesia in 1990s has various social backgrounds, scientific genealogies, and socio-political roles. In the genesis of science and social basis, as displayed from the following expounding, a *mufassir* is able to represent not only an identity. This occurs because the *mufassir* does not only interact on a domain. For instance, a *mufassir*, besides viewed as Islamic scholar, the *mufassir* might also be an academician or a politician. This division of social identity in this section is flexibly exercised to achieve and expose the role complexities played by the *mufassir*.

First is the social identity of Islamic scholar (*ulama*). Ulema is a benevolent social status achieved from the society's acknowledgment. The title 'ulema' '*âlim* is not instantly achieved after somebody graduates from a university or a Islamic boarding school. In Indonesia, the title 'ulema'is bestowed by the society to those possessing deep knowledge in Islam and possessing moral integrity in the society.[169]

In addressing the identity of pious figures, Indonesians have diverse titles to address them, depending on where they live. In Java, the addressing title is 'Kiai',

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[169]The discussion in this issue See, M. Dawam Rahardjo, *Ensiklopedi Al-Qur'an, Tafsir Sosial Berdasarkan Konsep-Konsep Kunci,* printing 1 (Jakarta: Paramadina, 1996), p. 688-704.

in Sunda 'Ajengan', in Sumatra 'Buya', in Sulawesi 'Anre Gurutta', in Mataram 'Tuan Guru'. The addressing of ulema in the contexts of social basis and scientific genesis of the *mufassir*'s knowledge here refers to competent persons in deep and comprehensive Islamic knowledge though in their daily communication they are not explicitly addressed or entitled by the mentioned cultural titles like Kia, Buya, Anre Gurutta, Tuan Guru, and other titles.

The identity of ulema is visible from M. Quraish Shihab.[170] He appears as a *mufassir* in Indonesia with Al-Qur'an Studies as his expertise. Quraish was born on 16 February 1944. He achieved his Lc, MA, and Doctoral degree in *Tafsir and Hadist* from Al-Azhar University. He achieved Summa Cum Laude with first grade reward (*mumtaz ma'a martabât al-syaraf al-aulâ*) from his dissertation by the title *Nazhm al-Durar li al-Biqâ'î, Tah}qîq wa Dirâsah* strengthening his position as ulema in *tafsir* field. Even he was the first Southeast Asian achieving doctoral degree in Al-Qur'an Studies from Al-Azhar University.[171]

Socially Quraish' status as ulema was strengthened by his roles in Islamic social organizations and institutes; he has been the Chairman of the Central Council of Islamic Scholars (*Majelis Ulama Indonesia* (MUI)) since 1984, the member of Institute for the Validation of Al-Qur'an Mushaf in the Ministry of Religious Affairs (*Lajnah Pentashihan Mushaf Al-Qur'an Departemen Agama*) since 1989, and the member of National Education Consideration Institute (*Badan Pertimbangan Pendidikan Nasional*) since 1989). He also involves in some professional organizations such as becoming one of the caretakers in Association of Sharia Sciences (Perhimpunan Ilmu-ilmu Syari'ah), in the Consortium of Religious Sciences of the Ministry of Education and Culture (Konsorsium Ilmu-ilmu Agama Departemen Pendidikan dan Kebudayaan), and the Chairman Assistant of Indonesian Muslim Scholars League (Ikatan Cendekiawan Muslim

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[170]Studies on thinking M. Quraish Shihab, now began to do by academics. Mustafa P., one who had been a student at the time of Quraish Mr. IAIN Ujung Pandang, wrote a thesis about the patterns of thought kalam Quraish Shihab in the Graduate IAIN Yogyakarta in 2001 was not published. As for the interpretation methodology has been investigated by Istianah. See, Istianah, "Interpretation Method M. Quraish Shihab", Thesis IAIN Jakarta, 2002, unpublished.

[171]See, supplement sheet profile section written by Arief Subhan with the title "Bringing Back the Qur'an and the Ummah, Reveals Thought M. Quraish Shihab", Journal of Science and Culture, *Ulumul Qur'an,* No. 5, Vol. IV Th. 1993, p. 11.

Indonesia (ICMI)). Based on his position as ulema, he was appointed in 16 March 1998 as the Minister of Religious Affairs in the Cabinet of Development VII (Kabinet Pembangunan VII) in 1998 in the regime of New Order based on the Decree of the President of the Republic of Indonesia No. 62/M tahun 1998.[172] After President Soeharto was dethroned on 21 Mei 1998 by the reformation movement ignited by college students, academicians, and NGO activists, the position as Minister of Religious Affairs he bore was also detached.

Apart from Quraish, there are some other *mufassir* possessing ulema identity with their works of *tafsir* rooting from academic papers and their active roles in developing Islamic thought in the higher education, writing, and preaching. Those works of *tafsir* are the result of in-depth researches in the form of dissertations, mass media articles, and preaching materials. Jalaluddin Rahmat and Didin Hafidhuddin, for instances, are ulema better known as academicians and *da'i* walking through their careers from the academic world dunia akademik. The same goes to Machasin, Nasaruddin Umar, M. Ghalib, Harifuddin Cawidu, authoring and publishing their works in the context of academic domain.

Second is the academic social identity. The roles in academic world as lecturers were exercised by many authors of *tafsir* in Indonesia in 1990s. Their various genealogy and science are not bound on the specification on Al-Qur'an *tafsir*. Jalaluddin Rahmat dan M. Dawam Rahardjo, for instance, are academicians of whom their domains are not Al-Qur'an *tafsir*; Jalaluddin was renown as communication expert while Dawam was an economist.

Since his childhood, Jalal has been raised in an strong religious tradition. He was born in Bojongsalam, Rancaekek, Bandung on 29 August 1949.[173] In his last study time in the high school, though educated in NU tradition, Jalal started

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[172]See, P.N.H. Simanjuntak, *Kabinet-Kabinet Republik Indonesia dari Awal Kemerdekaan sampai Reformasi* (The Cabinets of the Republic of Indonesia from the Day of Independence to Reformation Era) (Jakarta: Penerbit Djambatan, 2003), p. 386.

[173]An interview with Dedy Djamaluddin Malik and H. Odang, one of the brothers of Jalaluddin Rakhmat, 6 November 1989. See, Dedy Djamaluddin Malik and Idi Subandy Ibrahim, *Zaman Baru Islam Indonesia, Pemikiran dan Aksi Politik, Abdurrahman Wahid, M. Amien Rais, Nurcholish Madjid, Jalaluddin Rakhmat* (New Age of Islam in Indonesia, the Thoughts and Political Actions, *Abdurrahman Wahid, M. Amien Rais, Nurcholish Madjid, Jalaluddin Rakhmat*) (Bandung: Zaman Wacana Mulia, 1998), p. 140.

involving himself in various activities Persis (Persatuan Islam/Islam Union) held in Bandung. He began to get acquaintance with modernist thinkers like A. Hassan, Hasbi Ash-Shiddieqy and Moenawar Chalil. Being active in Persis for a while, he joined the trainings of cadre in Muhammadiyah. He had ever been a fanatic cadre of Muhammadiyah.

After graduating from the high school, Jalal continued his study to Padjadjaran University in Bandung taking Communication Studies as its major. In 1980 he received scholarship from *Fulbright* to take his master degree in the United States. In the U.S., he applied for Communication Studies in Iowa State University.[174] In 1982, Jalal graduated and achieved *Master of Science* in communication with his thesis by the title *A Model for the Study of Mass Effects on Political Leaders.*

Upon returning from the U.S., his writings concerning on Communication Sudies were published.[175] Jalal's thoughts, expressed through preaching or writing, possessed controversial tones and touching the principles of Islam. In 1990s Islam, Jalal rose as the defender of the *mustadl'afîn,* disfavored by old Islamic scholars, and he introduced also Syi'ah.[176] Due to his writings and thoughts deemed to be sympathetic to Syi'ah, he is often labeled as Syiah

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[174]See, Jalaluddin Rakhmat, *Khutbah-khutbah di Amerika* (Preaching in the States)*,* 1st printing (Bandung : Rosdakarya, 1988).

[175]Dedy Djamaluddin Malik and Idi Subandy Ibrahim, *Zaman Baru Islam Indonesia* (New Age of Islam in Indonesia)*,* p. 147. Jalal's first work, *Retorika Modern* (Modern Rhetorics), written before departing to the U.S.*,* published in 1982 by Academika Bandung. After that, some other works came to publication: *Analisis Isi* (Content Analysis) (Bandung: Rosdakarya,1983), *Metode Penelitian Komunikasi* (Communication Research Method) (Bandung: Rosdakarya, 1984), and *Psikologi* Komunikasi (Communication Psychology) (Bandung: Rosdakarya, 1985). Meanwhile his writings on Islam are *Islam Alternatif* (Alternative Islam) (Bandung: Mizan, 1986), *Khutbah-khutbah di Amerika* (Preaching in the States) (Bandung: Rosda By, 1988), *Rintihan Suci Ahlul Bait* (Ahlul Bait's Holy Jeremiad((Bandung: Rosda By 1988), *Islam Aktual* (Actual Islam) (Bandung: Mizan, 1991), *Tafsir bil Ma'tsur* (Bandung: Rosda By, 1992), *Renungan-renungan Sufistik* (Sufistic Afterthoughts) (Bandung: Mizan, 1993), *Catatan Kang Jalal* (Jalal's Notes) (Bandung: Rosda By, 1997), *Reformasi Sufistik* (Sufistic Reformation) (Bandung: Pustaka Hidayah, 1998), dan *Tafsir Sufi Al-Fatihah, Mukadimah* (*Tafsir Sufi Al-Fatihah*: Introduction) (Bandung: Rosda By, 1999).

[176]See, Column Nurcholish Madjid, Jangan Biarkan Tuparev Menjadi Contradora "Do not Let Tuparev Being Contradora", Tempo, July 26, 1986, p. 86-87. Jalal, as he himself admitted, is greatly admired Shi'i thinkers, such as Murtaza Mutahhari and Ali Shariati. See, Jalaluddin Grace, "Introduction" to *Mutahhari Foundation for Islamic Thought Enlightenment* (Bandung: Mutahhari Foundation, 1993), p. 6; "About the Foundation Mutahhari" in *Al-Hikmah, Journal of Islamic Studies*, No. 7, March-June 1990, p. 101; and Jalaluddin Rahmat, *Islam Alternatif (Alternative Islam)*, p. 64-69 ..

famous"figure"in Indonesia.[177] Facing the accusation, he said, *"Anâ Sunnîwa Syi'î*.[178] Later on his life, he was more open with his being the activist of Syi'aa h in Indonesia and becoming the chairman of Jamaah Ahlul Bait Indonesia.

Meanwhile M. Dawam Rahardjo was better known as an expert in economics and a columnist for socio-religious affairs in various mass media than a *mufassir*. He was born in Solo, 20 April 1942. According to him, his began his study in general schools, then he at the same time studies in Madrasah Diniyah. In this Madrasah Diniyah, Dawam learnt Arabic, na<u>h</u>wu, sharaf, balaghah and tajwîd, also *tafsir*. His undergraduate degree was achieved in Economics Faculty of Gajah Mada University in 1969. During his time in the college, he had ever taken the seat of chief editor in the college magazine, *Gelora*.[179]

His reputation in economics was admitted by many experts. At least it was perceivable from the appreciation of the college world when he was rewarded as the Professor of Developmental Economics by the University of Muhammadiyah Malang in 1993 and when he was elected as the rector of Universitas Islam 45 Bekasi (UNISMA). Dawam was also active as one of the chairmen of ICMI, the chairman of Institute of Religion and Philosophy Studies (Yayasan Lembaga Studi Agama dan Filsafat (LSAF)), and the chief editor of *Ulumul Qur'an* Journal. His literary works mainly discussed about the economic problems in Indonesia.[180]

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[177]Editorial Introduction claims in *Ulumul Quran* to interview with Jalaluddin Rakhmat, "Dikotomi Sunni-Syi'ah Tidak Relevan Lagi" ("Sunni-Shia dichotomy Irrelevant Again"), Journal *Ulumul Qur'an*, Vol. VI, No. 4. 1995, p. 92-103. This interview, with some writing Jalal other, then recorded. See, Jalaluddin Rahmat, *Catatan Kang Jalal, Visi Media, Politik dan Pendidikan* (*Note Kang Jalal, Vision Media, Politics and Education)* (Bandung: Rosdakarya, 1997), p. 433.

[178]See, *Amanah* Magazine interview with Jalaluddin Rahmat, edition of 21 September 1989, p. 110-118. About views Jalal on Shiite See, Jalaluddin Rahmat, *Catatan Kang Jalal, Visi Media, Politik dan Pendidikan* (*Note Kang Jalal, Vision Media, Politics and Education)*, p. 423-479.

[179]See, curriculum vitae in M. Dawam Rahardjo (eds.), *Insan Kamil, Konsep Manusia Menurut Islam* (Insan Kamil, Human Concept According to Islam) (Jakarta: Graffiti press, 1987), p. 249.

[180]See for example: *Esei-esei Ekonomi dan Politik* (essays Economics and Politics) (Jakarta: LP3ES, 1983), *Transformasi Pertanian, Industrialisasi dan Kesempatan Kerja (*Transformation of Agriculture, Industrialization and Employment) (Jakarta: UI Press, 1985), *Perekonomian Indonesia: Pertumbuhan dan Krisis (*Indonesian Economy: Growth and Crisis) (Jakarta: LP3ES, 1986), *Perspektif Deklarasi Makkah: Menuju Ekonomi Islam (*Perspectives Makkah Declaration: Towards Islamic Economics) (Bandung: Mizan, 1993), *Etika Bisnis dan Manajemen, Kapitalisme Dulu dan Sekarang (*Business Ethics and Management, Capitalism Past and Present) (Jakarta: LP3ES, 1986), *Intelektual, Intelegensia dan Perilaku Politik Bangsa* (Intellectual, Intelligence and

Academic world basis was also inseparable from Didin Hafiduddin among his other basis: ulema, preacher, and politican. He was born in Bogor 21 Oktober 1951. He was the third child of ten children of Ajengan Mamad Maturidy (deceased in 1986) and Hj. Neneng Nafsiah (deceased in 1999). Since he was at his childhood, Didin had been educated and prepared by his father—the chairman of Pesantren Riyadul Jinan, Cibungbulang, Bogor—to become *da'i*. Didin was renown as one of ulema and Islamic scholars in Indonesia possessing special attentipns on the empowerment of Muslim's economics.

Since 1980 he had been teaching Islamic Studes in the Institute of Farming Bogor (Institut Pertanian Bogor (IPB)) and Al-Qur'an Tafsir in the Faculty of Islamic Studies UIKA Bogor. He had ever held some positions in the college world: the Dean of Faculty of Islamic Studies UIKA Bogor (since 1994), the Head of Study Program of Islamic Studies in the Graduate Studies of UIKA Bogor, the chairman of College Students *Pesantren* of Ulil Albab, Bogor (since 1987), the secretary of the Council of Chairmen of Indonesian Islamic Boarding Schools (Majelis Pimpinan Badan Kerjasama Pondok Pesantren Indonesia), and the advisor of Kalimah Thayyibah Islamic Foundation: a mode for the empowerment of young professionals with strong faith and entrepreneurship in business through Ulil Albab *Pesantren* established in Bogor in 24 Desember 1999.

Political Behavior Nations) (Bandung: Mizan, 1992), as well as several books where he became editor, such as: *Insan Kamil, Konsepsi Manusia Menurut Islam (*Insan Kamil, Human conception According to Islam) (Jakarta: Graffiti Library, 1985), and *Pergulatan Pesantren, Membangun dari Bawah (*the struggle of Pesantren, Building from Below) (Jakarta: P3M, 1985).

E.   Paradigm, Method, and Al-Qur'an *Tafsir* Nuance in Indonesia

The development of science is inseparable from methods and paradigms.[181] In this study, methods are understandable as scientific working techniques whereas paradigms are basic assumptions and viewpoints. Thus, paradigms in the context of Al-Qur'an *tafsir* studies are viewpoints and assumptions constructed to be the basis un the practice of Al-Qur'an expounding. Meanwhile methods are technical steps in that Al-Qur'an expounding practice.

1. **Al-Qur'an *Tafsir* Paradigm in Indonesia**

Two prominent approaches employed by *mufassir* in the 1990s. First is textual *tafsir* paradigm, oriented and focused on the text of Al-Qur'an. Second is contextual *tafsir* paradigm, reader oriented *tafsir* with any socio-political problems occurring during the *tafsir* writing. Those two *tafsir* paradigms will be discussed in the following sub chapters along with the contexts of the *tafsir* works possessing those two paradigm models.

a. Textual *Tafsir* Paradigm

Textual *tafsir* paradigm practically or philosophically is oriented on the texts along with their various dialectics and problems within themselves. Contexts are perceived and comprehended as a discourse in internal context and intra text. An advanced viewpoint is existent in comprehending the meaning of contexts from a discourse or a text by tracking their contexts of usage in the time the texts appear and come to usage. Ahsin Muhammad emphasizes that Al-Quran contextualizing process is an effort *mufassir* performs in comprehending the verses of Al-Qur'an

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[181]Connected with the term 'paradigm', see Loren Bagus, *Kamus Filsafat* (Dictionary of Philosophies) (Jakarta: PT. Gramedia Utama, 1996), p. 779 and Ian Barbour, *Juru Bicara Tuhan: Antara Sains dan Agama* (God's Spokesman: Between Science and Religion), translated by E.R. Muhammad (Bandung: Mizan, 2003).

not through the literal meanings of texts, but the contexts (*siyâq*) by examining other factors such as situation and condition where the verses of Al-Qur'an are revealed. Thereby, the *mufassir* has to possess deep insights and perspectives such as comprehending the history of Islamic laws in detail, the situations and conditions in which the laws are implemented, the `*illah* of a law and so forth.[182]

The aforementioned explanation implies that contexts in textual *tafsir* paradigm tend to be contextually Arabic due to the fact that the text of Al-Qur'an was revealed in the Arabic society—though essentially Al-Qur'an was revealed for mankind. This signifies that Arabic society is the audience of the Al-Qur'an. Holding on that assumption, an Al-Qur'an *tafsir* employing textual paradigm possesses an analysis moving from reflection (text) to praxis (context). Praxis that becomes its source is Arabic and thereby the contextual experience—be it history or culture—where a *mufassir* with his different audiences did not settle on a significant position or even did not have any roles.

Some Indonesian works of *tafsir* published in 1990s employed this textual-reflective paradigm of which its praxis movement started frm reflection to praxis. This paradigm model is visible *Tafsir Al-Mishbah, Al-Qur'an dan Tafsirnya* (Al-Qur'an and Its *Tafsir),* and *Ayat Suci dalam Renungan* (Holy Verses in Afterthought). The writing of *Tafsir Al-Mishbah* by Quraish, when he was in Egypt—as the ambassador for Egypt—is not specifically and powerful exposing the socio-politic problems of Indonesia. The start of *Tafsir Al-Mishbah* writing occurred in June 1999 in Kairo. In the end of 1990s, Indonesian Muslims experienced an era shift from New Order regime to Reformation era and to the dynamics of Islamic movements and comprehensions. In line with the latter, the discussions on gender, conceptual and practical efforts in establishing tolerance among interfaith community, and political roles Muslims might take were mushrooming. The dynamics of socio-political problems and thoughts did not

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[182] Ahsin Muhammad' "Asbab al-Nuzul dan Kontekstualisasi Al-Qur'an" (Asbab al-Nuzul and the Contextualziation of Al-Qur'an), is delievered in the Studium Generale of *Tafsir* Hadist Department of the Faculty of Ushuluddin IAIN Sunan Kalijaga Yogyakarta, 10 Oktober 1992, p. 7.

generally become the basis of movements in the expounding practice of the two aforementioned works of *tafsir*.

Ensiklopedi Al-Qur'an (The Encyclopedia of Al-Qur'an) constructed by employing thematic model claimed by the author as a social *tafsir* has not yet grounded itself on the problems of socio-politics in Indonesia. In some themes Dawam wrote, he referred to the socio-historical space contexts where he was in when he attempted to explain the diversity of meaning from a term in the Al-Qur'an. For instance, the word `abd used in Al-Qur'an experienced a transformation when translated in bahasa Indonesia. In Indonesia, the familiar terms linked to the word are *abdi bangsa* (servant of the nation)*, abdi negara* (servant of the country), and so forth. That kind of analysis is not the axis of *tafsir* paradigm Dawam attempted to move in establishing the values and transformations from the spirit of Al-Qur'an. Dawam did not direct his expounding practice on the social conceptions and cultural structures in Indonesia in constructing a conclusion and elucidating a meaning.

Textual *tafsir* paradigm models, as shown from the aforementioned discussion, are perceivable also from the works by the team of Ministry of Religious Affairs and several works of *tafsir* completely written and published by referring to the order of the mushaf. Even a general propensity in which the *tafsir* practice is exercised by explaining the substances and main ideas from the expounded verses without enclosing any contexts in the text of Al-Qur'an (*siyâq al-kalâm*) and also various social contexts in which the texts are revealed (*siyâq al-tanzîl*). This model is visible from *Terjemah/Tafsir Al-Qur'an* written by A. Rifa'i. In 1930s when the practice of Al-Qur'an *tafsir* employing bahasa Indonesia was widely exercised by the Muslim intellectuals, this model had started growing as Mahmud Yunus and A. Hassan had performed. The textual *tafsir* paradigm, written by explaining the general conclusions or dissertation with contextual explanations, becomes one of the signifiers in the history of Al-Quran tafisr writing in Indonesia in 1990s. This reality is not new in the tradition of Al-Qur'an *tafsir* studies in Indonesia.

b. Contextual *Tafsir* Paradigm

The second paradigm is contextual *tafsir* paradigm. This model moves and focuses on the contexts of the readers and the *muffasir* of the Al-Qur'an. In this paradigm, the contextualization of the texts refers to the socio-historical backgrounds where the text was revealed and produced were crucial variables but it does not stop only on those backgrounds. The contextualization of the text should be drawn into the contexts of the readers or the *mufassir* where they live along with the cultural, historical, and social experiences. Thereby, the movement of this model is bottom up from praxis (contexts) to reflection (texts).

In the contemporary Al-Qur'an hermeneutics tradition, Farid Esack is one of good examples to discuss here in the frame of contextual model explanation. Paradigmatically, the expounding practice by Esack is located in a social chamber where the *mufassir* lives and thereby the nature of the expounding is no longer general familiarity,[183] but novelty and contextualization. He is one of African Muslims formulating and practicing the paradigm of Al-Qur'an *tafsir* rotating on freedom and equality by considering the contextual aspects (socio-historical aspects) where he lives. For Esack, no *tafsir* and ta`wil which are 'value free'.. The expounding process of l-Qur'an is *eisegesis—*incorporating foreign discourse into the Al-Qur'an (*reading into*)—before *exegesis—*expelling discourse from the Al-Qur'an (*reading out*).[184]

In the relation to Al-Qur'an *tafsir* in Indonesia in the 1990s, the practice of Al-Qur'an *tafsir* did not consuder socio-political chambers where the readers (*mufassir*) live and exist as the paradigm of the *tafsir*. General attitudes mostly exercised by the *mufassir* are comprehending the text contextualization by referring and stopping at the familiarity contexts as a chamber where the Al-Qur'an is revealed or even as way to express the views Al-Qur'an has generally.

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[183] Louis Brenner, "Introduction" in Louis Brenner (ed.) *Muslim Identity and Social Change in Sub-Saharian Africa* (London: Hurs and Company, 1993), p. 5-6.

[184] Farid Esack, "Contemporary Religious Thought in South Africa and The Emergence of Qur'anic Heremeneutical Notions", in *ICMR.,* Vol. 2, no. 2, December 1991. Theoretically and practically see Farid Esack, *Qur'an Liberation and Pluralism: An Islamic Perspective of Interrelegious Solidarity Againt Oppression* (Oxford: Oneworld, 1997), p. 49-77.

Several Al-Qur'an tafisr in the 1990s had attempted to reflect the socio-political problems of Indonesia but this context incorporation had not yet been the major mainstream of the works of *tafsir*. *Tafsir Kebencian* (*Tafsir* of Hatred)*, Argumen Kesetaraan Jender* (Gender Equality Arguments)*, Tafsir Bil Ra'yi, ,* and *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat beragama* (Thematic *Tafsir* about Interfaith Relationship) are four works of *tafsir* succeeded in representing the socio-political anxiety in Indonesia. *Tafsir Tematik Al-Qur'an Tentang Hubungan Antarumat Beragama* to some extent succeeded in applying the contextual *tafsir*. As explained by Syafii Ma'arif, on behalf of the Central Chairmen of Muhammadiyah, this work of *tafsir* is a form of anxiety and thought Muslims have toward the relationship between interfaith believers suffering from psychological tensions and riots. Countless lives, pride, and wealth are wasted in the name of defending the purity of the religions.[185]

Epistemologically this work of *tafsir* realizes that Indonesia is a nation in diversity. Differences and diversities are reality and necessity free from any regrets and denials. In this kind of situation, the attitudes requiring an establishment are awareness from the believers to reflect and comprehend the moral teachings of their holy books. This work of *tafsir* is one of the reflections toward reality Indonesians face. This work of *tafsir* is an attempt to present the teachings of holy books as a basis to disseminate love and peace on Earth not as a basis for legitimizing tools for justifying any anarchistic actions.

Tafsir Ayat-Ayat Sosial Politik by Syu'bah Asa presents the *tafsir* of the verses in Al-Qur'an by moving the presentation into the domains of events, time, and spaces where the *mufassir* lives and functioning as a response toward some events.[186] Based on Syu'bah, each verse is a light shining at the events occurring in Indonesia. Through this work of *tafsir*, it is vivid that Syu'bah is one of the Muslim intellectuals attempting at reading the movement of the era from the

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[185] Tarjih Team, *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama* (Thematic *Tafsir* about Interfaith Relationship)*,* p. vi.

[186] Kuntowijoyo in his foreword for Syu'bah's work says that this work employs historical approach, blending with time and space. See Kuntowijoyo, "Foreword" in Syu'bah Asa, *Dalam Cahaya Al-Qur'an* (Within the Light of Qur'an), p. ix.

perspectives of the spirit of Al-Qur'an. Referring to those attitudes of his, Kuntowijoyo, in the foreword he wrote for this work, said that the work of *tafsir* by Syu'bah was a *zeitgeist*.[187]

Apart from *Tafsir Ayat-Ayat Sosial Politik* (*Tafsir* of Socio-Political Verses)*,* similar problems are found in *Ayat Suci dalam Renungan* by Moh. Emon Hasim. Besides being written in a popular writing technique, this work of *tafsir* presents many explanations on the substances of the verses connected to the socio-political conditions in Indonesia. For example, when explaining about the prohibition of gambling, Emon Hasim criticized the policies the New Order isuued regarding with Porkas and SDSB.

Contextual *tafsir* paradigm Syu'bah dan Moh. Emona Hasim embraced in this work of tafisr is a part of efforts to position Al-Qur'an as a social critic. In the context of Indonesian politics, in the midst of reformation euphoria, it is perceptible that the demands for the nation to reconstruct and reestablish the true awareness on the meaning of democracy, humanity, and justice. This kind of awareness was massively born from the heart of the Indonesians. This work by Syu'bah records and at the same time comprehends the political reality and the psychological condition of the Indonesians by placing them in the worl-view of Al-Qur'an.

Paradigmatically the practices of *tafsir* Syu'bah establishes is moving from praxis to reflective; from bottom (reality) to up (Al-Qur'an text). Thus, reading the *tafsir* with contextual paradigm such as this, as a reader, the readers are required to be sharp seeking for general matters from specific statements, from abstract concepts to concrete statements. For example, the description of corruption, collusion, and nepotism wrongdoings in the New Order regime becomes general abuse of power, the greed of President Soeharto becomes the greed of a sovereign, and the tyranny of the New Order becomes a general tyranny and so forth.

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[187] See *ibid.,* p. x.

Examining from its contextual nature and praxis, people easily accuse that the *tafsir* with this contextual approach and paradigm as one of the forms of politicizing Al-Qur'an. The fundamental matter ones should comprehend are that if each social criticism based on the reaching and spirit of Al-Qur'an is claimed as a politicizing act, Al-Qur'an will become a dead text; literal nomenclature without any concrete deeds and for the future history of humanity. This is supposed to be the strength Al-Qur'an has because the text has been projected as a crucial variable in the process of social criticism.

2. Al-Qur'an *Tafsir* Methods

Indonesian Al-Qur'an *Tafsir* published in 1990s employed diverse *tafsir* methods. What it means by *tafsir* methods are frameworks and steps the *mufassir* uses in the practice of Al-Qur'an *tafsir*. First is the textual aspects of Al-Qur'an with their semiotics and semantic problems. Second is the contextual aspects in the texts representing the diversity of social and cultural chambers in which the Al-Qur'an was revealed. Apart from those two apects, as commonly occurring in the traditional *tafsir* methods of Al-Qur'an, *riwâyah* is also a variable the *mufassir* employs in explaining the meaning of Al-Qur'an text.

The *tafsir* methods employed in the Al-Qur'an *tafsir* in Indonesia, as shown on this section, are diverse and various in nature. The following analysis is oriented to general proclivity occurring in the works of *tafsir*. From that general proclivity, various analyses on expounding Al-Qur'an are explained based on their own domains. Generally two methods were present in the practice of Al-Qur'an *tafsir* in 1990s: narrative *tafsir* method and reflective *tafsir* method.

2.1. Narrative *Tafsir* Method: The *Tafsir* by the Prophet (pbuh) as *Tafsir* Data

In the tradition of Al-Qur'an *tafsir* studies, narration or the explanation of the Prophet (pbuh) upon the meaning of the verses in Al-Qur'an is perceived as one of the important sources in comprehending Al-Qur'an. This conclusion hails from an understanding that the Prophet was the first *mufassir*. Narrative method, in the

history of classic Al-Qur'an *tafsir*, is a practice of *tafsir* employing the narration of the Prophet (pbuh) or his companions as *tafsir* data. In the practice, this *tafsir* method explains a verse based on the explanation given by the Prophet (pbuh) or his companions. This method model is traceable in some classic works such as in *Jâmi' al-Bayân fî Tafsîr al-Qur'ân* by al-Thabarî, *Tafsîr al-Qur'ân al-`Azhîm* by *Ibn Katsîr,* and some other works.

In the community of *tafsir* scholars, a clear-cut line on narrative method is not existent. Al-Zarqânî, for instance, defines the method as a *tafsir* method employing verses from the Al-Qur'an, hadist, or words from the companions as an explanative data source.[188] In this limitation, he does not incorporate the *tafsir* performed by tâbi`în. Meanwhile Al-Dzahabî incorporates the *tafsir* by tâbi'în in his definition on this narrative method. Although tâbi'în does not accept tye *tafsir* directly from the Prophet (pbuh), but the reality is that the classic works categorized as being in the use of this narrative method incorporate the *tafsir* by tâbi'în, as seen in *Jâmi' al-Bayân fî Tafsîr al-Qur'ân.*[189]

Al-Shâbûnî provides a different definition regarding with this narrative method.According to his opinion, this method is a *tafsir* rooted from the Al-Qur'an itself, hadist, and the words of the companions.[190] This definition by Al-Shâbûnî appears to focus itself on the material not on the method. Different from Al-Shâbûnî, Syi`ah scholars view that narrative *tafsir* method is *tafsir* quoted from the Prophet and the Imam of *ahl al-bait*. Narrations apart from the two sources such as from the companions and Tâbi`în are not utilizable as _hujjah_.[191]

Apart from the differences of the views, from the material side, Al-Qur'an *tafsir* is implementable by by knitting inter-verse connection, verse to hadist, and referring to the words of the companions as the *tafsir* data. Methodologically it is understandable that expounding the verses of Al-Qur'an with other verses or hadist, but the practice does not directly refer to the *tafsir* practice by the Prophet

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[188] Mu_h_ammad `Abd al-`Azhîm al-Zarqânî, *Manâhîl al-`Irfân,* II: 12.
[189] Al-Dzahabî, *al-Tafsîr wa al-Mufassirûn* (Kairo: Dâr al-Kutub al-_H_adîtsah, 1961), I: 152.
[190] Mu_h_ammad `Alî al-Shâbûnî, *al-Tibyân,* p. 67.
[191] See `Alî al-Awsî, *al-Thabâthabâ'î wa Manhâjuh fî Tafsîrih al-Mîzân,* (Teheran: Al-Jumhûriyyah al-Islâmiyyah fî Îrân, 1975), p. 103.

(pbuh), is purely the result of the intellectualization of the *mufassir*. Therefore, though the material data roots from the verses of hadist, but the practice does not root from either of them, methodologically is not appropriate to call it as a narrative method.

Apart from the diverse definitions arranged by the scholars of *tafsir* study about the definition of narrative method, the underdtanding of this narrative method in this study is defined as a method of *tafsir* of which the material data "refers to the *tafsir* by the Prophet (pbuh) drawn from his statements ion the form *asbâb al-nuzûl* as an authoritative data source". As one of the methods, narrative method model in that definition is static in nature because it depends on the *tafsir* data of the Prophet (pbuh) and his companions and it has to come to understanding that each verse has *asbâb al-nuzûl*.

There were not many works of Al-Qur'an *tafsir* in Indonesia in the 1990s employed the narrative method with its last definition. From the 24 works of Al-Qur'an *tafsir*, the work promionently employing this method is *Tafsir bil Ma'tsur* by Jalaluddin Rakhmat. This work of *tafsir*, from its title claims itself to be *tafsîr bi al-ma'tsûr*. From the employed method, generally this work uses narrative data as important variables in expounding the meaning of certain verses. From 32 entries collected in the work, the whole entries refer to material data rootied from the narration. Uniquely the narrative data generally is a depiction of the backgrounds of the verse revelation from the quoted verses becoming the object of *tafsir*. Thereby, the acquired impression from this work of *tafsir* is the packaging in the new form of *asbâb al-nuzûl*.

The packaging process is visible from the expounding of QS. al-Layl [92]: 5-7. In this case, an event is expounded where a wealthy person from Medina was in possession of a date palm of which it's the twigs leaned on the house of a poor person with many children. Some of the fruits fell into the poor's house. The hungry children of the poor's picked them up and ate them. Witnessing it, the tree owner grabbed the fruits from the children and even he grabbed those inside the poor's children's mouths.

The poor told what happened to him to the Prophet (pbuh). The Prophet (pbuh) quickly met the owner of the date. The Prophet (pbuh) asked the owner to give him the tree of which the twigs lean to the poor's house and he told the owner that if he did, Allah would compensate him with a tree in heaven. But, the owner refused the Prophet's demand as he claimed that the tree leaning to the poor's house was the tree possessing fruits with finest quality. Abû Dahdah, one of the companions of the Prophet (pbuh), heard the event. He asked the Prophet (pbuh) whether he would be compensated a tree in heaven when he gave the poor the date tree. The Prophet (pbuh) nodded. Then, Dahdah bought the date and gave to the Prophet (pbuh) to be given to the poor. On that day surah al-Layl [92] was revealed. Allah praised Abû Dahdah and warned the greedy date owner.

About Abû Dahdah Allah says: *"As for he who gives and fears Allah, And believes in the best [reward], We will ease him toward ease."* (QS. al-Layl [92]: 5-7). Tentang pemilik kurma, Allah berfirman: "But as for he who withholds and considers himself free of need. And denies the best [reward], We will ease him toward difficulty." (QS. al-Layl [92]: 8-11).[192]

On the other sections, it is visible how this work of *tafsir* explores the meaning of a verse quoted from the explanation of the Prophet (pbuh). One of the examples is when expounding QS. al-Baqarah [2]: 3. The work expounds the explanations of the Prophet (pbuh) regarding with those who have faith on him but they never see the Prophet (pbuh) in person. Believers who have faith on the invisible are those whom the Prophet (pbuh) claims as those who have faith on him but they never see him in person. In a narration, they receive rewards seventy times greater than those of the companions'.[193]

Holding on the method relying on the narrative data, *Tafsir bil Ma'tsur* is more than restatements of the narrative data present on some *tafsir* literatures such as *al-Durr al-Mantsûr, Majma`al-Bayân, tafsîr Ibn Katsîr, Fakhr al-Râzî, Hayâh al-Shahabah, Syarh Nahj al-Balaghah, Tahdzîb, Shahîh Muslim* and some other works of *tafsir*.

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[192] See Jalaluddin Rakhmat, *Tafsir Bil Ma`tsur,* p. 172.
[193] *Ibid.,* p. 22.

Similar to what *Tafsir bil Ma'tsur* walks through, *Tafsir Juz Amma disertai Asbabun Nuzul* (*Tafsir Juz Amma with Asbabun Nuzul*) by Rafi'udin dan Edham Syifa'i also reconstruct the narrative data as an important variable in the process of meaning signification of certain verses. In each surah this work expounds, *asbâb al-nuzûl* comes to reference, if the background of the revelation is existent. From the data of *asbâb al-nuzûl*, this work, then, extracts a conclusion about the meaning within each expounded surah. The difference is that for the case of the second work of *tafsir*, brief and global expounding is equipped in the explanation. Though the work does not convey any rigidity about the referred *tafsir* literatures, not as walked through by *Tafsir bil Ma'tsur*, from the side of presenting model and *tafsir* analysis material, this work of *tafsir* is methodologically in principle possessing similar spirit.

Apart from the two aforementioned works of *tafsir*, generally the *tafsir* of Al-Qur'an in Indonesia during 1990s benefited the narrative data as one of the variables to explain the meaning of the verses but the data was not the primary or the sole data of the *tafsir* practices. In *Tafsir Al-Mishbâh* and *Tafsir Al-Qur'an Al-Karim*, for example, Quraish accesses various narrative data to explain the meaning of certain verses. Different from the case of previous *tafsir*, the work of *tafsir* Quraish wrote possesses a practice of *tafsir* which does not only refer to narrative data but also other data and even in some cases the data is evaluated.

One of the examples is when Quraish explains the meaning of *al-dlâllîn* in QS. al-Fâtiḥah [1]: 7. Quoting from a hadist, Quriash explains that *al-dlâllîn* (the lost ones) refers to the Christians. Without rejecting the meaning the Prophet (pbuh) gives to the term, Quraish explains that what the Prophet (pbuh) says is only an example about people who went astray from the reality of the community in which the Prophet (pbuh) lived in at that time. The true meaning of *al-dlâllîn*, according to him, is formulated after examining the context of the word usage in the Al-Qur'an.[194]

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[194] M. Quraish Shihab, *Tafsir Al-Qur'an Al-Karim,* p. 66; M. Quraish Shihab, *Tafsir Al-Mishbah,* 1: 74.

Once more the reference to narrative data as aforementioned is generally put into use by the *tafsir* authors in Indonesia but unlike what happens to *Tafsir bil Ma'tsur,* its usage is oriented as one of the primary variables in constructing the definition conceptually and comprehensively from an analyzed terminology.

2.2. Reflective *Tafsir* Method: Logic as a Means for the Excavation of Values in Al-Qur'an

Al-Qaththân[195] records that since the end of Salaf era*,* around 3rd century of Islamic Calendar, when Islamic civilization began its golden age, Islamic law schools (madzhab) began to emerge. Each madzhab attempts to ascertain its followers by explaining the meaning of the verses of Al-Qur'an. In the development, the text of Al-Qur'an is expounded in the frame of the interests and ideologies of each madzhab. In this context, the history of *tafsir* records the development of distinctive features of each *tafsir*. For instance, the emergence of *Tafsîr al-Râzî* with philosophical features written by Fakhr al-Râzî, *tafsir al-Kasysyâf* with Mu`tazilah theology by al-Zamakhsyarî, and *Tafsîr al-Manâr* with sociological feature by Muhammad Rasyîd Ridlâ.

Reflective *tafsir* method discussed here is not as reflective method explained by al-Qathtân above. This method is defined as a practice of *tafsir* based on intellectual awareness that Al-Qur'an, in linguistic context, is inseparable from cultural and historical domains—apart from the fact that language itself is a part of men's cultures. In this method, relying on their intellectual abilities, the *mufassir* attempts to explain the meaning and message of certain verses based on the process of intellectualization accompanied by epistemological steps possessing ground-base on texts along with their equipped contexts.

This *ijtihad* based process might take the form of Al-Qur'an expounding in its socio-historical context. For scientific reasons, a study for language domain is required in its semiotic and semantic contexts from which ideas on the historicity of the community as the audiences are carried out. The text of Al-Qur'an along

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[195] Mannâ' al-Khalîl al-Qaththân, *Mabâhits,* p. 342.

with its developed discourse is analyzed as a crucial part in the formulating process from the ideas delivered by Al-Qur'an. The text of Al-Qur'an and its historicity require the presence of an analysis toward the cultural construction existent when text comes to existence.

The elements constructed in this reflective method are theoretical aspects of a *tafsir* practice stating that to comprehend the text of Al-Qur'an, scientific awareness and the position of the text as a language with historical structures comprised of discourses and cultures the community as the audiences use must not be separated. Al-Qur'an text, in the context of linguistics, is a representation and a reflection of the culture in which the text was revealed. The process of meaning shift from a term in Arabic is a subject of comprehension in the cultural context in which the term comes to usage. Therefore, comprehending Al-Qur'an text is inseparable from cultural problems, geographical dimensions, social psychologies in which the Al-Qur'an was revealed and was in a conversation with them.

Embracing such a framework of thought, linguistic context with its structure is not the sole aspect determining the comprehension of ideas existing in the Al-Qur'an text. Moreover, discourse and cultural structures covering the presence of the Al-Qur'an text become the field of analysis also. As highlighted by Abû Zayd, the readers are able to unveil the implicit and unspoken messages (*maskût `anhu*) from the Al-Qur'an. Stepping on that ground, the ideas of the Al-Qur'an would be completely delivered. Thus, the fundamental core from this reflective method of *tafsir* lies on the epistemological construction of the *tafsir* not solely based on narrative data, but also intellectual process and thought epistemologically credible.

Generally this reflective method possesses two major points of departure. First is the external side of the text referring to matters linked to the socio-cultural aspects where the Al-Qur'an text is revealed and communicated to the audiences. On the other hand, this external side covers geographical, psychological, cultural elements and the elements of the community's tradition acting as the audiencesof the Al-Qur'an. Second is the internal side of the text. It refers to matters

connected to the linguistic aspects of the Al-Qur'an text covering the semantic and semiotic analyses. Scientific discovery, be it in the contexts of history and culture and also scientific innovations, comes as standing point data to explain the meaning of certain verses in the Al-Qur'an.

2.2.1. Socio-Cultural Analysis: Associating the text of Al-Qur'an with the Social-Cultural Context

Although was revealed in Arab, and uses Arabic, fundamentally the messages of Al-Qur'an are not only for Arabs, but also for all mankind. However, it is important to realize that in the practice of tafsir, the texts of Al-Qur'an were revealed by God not in an empty spcae but in the history and culture of mankind, specifically Arabs.[196] Refering to that awareness, Fazlur Rahman calls Al-Qur'an as "Divine response through the mind of Muhammad Saw towards the socio-moral and historical situations of Arabs in the 7th century." [197] In this sense, culture and history of Arabs as the audiences of Al-Qur'an become an area needed to analyze in order to find main ideas of Al-Qur'an.

Therefore, the pratice of Al-Qur'an tafsir does not solely depend on *asbâb al-nuzûl* as *asbâb al-nuzûl* alone cannot perfectly describe the socio-historical aspect of the society (Arabs) as the audiences of Al-Qur'an. Furthermore, not all verses of Al-Qur'an have *asbâb al-nuzûl.* The conceptual understanding is important because the texts of Al-Qur'an consist of those various elements, and thus the built concepts should be understood from those contexts.

As can be seen from the formulation by Abu Zayd about the levels of texts of Al-Qur'an. This socio-cultural context—which consists of social and cultural rules with all its conventions, customs, and traditions expressed in textual language—is an epistemological authority (*marjâ`iyyah ma`rifiyyah*). Language

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[196] Kenneth Cragg, *The Event of the Qur'an: Islam and its Scripture* (London: George Allen and Unwin Ltd., 1971), p. 17.

[197] Fazlur Rahman, *Islam dan Modernitas,* trans. Ahsin Muhammad (Bandung: Pustaka, 1985), p. 10. This statement of Rahman,when first stated, triggered controversies and ended up in the refusal of several Pakistani Muslims toward his ideas. And due to that kind of things, Rahman moved out from Pakistan, and stayed and taught Islam in America.

basically consists of conventional and collective rules based on cultural framework. As a message, the text is intended to the society having their own culture, mental conception, and cultural beliefs.[198]

The socio-cultural analysis toward the texts of Al-Qur'an becomes important in order to give comprehensive understanding. Perspectives and conceptions built in the texts of Al-Qur'an, thus, become historical and cultural structure. The effort to find the conceptions must be positioned in their historical field. There are many things that should be involved in this socio-historical analysis, namely geographical dimension refering to where the society that becomes the first audience of Al-Qur'an exists, as well as psychological dimension and tradition in it. The correlation of texts, interpreter, and audience of the text becomes the main element and important to consider in the practice of Al-Qur'an interpretation.

Conceptually there were some socio-historical analysis in tafsir of Al-Qur'an in Indonesia in the 1990's era. It is obvious, for example, in *Argumen Kesetaraan Jender* by Nasaruddin Umar. This book is a critical analysis toward standardized assumptions about men supremacy over women based on religious propositions. He conducted "socio-histoical imagination" about the condition of Arabs in the 6th century AD, when Al-Qur'an was revealed.

The mode of this method is necessary with the basic assumption that the idea of God that is azali (uncreated), universal, and trans-historical when communicated with humans who live throughout history, the basic content of Al-Qur'an would adapt to the character of the Arabic language and culture that become the reality of the history at that time. The mission of Al-Qur'an, thus, can only be understood completely after understanding the socio-cultural aspect of Arabs as its audience.

Texts of Al-Qur'an related to gender, which becomes the object of study of this tafsir book, can be misunderstood without understanding the social and cultural background of the Arabs.[199] With that consideration, this tafsir book

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[198] Nashr H̲âmid Abû Zayd, *al-Nashsh, al-Sulthah, al-Haqîqah,* p. 96-98.
[199] Nasaruddin Umar, *Argumen Kesetaraan Jender,* p. 105.

investigates the important aspects in the Arabs, including geographical, psychological, and anthropological conditions.

In terms of geographical conditions, the Arabian peninsula is desert. Most of the inhabitants of the Arabian Peninsula earn their living by breeding for those living in arid regions, and farming for those dwelling in fertile lands. Their livelihood really depends on nature. Division of roles in the society is also very dependent on the geographical conditions. Men run public role, such as earning a living and maintaining the integrity and honor of the tribes, while female play domestic roles, such as caring for children and managing the affairs of the household.[200]

On the basis of these facts, quoting the views of Lapidus, Nasaruddin in this book shows the continuity of pre-Islamic culture to Islam in various aspects, such as family structure and ideology of patriarchy. The order of the agricultural community, migrant community, the market economy, and some elements of monotheistic teachings, are still accommodated in Islamic tradition.[201]

The Arabs, like other societies in the Middle East at that time, adopt patriarchal system. Authority of the father (husband) occupies a dominant position and a very important role in the family. Father (husband) is responsible for all the integrity, safety, and continuity of the family. Mother (wife) is only involved as a member of the family in a household. To that end, the father and men in general get some privileges as a logical consequence of their large responsibilities compared to those of the wives or women in general. The division of roles is so clear: men earn a living and protect the family, and engage in public, while women play a role in reproductive matters, like caring for children and preparing food for the whole family in the houses or tents (domestic).[202]

Nasaruddin Umar in his tafsir book then concludes that gender relations in the Arab world moments before Islam came really gave a dominant role in men in

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[200] *Ibid.,* p. 106.
[201] *Ibid.,* p. 108.
[202] This conception was built by Nasaruddin by refering to Judith E. Tucher (ed.) *Arab Women* (Bloomington & Indianapolis: Indiana University Press, 1993), p. ix, See *ibid.,* p. 128.

various fields in the public territory, while women only occupy the domestic territory.

With the aforementioned descriptions, what is intended to show here is that in the process of drawing conclusion from an idea in Al-Qur'an—like what Nasaruddin practiced in his tafsir book—is closely related to the aspects of culture, natural conditions, and psychology. Related to the issue of gender equality in the perspective of Al-Qur'an that becomes the object of study of *tafsir Argumen Kesetaraan Jender,* this kind of analysis cannot be ignored in order to understand Al-Qur'an *weltanschauung.*

In *Ensiklopedi Al-Qur'an,* Dawam also considers the importance of taking apart social and cultural structures in the history Arabs when the texts of Al-Qur'an were revealed to them. In the context of this issue, Dawam puts emphasis on the urgency of historical method by recommending the analysis of history books, for example, *Muhammad at Mecca* and *Muhammad at Madina,* by Montgomery Watt, as well as *The Venture of Islam* by Marshall G.S. Hodgson.[203]

However, he did not elaborate further the important aspects in the history itself. In a historical space where texts of AL-Qur'an were born and revealed, there are many dimensions need to be analyzed, namely sociological, anthropological, cultural, and psychological dimensions. It must be realized that analyzing history in correlation with discourses developed in the text of Al-Qur'an will not find a complete conception if not exploring the various dimensions that exist in it.

Dawam has not properly used the method he proposed. In *Ensiklopedi Al-Qur'an,* although in the title of this tafsir book there is a phrase *"Tafsir Sosial",* it is in general sense. It does not sufficiently discuss the texts of Al-Qur'an in socioogial framework where the texts of Al-Qur'an appeared. The socio-cultural analytical framework he utilized tends to be fragmentary and incomplete. It is recognized that Dawam explains much the historical background, but the step

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[203] M. Dawam Rahardjo, *Ensiklopedi Al-Qur'an,* p. 644-650.

often does not point directly to socio-cultural context of the pre-Al-Quran society that became the target audience of Al-Qur'an.

The conclusion can be found in several entries written in the work of tafsir. When describing the entry *'abd*[204] for example, he did not explain about the development of socio-cultural structure where this term is used. In fact, it is understood that `abd is Arabic, which is, before the Qur'an was present, already used by and in the middle of the Arab community. Consider, for example, the father of the Prophet Muhammad who was named `Abdullah, and his grandfather who was named` Abdul-Muttalib. This fact indicates that before the Qur'an was present, the word `abd has been used by the Arabs. Surely in this case the language, as part of human culture, also represents the ideas of the culture that is being developed at the time a term is invented. Issues that must be analyzed is the use of the term in two spaces (the Arab community and Al-Qur'an society) whether the structure has different ideas. In the context of the definition of `*abd*, how was the socio-cultural situation of the society that became the target audience?

The same thing happens when Dawam analyzes the problem of usury.[205] In this case, he describes extensively the history of usury in the context of Medieval society, the Greeks, and Jews, but he does not explain the history of pre-Islamic Arab society that became the audience of Al-Qur'an. Consequently, in his analysis, Dawam does not make a contextual connection in the issues discussed with events happening in Arab society at that time, so it appears that there is a series of broken history.

The aforementioned tracking on the cultural and historical aspects in a broad sense is important. The same term but in different socio-cultural contexts often has different understandings as it represents different cultures and ideas. From a semiotic perspective, the process of marking the term has a strong connection to the cultural system of the society in which it was born and agreed. Through language, an idea is built with the historical roots of their own community.

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[204] *Ibid.,* p. 170-189.
[205] *Ibid.,* p. 594-614.

Thematic Tafsir of Al-Qur'an about Social Relations Among Believers of Different Religions belongs to tafsir that practices socio-historical analysis. One of the examples, when this tafsir explains about QS. Alu `Imran [3]: 28, al-Nisa '[4]: 139. These two verses talk about the ban for the believers take the disbelievers as a *walî* (guardian) and leave the believers. Keywords that describe the main theme of this verse is *al-wilâyah* (collaboration and partnerships). In addition to citing the opinions of the *mufasir* about the purpose of this verse, this work confirms the interpretation of the verse in its socio-historical context, the dynamics of the relationship of the Prophet Muhammad and the Muslims in the early era on the one hand and with non-Muslims on the other. This verse, in this interpretation, is seen as response provided by Al-Qur'an toward the attitude shown by non-Muslim groups to the Prophet at that time.[206]

Based on the aforementioned model of socio-historical analysis, this tafsir then concludes that the verse prohibiting to have friendship with non-Muslims does not describe the "permanent relationship". The principle of relationship with non Muslims is the recognition of the existence of other religon believers, lasting peace, and fair acts. This attitude was historicaly proven by The Prophet when he came to Madinah for the first time, where the first job he did was to form a brotherhood (between the immigrants and the Ansar) and form a unity with non Muslims in Medina, especially many Jews settling in the city.[207]

To strengthen the analysis, this tafsir cites the Article 25 of the Charter of Medina:

> "Bahwa orang-orang Yahudi Bani `Awf adalah satu umat bersama orang-orang Mukmin; bagi orang-orang Yahudi itu agama mereka dan bagi orang-orang Mukmin agama mereka. (Ketentuan ini berlaku bagi) klien-klien dan diri mereka sendiri, kecuali bagi orang yang berlaku zalim dan bertindak salah, maka ia tidak lain hanya membawa keburukan atas dirinya dan keluarganya."

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[206] Tim Majelis Tarjih dan Pengembangan Pemikiran Islam PP. Muhammadiyah, *Tafsir Tematik Hubungan Sosial Antarumat Beragama,* p. 93.

[207] *Ibid.,* p. 93-94.

"That the Jews of Bani 'Awf are along with the believers; for the Jewish people is their religion, and for the believers is their religion. (This provision applies to) clients and themselves, except for those commiting unjust and wrong acts, then they bring nothing but disrepute upon themselves and their family."[208]

After giving extensive explanations and observing the various verses of Al-Qur'an with the variety of contexts in the above case, this interpretation then concludes that the friendship (wilayah) is prohibited to: 1) those who insult and ridicule religion (QS. Al -Mâ'idah [5]: 57); 2) the disbelievers who deny the truth (eg: QS. Al-Nisa '[4]: 89); and 3) those who commit oppression by fighting and expelling the Muslims. Unless the reasons are met, it is not forbidden to have relationship with others who are not in the same religion (QS. Al-Mumtahanah [60]: 9). Even Al-Qur'an itself forbids believers to commit the offense and overreacting due to their hatred to the group who ever interfered with their religious freedom (QS. Al-Mâ'idah [5]: 2). Instead, they are ordered to cooperate in goodness and piety, and are prohibited to work together in sin and evil.[209]

In addition to the aforementioned two *tafsirs*, socio-historical analysis model is also used in *Tafsir Al-Mishbah*. One example can be seen when these works of tafsir outline QS. al-Nisa '[4]: 3. In the context of this verse Quraish reveals the wedding tradition in pre-Islamic Arabs to position the verse that is often seen by many as the recommendation for polygamy in Islam if they are able to be fair.[210] In the same case, *Tafsir al-Ra'yi* by Baidan does similar work. In this tafsir Baidan shows and explores the tradition of polygamy before Islam. Citing information from *al-Sibâ'î*, he explains that polygamy has already existed among the nations living in ancient times, such as the Greeks, China, India, Babylonia, Assyria, Egypt, and others. At that time, polygamy is not limited, so it could reach 130 number of wives for a husband. In fact there was a Chinese king who had 30,000 wives.[211]

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[208] *Ibid.,* p. 27.
[209] *Ibid.,* p. 97-98.
[210] See M. Quraish Shihab, *Tafsir Al-Mishbah,* II: 32-237.
[211] Nashruddin Baidan, *Tafsir bi al-Ra'yi,* p. 95.

From the searches he did, Baidan then puts the texts of A-Qur'an which discusses about polygamy in its historical field. However, the conclusions drawn by Quraish and Baidan are different. Quraish underlines that what is most important in the case of polygamy is not whether it is allowed or not. According to him, Al-Qur'an in this case is not talking about and regulating polygamu, but how the benefit system for men and women can be enforced along with seeing fundamental aspects in the wedding process, for example: heredity, health, honor and biological needs.[212] While Baidan concludes that polygamy issue in the aforementioned verse as a form of regulation that is carried out by Islam. [213]

Tafsir Dalam Cahaya Al-Qur'an by Syu'bah also positiond the socio-historical analysis as an important aspect. Without having to focus only at *asbâb al-nuzûl*, as one of referral data, Syu'bah invites us into a range of state of society when a text was produced. This is done in order to find the appropriate meaning of the verse.

In contrast to that of Quraysh, Nasaruddin Umar, and Nashruddin Baidan— which explicitly direct to the tracking of the history and culture of the community to put an appropriate meaning of a verse— description given by Syu'bah seems short. Perhaps this is the consequence of a tafsir written for the weekly mass media whose authors are limited by the deadline and the number of pages, so he did not quite freely give thorough descriptions.

Generally, Indonesian tafsir of Al-Qur'an in the 1990's written thematically, specifically born for academic purpose, put the historical spect as one of the important aspects in the practice of interpreting. Tafsir Al-Mishbah is one of the examples written in coherent presentation model that is strong enough in exploring the historical aspects of the text.

2.2.2. Semiotic Analysis: Language as A Space to Catch Meanings

According to Abu Zayd, Language consists of collective conventional rules based on cultural framework. Texts as a message direted to the society having their own culture, mental conceptions, and cultural beliefs. The context of

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[212] M. Quraish Shihab, *Tafsir Al-Mishbah,* II: 237.
[213] Nashruddin Baidan, *Tafsir bi al-Ra'yi,* p. 99.

the conversation (siyaq al-takhâtub), expressed in the structure of language (bunyah lughawiyyah), deals with the relationship between the speaker and partner of conversation, which defines the characteristics of the text on one side, and the authority of tafsir on the other side.[214]

In this context, the meanings of a language which are textualized make us realize the importance of analyzing meaning of a word. In a semiotic perspective, language is a marker (signified) associated with the marked (signifier). For Ferdinand de Saussure, a linguist, language as a system of sign can only be regarded as a language or serve as a language, if it expresses or conveys ideas or specific notions.[215]

Therefore, for Saussure language is not merely a nomenclature. The signified is not something existing first, but dynamic concept following the changes of conditions. The signified is, thus, not independent and autonomous, but each has its own essence or core determining it. Signified and signifier are determined by their "relationship." In their relationship, Saussure then divided it into two. The first is an associative relationship, or commonly known as paradigmatic, and the second is syntagmatic relations. This relationship exists in the word as a series of sound and as a concept.[216]

Syntagmatic relations of a word is its relationship with words that can be in front of or behind it in a sentence, or it can also be between two words, where the first word appears as a subject for the the second word. Furthermore, when saying something, we basically also choose a word from the vocabulary that we know and we keep in memory. Most words that we do not choose but are in the memory have associative relationships with words that we speak. This relationship is called as paradigmatic relations. [217]

The text of Al-Qur'an, in the linguistic context, is also a system of signs that represents ideas as sign. Sentence elements in it also requires to be understood in

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[214] Abû Zayd, *al-Nashsh, al-Sulthah, al-Haqîqah,* p. 96-98.

[215] Heddy Shri Ahimsa-Putra, *Strukturalisme Levi-Strauss, Mitos dan Karya Sastra* (Yogyakarta: Galangpress, 2001), p. 36. For details See Ferdinand de Saussure, *Pengantar Linguistik Umum* (Yogyakarta: Gadjah Mada University Press, 1996).

[216] *Ibid.,* p. 37.

[217] *Ibid.,* p. 48.

the context of its syntagmatic and associative relations. The meaning of a word, thus, can be found in accordance with the context of the sentence. So that the same word in different syntagmatic relations, will possibly reveal different meanings which will then deliver a different idea. Even if we refer to the opinion of Jakobson who considers that 'word' is no longer regarded as the most elementary linguistic units, but the most basic element is the sound (phoneme), we will then find a fundamental analysis of the word as a signified that gives a different meaning.

More than the aforementioned sytntagmatic and paradigmatic matters, in the tradition of Al-Qur'an interpretation ulamas have formulated unique tafsir method that we will not find in the theory of Jakobson or Ferdinand de Saussure. For example, the method which considers the relationship (*munâsabah*) between verses, surah and surah, as wel as narrative method of Al-Qur'an by using reverse arrangement model, etc.

The work of Al-Qur'an Tafsir in Indonesia in the era of the 1990's in the aforementioned framework generally positions semiotic analysis as the basic framework important enough in formulating the ideas delivered by Al-Qur'an. The book of *Tafsir Al-Qur'an Al-Karim* by Shihab, for exampe, is quite good in using semiotic analysis. Several examples can be seen here. When explaing the meaning of the word *yawm* and *a-din* in QS. al-Fâti̱hah [1]: 4, Quraish shows that the syntagmatic relation becomes important in the pocess of meaning formation. In daily communication, the word *yawm* is translated as "day". This word is repeated in Al-Qur'an as many as the number of days in a year, that is 365 times. According to Quraish, however, not all the word have the same meaning as the days that we know in our life in this world. Al-Qur'an, according to him, uses the word *yawm* in the meaning of "time" or "period" which sometimes is too long in human's measure. This universe was created in six days. Six days in this context is surely not the 6 x 24 hours. The birth of Isa a.s was also named "birthday". This surely only happened for a shor time.[218]

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[218] M. Quraish Shihab, *Tafsir Al-Qur'an Al-Karim,* p. 27.

The word *yawm* forms the syntagmatic relation which determine the following word, that is *al-din.* The word *al-din*, even all words which consist of the same characters, eventhough with the different sound of harakat, like *din* (religion), or *dayn* (debt), and *yadin* (punish), all describe the reationship of two parties in which the first party has higher position than the second. The word *al-din* in the aforementioned verse context is translated by Quraish as "requital" and "calculation" because on that day there will be calculation and requital by Allah. By that time, all beings without exception show obedience to God in a very real form.

In this description Quraish shows syntagmatic relation of the word *yawm* and *al-din* which has formed both words completely different meanings from what we know everyday.[219] Syntagmatic relation of both words really determines the meanings they bear as their signified. From here on, Al-Qur'an *weltanschauung* can be described as a whole. In the end of his explanation, Quraish underlines that we cannot understand precisey about how long the "day" is in the context of *yawm al-din* above. This is the main idea delivered by Al-Qur'an through the two words: about the Judgement Day.

The book of *Argumen Kesetaraan,* although does not strictly present its analysis as semiotic analysis, has also presented explanations about the meaning of a word determined by its relations with the context of other words. One of the examples when this tafsir explains the word *rajul* in Al-Qur'an which has various meanings. The first is within the meaning of the male gender, in QS. al-Baqarah [2]: 282.[220] In this verse, the word *rijal* (plural form of *rajul*) puts emphasis on the gender aspect, not biological like in a male human. Although Nasruddin does not explain the relation of the word *rijal* with the previous word, *wasytasyhidû* even though the relation shows the formation of the word, it can be seen from the conclusion of the meaning that the word *rijâl* has from its basic meaning.[221]

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[219] *Ibid.*

[220] The same meaning also appears in QS. al-Baqarah [2]: 228; al-Nisâ' [4]: 32 dan 34.

[221] Nasaruddin Umar, *Argumen Kesetaraan Jender,* p. 148-149.

Nasaruddin provides rational and historical evidences for his conclusion with a singe conception that not all males have the same quality of testimony. Underaged boys, male servants, and abnormal men are not included in the witness qualifications referred to in the verse, because the males do not qualify to be witnesses in in Islamic law.[222] Historically, this concept makes sense considering that the situation of the Arab society at the time this verse was revealed women were never given the opportunity to be a witness, because they were considered not representative, due to the structure of patriarchal culture.

Furthermore, the second meaning of the word al-rajul is in the sense of people, both men and women. It occurs in QS. al-A`râf [7]: 46; Al-Ahzab [33]: 23; The third is in the sense of the Prophet and Apostles. It occurs in QS. al-Anbiya '[21]: 7, Saba' [34]: 7, al-A`râf [7]: 63, 69, Yunus [10]: 2, al-Mu`minûn [23]: 25; The fourth is in the sense of community leaders (Surah Yasin [36]: 20, al-A`râf [7]: 48; and the fifth is in terms of slaves (al-Zumar [39]: 29, al-Nisa '[4]: 1, al-Naml [27]: 55. All changes and shifts of meaning occur because of syntagmatic relations in a series of sentences. Nasaruddin has shown and also verified well enough the changes in meaning that occur in Al-Qur'an.

After *Argumen Kesetaraan Jender* we have *Ensiklopedi Al-Qur'an.* This work is intended by its author in encyclopedic way to find a meaning from popular terms in Al-Qur'an. In several parts, it shows a theme used in Al-Qur'an with various version, frequency, and positions. It also shows the associative relation (paradigmatic) of a word that becomes the center of the main term. For example, when analyzing the terms *khalîfah*, Dawam indicates that the word is repeated 127 times in 12 derivatives. The meanings range from verb replace, leave, from noun replacement or heir, but there are also deviant meanings, like quarelling, breaking promises, or various.[223] One example that he shows is QS. al-A`râf [7]: 17 the word *khalf* is interpreted as 'back'; QS. al-A`râf [7]: 69, the word *khalîfah* is interpreted as 'replacement', that is the generation that replaces the previous generation, as well as the QS. al-A`râf [7]: 74, 132, and 169.

[222] *Ibid.*
[223] M. Dawam Rahardjo, *Ensiklopedi Al-Qur'an*, p. 350.

In the context of finding a formula for the definition of Khilafah in Al-Qur'an, Dawam focuses his studies on the QS. al-Baqarah [2]: 40, al-An`âm [6]: 125, Yunus [10]: 13-14, 73, and shad [38]: 26. In the context of these three Surah, he then builds meaning that is semiotically clear due to the syntagmatic relation. For the case of QS. al-Baqarah [2]: 40 the meaning is God create a Khilafah on earth, Adam; QS. al-An`âm [6]: 125-by quoting the opinion of Muhammad Ali in The Holy Qur'an meaning 'ruler of the earth'; QS. Yunus [10]: 13-14 the giving of the definition of 'rulers among men on earth', to verse 73 is also interpreted with authorities in the context of the history of Noah As for the case of QS. Shad [38]: 26, the meaning of ruler is specific to the Prophet Dawud a.s.[224]

Dawam description is quite good in explaining how a word's meaning is so dynamic, mobile, and also changes depending on the context of their relationships. However, unlike what is done by Quraish in *Tafsir Al-Qur'an Al-Karim*, in this case Dawam does not indicate comprehensively the syntagmatic relations which cause a change in the meaning.

Several othe rworks of tafsir, namely *Konsep Kufr in Al-Qur'an, Konsep Manusia Menurut Al-Qur'an, Manusia Pembentuk Kebudayaan dalam Al-Qur'an, menyelami Kebebasan Manusia, Memasuki makna Cinta,* and *Jiwa dalm Al-Qur'an,* also represent this semiotic analysis.

The last eight works of tafsir put semiotic analysis to get the appropriate meaning of a word in the context of certain sentence. The example is *Ahl Kitab Makna dan Cakupannya* in analyzing the term *Ahl al-Kitâb.* This term comes from two words: *ahl* and *kitab.* The word *ahl* in associative relation context (paradigmatic) has the meaning of "kind", "happy", or "love". It can also mean people living together in a certain place, and society or certain community. In its development, the word is used to refer to close relationship. In Al-Qur'an, according to Galib, the word *ahl* is repeatedly used for 125 times, and is found in various ways, but in general the meaning contained in it may be returned to its literal meaning.[225]

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[224] *Ibid.,* p. 353-356.
[225] *Ibid.,* p. 20-21.

The word *kitab* is interpreted as to collect something with something else, and also as writing. In the context of Al-Qur'an, it has various meanings, which include the definition of 'writing', 'book', 'provisions', and 'obligation'. In certain cases it also refers to the meaning of Holy Book which Allah revealed to His Messenger with the general nature of use: before Muhammad or revealed to Muhammad himself. When the two are brought together into a single word terms, it gives a new meaning, which refers to the Jews and Christians (Sura. Alu `Imran [3]: 64, specifically to refer to the Jews (QS. Al-Baqarah [2]: 105), and specifically to refer to the Christians (QS. al-Nisa '[4]: 171, QS. al-Mâ'idah [2]: 77.[226] The changes above are due to the syntagmatic relation.

The aforementioned analysis model can aso be found in *Konsep Kufr dalam Al-Qur'an.* One of the examples is when this tafsir explains the term *zhulm.* This term, including its derivative words, which is mentioned 289 times in Al-Qur'an has various meanings, namely: persecution, crime, sin, injustice, abuses, and so on. The shift of meaning that occurs depends on the syntagmatic relation. From the context of this shift, Cawidu then analyzes the relation to the behavior of kufr. As far as the process of meaning change, he underlines that the meaning in the context of the associative relation can be referred back to its basic meaning, which is "putting something not in its proper place".[227]

In a different case, the book entitled *Konsep Perbuatan Manusia Menurut* by Jalaluddin Rahman analyzes the term *amal* in Al-Qur'an. This word is used in Al-Qur'an in many variations. According to Jalaluddin Rahman, the subject of *amal* can be God, angels, jinn, and humans. In Al-Qur'an there are 312 of 319 verses which involve human actors. In the contexts of action meaning, it covers the good and bad deeds. Specifically, the word *amal* with its variations related to escatologic issues.[228]

The book entitled *Menyelami Kebebasan Manusia* by Machasin also shows the same thing. This book shows that a word undergoes changes in meaning due

[226] *Ibid.,* p. 22-25.
[227] Harifuddin Cawidu, *Konsep Kufr dalam Al-Qur'an,* p. 62-63.
[228] Jalaluddin Rahman, *Konsep Perbuatan Manusia Menurut Qur'an,* p. 47-49.

to syntagmatic relation, for example when explaining the wordr *huda.* By refering to al-Hamazani in *Mutasyâbih al-Qur'ân,* Machasin explains that this word in Al-Qur'an has four definitions, namely: 1) guidance or explanation, like when used to speak about the function of Al-Qur'an as *huda* for mankind (QS. Al-Baqarah) [2]: 185, al-A`râf [7]: 203, Yûsûf [12]: 111, al-Naḥl [16]: 64); 2), addition of guidance, applicable to those who have faith, and get guidance (QS. al-Kahfi [18]: 13, Maryam [109]: 76); 3) rewards, apply to those who believe (QS. Muḥammad [47]: 4-5, Yûnûs [10]: 9); and 4) guidance for believers to salvation (QS. al-Fâtiḥah [1]: 6, al-Nisâ' [4]: 168-9, al-Shaffât [37]: 23).[229]

Different from what happens in *Menyelami Kebebasan Manusia* which seems less systematic in its analysis towards the key terms, *Memasuki Makna Cinta* seems more systematic and detailed in analyzing terms related to the object of study. This can be found in the anlysis of the word *hubb.*

The word *hubb* is often used in Al-Qur'an in the form of *fi'l,* especially *fi`l mudlâri`,* rather than in the form of *isim*. The word *yuḥibbu* is often used in Al-Qur'an to show a definition of love which has recent or upcoming orientation as well as flexible characteristics in accordance with the needs of the condition. Al-Al-Qur'an always mentions the word yuhibbu with the subject of Allah, except in one verse, namely: QS. Hujurat [49]: 12. It can be seen that the dominant notion of love has been filled with the attributes of Allah. The initial understanding of love that was only emotional-personal has shifted into the present-oriented love, motion and action, enforcement of social and flexible noble values.[230]

In *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* by Musa Asy'arie, the same way is used to analyze the word *insân*. In Al-Qur'an, both the word *al-insan* and the word *al-ins* can be derived from a single word *anisa.* However, the word *al-ins* in Al-Qur'an is forever used in relation to *al-jinn,* so that *al-jinn* can be interpreted as the antonym of tame, that is wild.[231] From this direction, it can be concluded that the word *insan* refers to various origins, in Al-Qur'an it has

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[229] Machasin, *Menelusuri Kebebasan Manusia,* p. 93.
[230] *Ibid.,* p. 33-4.
[231] Musa Asy`arie, *Manusia Pembentuk Kebudayaan,* p. 19-20.

meaning related to behaviour born from the logical awareness. Humans are basically tame, can addapt to the realities of life and to the existing environment. They value codes of ethics, manners, and are not wild, both socially and naturally. [232]

Similar description can also be seen in *Jiawa dalam Al-Qur'an* especialy in the part about the analysis of the term of *nafs*. By quoting Ibnu Manzhur, the book explains that the word *nafs* has various meanings, namely: the spirit, human, the essence of something, blood, brothers, belongings, occultations, the size of tanned leather, bodies, the agent closeness, eyes, greatness, and attention. [233]

In ancient Arabic literature, the word nafs is used to refer to oneself, while the word spirit is used to describe breath and wind. During the descent of Al-Qur'an, the word nafs is used to refer to the soul or the human-side (QS. Al-Nahl [16]: 102, al-Ma`ârij [70]: 4, al-Naba '[78] : 38, al-Qadr [97]: 4), while the word spirit is used to refer to the angel Jibril or special grace of divinity (QS. al-Mujadilah [58]: 22, al-Shura [42]: 52, al-Syu` aRA [26]: 193, al-Nahl [16]: 102, al-Ma`ârîj [70]: 4, al-Naba '[78]: 38, al-Qadr [97]: 4). [234]

In addition to showing how the shift of a meaning due to its syntagmatic relation happens, the afoementioned explanation also shows the meaning adopted by Al-Qur'an and the meaning that appears to be typical of Al-Qur'an. Furthermore, this book outlines the diversity of meanings nafs in Al-Qur'an seen from its syntagmatic relation context. There are seven dynamic meaning of nafs shown in this book, namely: 1) self or someone (QS. Alu `Imran [3]: 61); 2) the God (QS. Al-An`âm [6]: 12, 54); 3) The person or something (QS. Al-Furqan [25]: 3, al-An`âm [6]: 130); 4) spirits (QS. Al-An`âm [6]: 93); 5) soul (QS. Al-Shams [91]: 7; 6) as the totality of the human (QS. Al-Mâ'idah [5]: 32); and 7)side of huma which results in behavior (QS. Al-Ra`d [13]: 11, al-Anfal [8]: 53.[235]

In general, Al-Qur'an tafsir in Indonesia in the 1990s puts a semiotic analysis of the two relations (syntagmatic and paradigmatic) as one of the analysis

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[232] *Ibid.*

[233] Achmad Mubarok, *Jiwa dalam Al-Qur'an (Soul in Al-Qur'an),* p. 43.

[234] *Ibid.*

[235] *Ibid.,* p. 44.

in the practice of interpretation. The model was adopted by many works of tafsir written with singular thematic presentation, especially those came to existence due to the interests of academic tasks.

2.2.3. Semantic Method: Understanding Al-Qur'an Worldview Through Language

The notion of semantic analysis in the context of Al-Qur'an was originally popularized by Toshihiko Izutsu. In the etymological sense, semantics is the science dealing with the phenomena of meaning in the sense wider than the word. So broad that anything that might be considered to have meaning is a semantic object. 'Meaning' in nowadays sense is equipped with important issues of thinkers who work in various fields of study, especially in linguistics, sociology, anthropology, and psychology. [236]

For Izutsu, semantics is the analytic study of the key terms of a language with a view ultimately reaching to the conceptual understanding of Weltanschauung or world view of the people using the language. It is not only as a means of talking and thinking, but more importantly as the conception and interpretation of the world that surrounds them. Semantics in this sense, for Izutsu, is a study of the nature and structure of the world view of a people in present or significant historical period by using a methodological analysis of the basic concepts that have been produced for themselves and has crystallized into the language keywords.[237]

Semantic analysis is not only related to the elements of a sentence, or the correlation between sentences, or in connection with the expansion in the figurative sense of grammatical forms and styles, as happened in the semiotic analysis, but also the weltanschauung of Al-Qur'an, namely the idea and worldview of Al-Qur'an that can be obtained by dismantling the implicit

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[236] Toshihiko, Izutsu, *God and Man in the Koran: Semantics of the Koranic Weltanschauung* (Tokyo: The Keio Institute of Cultural and Linguistic Studies, 1964), p. 12.
[237] *Ibid.*

significance or what Abû Zayd called al-maskût `anhu in the discourse structure. Analysis of texts through linguistic signs must reveal the indescribable.[238]

Such semantic analysis also represents the interests in summarizing the fragmented ideas of Al-Qur'an. It means that the internal context of Al-Qur'an is also associated with "fragmentation" of Al-Qur'an text structure and a plurality of discourse. This fragmentation occurs because of differences between the text sequence (tartib al-ajzâ ') and the order of revelation (tartib al-nuzûl), in addition that the text of Al-Qur'an is intrinsically plural and may not understand it except by considering the specific level. Specific level is related to the context of revelation which is based on the facts that each piece has its own context and language, for different audiences.

In the works of tafsir Al-Qur'an in Indonesia in the 1990s, this semantic method became one of the significant methods, especially in the process of development in which the model of thematic presentation was more dominant. This happened due to the semantic method that basically wanted to catch weltanschauung of Al-Qur'an in line with the objectives of thematic presentation models that want to formulate a view of Al-Qur'an in a particular issue in a comprehensive manner.

Semantic analysis initially assumes the necessity of language studies in general, both in the context of how a word is used as the key terms in Al-Qur'an, or the process of development and expansion of the semantic field that became the basic building in the formulation of the Qur'anic worldview. In this study, several tafsir that appear, especially those born of academic interest in general take advantage of this method. However, as far as systems analysis, semantic method is one way that can be done by a coherent interpretation models. Tafsir Al-Quran Al-Karim is one of the commentaries that despite not using a thematic presentation, but powerful enough to probe the Qur'anic worldview with a basic understanding of how to explain the terms used in Al-Qur'an. For example, when these tafsir distinguish the meaning anzalnâ (   ) with nazzalnâ ((which is

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[238] *Ibid.,* p. 109.

generally translated: "We have sent down." The first word has the meaning "sent down little by little", while the second has the meaning "sent down at once".[239]

This concept is closely related to the issue of God's revelation to the Prophet. This means that a word's meaning which was commonly used by the pre Al-Qur'an public, is then used in the context of different meanings when Al-Qur'an is present. In this case Quraish shows us that Al-Qur'an build its own worldview.

This semantic method becomes deeper analysis when used in thematic interpretation, because the method of intertextual cross-references as one method of data collection makes the practice of interpretation find complete and comprehensive meanings. *Argumen Kesetaraan Jender* by Nasaruddin Umar, for example, with the semantic analysis in the systematic model of thematic tafsir presentation is capable of deconstructing the gender inequality in a patriarchal society. To find the Al-Qur'an worldview about male-female relations as a whole, *Argumen Kesetaraan Jender* does not only analyze the word *rajul* in linguistic context, but also the term revealing the meaning about gender identity used in Al-Qur'an with its semantic field. This *tafsir* then discusses the word *al-nisa, al-dzakar, al-untsa,* as other gender identities in Al-Qur'an,[240] *al-zawj, al-zawjah,* and *al-ab, al-umm* as the title of the status associated with gender.[241]

Every effort of the formulation of the concept or a specific theme in Al-Qur'an is always related to the keyword and semantic field to be analyzed. Musa Asy'arie in *Manusia Pembentuk Kebudayaan dalam Al-Qur'an*, proves the necessity when digging the role of human as culture crafter. This effort can be seen when this tafsir explains the semantic elements of the meaning of words *insân* and *basyar* as well as the word `abd and *khalifah* used in the Qur'an.

The word *insan* which essentially means "benign" in the context of Al-Qur'an, according to him, gives the understanding of the link toward the attitude born of conscious reasoning. Basically humans are benign and can adjust to the

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[239] M. Quraish Shihab, *Tafsir Al-Qur'an Al-Karim,* p. 716.
[240] *Ibid.,* p. 159-160.
[241] *Ibid.,* p. 173-191.

changes that occur in life. Whereas, the word *basyar* which essentially means the surface of the scalp, face, and body on which the hair grows, by quoting Ibn Manzhûr and bint al-Syâthi`, is used in Al-Qur'an to refer to all beings who have understanding about general similarities that always become the key feature. The key feature is creatures depending on the nature and occupying space and time.[242]

A similar analysis also happens in *Konsep Kufr dalam Al-Qur'an* by Harifuddin Cawido. This work of tafsir traces the terms directly point to the concept of *kufr* with its various meanings and understandings, nammely *juḥûd, inkâr* and *nakr, ilḥâd, syirk,*as well as terms which indirectly point to *kufr,* namely *fusûq, dlulm, ijrâm, `isyan, dlalâl, ghayy, isrâf, i'tidâ', fasâd, ghaflat, kidhb, istikbâr,* dan *takabbur.*[243] The other three works of tafsir do the same things. First *Konsep Perbuatan Manusia Menurut Al-Qur'an* by Jalaluddin Rahman traces the terms used in Al-Qur'an related to the topic of human actions. There are six terms analyzed, namely *al-fi`l* (work), *al-`amal* (deed/action), *al-sa`yu* (try), *al-shan`* (act), *al-iqtirâf* (do), *al-jarah* (work). These vocabularies have the same meaning as *kasb.* In this work of tafsir, it is also revealed the relationship between *kasb* and those other words,[244] and then explained the role of humans in their actions through four terms, namely: *al-irâdah* (will), *al-masyi`ah* (desire-decision), *al-qudrah* (authority or power), dan *al-istithâ`ah* (capability).[245]

Second, *Memasuki Makna Cinta* analyzes three key words, namely: *hubb, wudd,* and *rahmah.* These three words are structurally analyzed from the grammatical perspective, and the uses are classified in certain theme and meaning. There are 11 themes for the cassification of the use of the word *hubb,* namely love of worldly life, love of possessions, love of infidelity, love and good-bad relativity, love romance, love of family, love of guidance and faith, love for God's

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[242] See Musa Asy`arie, *Manusia Pembentuk Kebudayaan*, p. 19-22, dan 35-38.
[243] Harifuddin Cawidu, *Konsep Kufr dalam Al-Qur'an*, p. 54-85.
[244] Jalaluddin Rahman, *Konsep Perbuatan Manusia Menurut Qur'an,* p. 41-58.
[245] *Ibid.,* p. 91-98.

help, love of sacrifice and sincerity, love of man to God, and God's love for His servants.[246]

The word *wudd* is classified into 11 meanings, namely the evil desires of the disbelievers, evil desire of Muslims to seize the property of the infidels, utopian desires of the disbelievers in the Hereafter, desire to live long and *riya*, apparent love of idolaters, sexual love, love of family, pseudo love of the Muslims against their enemies, love of the Christians against the Muslims, love as the name of God, and love of faith and good deeds.[247]

The word *rahmah,* whereas, is classified into two meanings. First, in the context of God's love consists of: the maintenance of the universe, the giving of fortune, the giving of child, the sending of messengers along with his book, the safety from the disaster in the world and the hereafter. Second, in the context of human affection, it consists of: affection between families, the love among the believers, love among humans, love of Christians, and as position in the world.[248]

Third, *tafsir Ahl al-Kitab, Makna dan Cakupannya* analyzes the perspective of Al-Qur'an about Ahlul Kitab. This tafsir outlines the terms that lead to the understanding of Ahlul Kitâb by knitting the whole semantic field, both the equivalent terms and the ones indirectly refer to the meaning of Ahlul Kitâb. There are four terms equivalent to the term Ahlul Kitâb, namely: *al-ladzîna âtaynâhum al-Kitâb, al-ladzîna ûtu al-Kitâb, al-ladzîna ûtu nashîban min al-Kitâb, al-ladzîna yaqra'ûna al-Kitâb min Qablik*.[249]

For the terms indirectly refer to the Ahlul Kitâb consist of: *Bani Isra'il* (with its variation is used in Al-Qur'an for 161 times. The word *bani* in Al-Qur'an is mentioned for 49 times, 41 of which are related to the word *isra'il), al-ladzîna Hâdu* (with its variations is found 30 times in Al-Qur'an, 11 of which are mentioned in the form of *fi'l madli,* 10 times in the form of *mashdar* and *ism'alam hud* as well as in the form of *ism 'alam yahud* for 8 times), *Hudan* (mentioned in

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[246] Abdurrasyid Ridha, *Memasuki Makna Cinta,* p. 31-65.
[247] *Ibid.,* p. 67-79.
[248] *Ibid.,* p. 89-99.
[249] Muhammad Galib M., *Ahl al-Kitab Makna dan Cakupannya*, p. 38-45.

Al-Qur'an for 10 times; 7 of which refer to one of the names of Prophet and Rasul of Allah, that is Hud A.S.

While the other three verses refering to the jews), *al-Yahud* (mentioned nine times in Al-Qur'an, all is expressed with discordant tone, and shows condemnation to them), *al-Nashara* (mentioned for 15 times in Al-Qur'an and mostli in discordant tone), and *Ahl al-Injîl* (these term is found in one place, namely QS. Al-Mâ`idah [5]: 47). [250]

It should be emphasized that this semantic analysis also necessitates a pattern of inter-verse study. As has been described above that the composition of the text of Al-Qur'an is not thematic. Being unsystematic, inter-verse analysis becomes very important. In one particular issue, the explanation can occur in various places. In this context, systematic technical presentation becomes very important in correlation with the effort to explore Al-Qur'an worldview as a whole on a particular concept.

Ahl al-Kitab, Makna dan Cakupannya, for example, performs a variety of cross-references between verses connection with these terms used in the claims of the Ahl al-Kitab before concluding who or which group is really refered in Al-Qur'an with the claim as *Ahl-Kitab*.The meanings of the four terms that are directly related, and six terms that are not directly related to the terms of Ahl al-Kitab, are then analyzed in context respectively.[251]

The same thing can also be found in *Konsep Kufr dalam Al-Qur'an.* The term *kufr* has been understood as someone's attitude who does not believe in Allah.[252] Even in its development in Indonesia, this term is used to refer to religious community outside Islam.[253] By using this method of inter-verse interpretation, it can be concluded that the definition of "infidels" used in

[250] *Ibid.,* p. 47-60.
[251] *Ibid.,* p. 38-60.
[252] See Muhammad Ali, *Kamus Lengkap Bahasa Indonesia Modern* (Jakarta: Pustaka Amani, t.th), p. 157, dan Mas'ud Khasan Abdul Qohar dkk., *Kamus Istilah Pengetahuan Populer* (t.tk.: CV. Bintang Pelajar, t.th), p. 120.
[253] The phenomena of inter-religious people in Maluku and several other cities in Indonesia, in the late 1990s has proven that the term *kafir* has been used to refer to Christians. From here on comes a new understanding where those non-Muslims are identical with infidels who must be fought.

everyday communication is not entirely appropriate, because in Al-Qur'an the term covers a lot of things, and can apply to Muslims themselves.[254]

Argumen Kesetaraan Jender also strengthens the need for this inter-verse analysis method. A formula based solely on one or two verses understanding, while the formulation of the term has a wide semantic field is a problem simplification. The word *rijal*, which is often understood in terms of gender, has a variety of meanings in Al-Qur'an, namely: male gender, man, prophet or apostle, community leaders and slaves.[255] The various meanings of the word *rijal* in various Al-Qur'an verses must be cross referenced to find its conceptual meaning. Everything that can be discovered by uniting all these terms related to the subject matter in the semantic field.

2.2.4. Scientific Method: The Relevance of Al-Qur'an with The Development of Scientific Technology

Scientific tafsir method is an understanding process of Al-Qur'an texts by using data resulted from scientific observation as explanatory variable. In tafsir tradition, this model is not something new. Thanthâwî Jawharî in *tafsir al-Jawâhir*, for example, utilizes various scientific data as the variables in explaining Al-Qur'an verse. The effort to explain Al-Qur'an verse by using this scientific method can be understood as there are many scientific cues in Al-Qur'an. Things that become problem is that Al-Qur'an is only used as justification tool as what usualy happens is ineventions in the past. In this case Al-Qur'an is not as the source of inspiration of scientific science. In the context of this case the problem arises: what if the scientific theory which is used as explanation, was believed to be the final and compatible with the Qur'an, experiences anomalies and is invalid. The question must be asked, because scientific discoveries may undergo changes and even replacement.

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[254] See Harifuddin Cawidu, *Konsep Kufr dalam Al-Qur'an,* p. 103-164.
[255] Nasaruddin Umar, *Argumen Kesetaraan Jender*, p. 144-159.

Apart from the afoementioned problem, there is Al-Qur'an in Indonesia in the 1990's which uses scientific data explaining verses of Al-Qur'an. One of the cases is, for example *Memahami Surat Yaasin.* When outlining Q.S. Yasin [23]: 37-38, about the day and night shifts, this work of tafsir quotes the observation result of space expert:

... yang memberikan kesimpulan bahwa bumi beredar mengelilingi matahari melalui garis edar berbentuk ellips dengan jarak rata-rata 149,6 juta kilometer dari matahari. Gerakan bumi mengelilingi matahari ini disebut *revolusi* dengan kecepatan rata-rata 18 mil/detik (30 km/detik). Selain berevolusi, bumi juga berputar pada sumbunya (*rotasi*) dengan kecepatan sekitar 1.000 mil/jam. Rotasi bumi pada sumbunya membentuk sudut 23,5° dengan garis tegak lurus pada bidang edar bumi. Bumi berputar pada sumbunya sambil mengelilingi matahari. Maka secara bergantian permukaan bumi menghadap ke matahari. Permukaan bumi yang menghadap matahari menjadi terang disinari oleh cahaya matahari, sedangkan permukaan bumi yang membelakangi matahari menjadi gelap karena tidak mendapat cahaya matahari….

... which gives the conclusion that the earth revolves around the sun through elliptical orbit with an average distance of 149.6 million kilometers from the sun. The movement of the earth around the sun is called a revolution with an average speed of 18 miles / sec (30 km / sec). In addition to evolving, the Earth also rotates on its axis (rotation) with a speed of about 1,000 miles / hour. Earth's rotation on its axis makes an angle of 23.5 ° with a line perpendicular to the plane of the earth circulation. Earth rotates on its axis while around the sun. Then in turn the surface of the earth facing the sun. The surface of the earth facing the sun becomes bright illuminated by sunlight, while the surface of the earth to the sun becomes dark because there is no sunlight .... [256]

The use of scientific data like what happens in *Memahami Surat Yaasiin at* least consists of of two things. First, it makes the texts of Al-Qur'an as justification tool that Al-Qur'an has given the cues about the natural science, science, and technology. Second, the scientific discoveries are used to strengthen that Al-Qur'an is scientific in nature. The possible serious problem that may

[256] Radiks Purba, *Memahami Surat Yaasiin,* p. 137-165.

happen is if the discoveries changes due to shifts of paradigm, and or they have undergone anomaly and falsification. It results in the lost of Al-Qur'an relevance.

It must be noted that Al-Qur'an is not a book of science or engineering. From the beginning, as emphasized Abû Zayd, Al-Qur'an is not intended to address "all human problems". Many things can be obtained outside of Al-Qur'an. Therefore, to interpret Al-Qur'an is not to meet the actual and technical needs,[257] but rather have dialogue with it to see how its views on the world, man, and life.

3. The Nuance of Tafsir Al-Quran

The definition of the nuances of tafsir in this study is the things that become common in viewpoint and analytical interpretation of Al-Qur'an. For example nuances of language, theology, social, psychological, and others. The following description maps the diversity of shades of tafsir Al-Qur'an in Indonesia and also shows a general tendency chosen by the interpreter. The distinction and categorization nuances of tafsir in this description refers to things that are dominant in the work of tafsir.

3.1. Linguistic Nuances

As has been described above, when the text of Al-Qur'an was revealed and read by the Prophet, he actually had transformed from a divine text (*nashsh ilâhî*) into a concept (*mafhûm*) or humane text (*nashsh insânî*). There was a shift: from revelation (*tanzîl*) into interpretation (ta'wil).[258] With such thinking, meanings conceived must be seen from the context of the Arabic language, the language used by Al-Qur'an, and in this context, linguistic analysis becomes significant.

This kind of step is the main part of interpreting work. In a certain case, the work of tafsir chooses this linguistic analysis step as the main variable. In that case, the dominant interpreting work used is linguistic analysis.

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[257] See Moch. Nur Ichwan, "Pahamilah al-Qur'an Sesuai Konteks Narasinya", *Ummat* No. 1, year IV, 13 Juli 1998, p. 62-63.

[258] Abû Zayd, *Naqd al-Khitâb al-Dînî,* p. 126.

As explained in the method of tafsir, Al-Qur'an tafsir in Indonesia in the 1990's generally utilized linguistic analysis as on of the practices in interpreting. In general, there are five works of tafsir which are less strong in using linguistic analysis, namely: *Memahami Surat Yaa Siin, Tafsir Juz Amma Disertai Asbabun Nuzul*, *Tafsir Bil Ma'tsur*, *Ayat Suci dalam Renungan*, and *Tafsir Al-Hijri*. Behind the trend of using language variable as one of the ways in interpreting, *Tafsir Al-Qur'an Al-Karim* by Quraish is one of the works of tafsir that is dominant in using linguistic analysis.

Each word in the verse of Al-Qur'an in *Tafsir Al-Qur'an Al-Karim* is explained regarding its origin, changes, meaning diversities, and semantic building with other words. For example, Quraish explains verse 1 surah Al-Fatihah. All series of words are outlined in detail. Starting from *bi* (   ) which is interpreted as "with." According to him it keeps an unspoken word yet should come to mind when saying *bismillah*, namely "start", so that *bismillah* means "I or we start with the name of Allah." Thus, the sentence becomes a kind of prayer of those who utter. He also outlines the word ism (   ) drawn from the word al-sumuww (   ) which means "high" or al-simah (   ) which means "sign". This word can be translated as "name". Name is called *ism* because it should be upheld or because it is a sign for something. There are scholars who argue that name is the essence of something that is named after it. Therefore, if it is uttered "with the name of Allah", then it means "with Allah".[259]

The word *Allah* as the third series of words in the context of the aformentioned verse in Al-Qur'an is repeated 2698 times. Quraish outlines the various views on the word of Allah. There are scholars who consider this word stems from the word walaha (وله) which means "surprise", or "amazing". God was named Allah for all His works surprises the critic himself, in the sense of the nature of His existence. There are also scholars who argue that the word is derived from a word *aliha-ya`lahu* (ألَه - يألَه) in the sense of "head to" and "beg". God was named Allah because all beings head to and beg Him to meet their needs. But

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[259] *Ibid.*

others argue that the word originally meant "worship" or "serve", so that Allah is "entity worthy of worship and Him directed all devotion".[260]

Still in the same issue, Quraish then outlines the difference between the word *Allah* (الله) and *ilâh* (اله), for example in a sentence *lâ ilâha illallâh.* By quoting the perspective of alMaraghi he explains that *ilah* (usually translated as "God") is "everything that is worshiped" regardless it is in accordance with islamic teachings or not, such as the worship to the Sun, moon, animals, desire, or even to Allah Swt.

Therefore, the word *ilah* covers all objects of worship or anything considered to have control over death and life of everything. If the entity is the primary existence, worth and mandatory to worship, then He is the one who was named Allah by Al-Qur'an. When a Muslim says *lâ ilâha illallâh,* essentially he states that "no other entity shall be worshipped but Allah" or "none has control over death and life but the entity named Allah".[261]

The aforementioned model of explanation is done by Quraish consistently in each verse in the surahs he analyzes. He pays great attention the meaning of vacubularies or expressions in Al-Qur'an by reffering to the perspectives of linguists, paying attention how the vocabularies are used in Al-Qur'an, and understanding the meaning of the verse based on the use of the word by Al-Qur'an. This step is important considering that Al-Qur'an often changes the semantic meaning of a word used by the Arabs, then gives different meaning to the word. The word *karim,* for example, was understood by the Arabs as someone having royal lineage, but Al-Qur'an develops its meaning so that it covers any good thing attributed by this word.

Several other works of tafsir generally use linguistic analysis like what was dob=ne by Quraish. However, the linguistic analysis was used as the basis to build a conception derived from the analyzed verse. This kind of model is usually used in the systemtic of thematic presentation, especially singular theatic in order to find out a comprehensive conceptual construction. One thing to note is that the

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[260] *Ibid.* p. 12.
[261] *Ibid.*

pluralities of language anlaysis uses in the works of tafsir above have not touched on the analysis of discourse structure text of Al-Qur'an which gives birth to many stylistic narratives of Al-Qur'an. In fact, the levels of discourse structure in the narrative text of Al-Qur'an are diverse and different. For example, there are discourses of fury, threat, tense, praise, familiarity, and so on. These discourses also have separate meanings hidden that need to be revealed by the interpreters of Al-Qur'an.

3.2. Social-Communal Nuance

Muhammad 'Abduh once stated that in Judgement Day, Allah does not ask humans about the opinions of the interpreters and how they understand Al-Qur'an. By that time, God will only ask them about His book which He revealed to guide and control humans.[262] In response to this statement, J.J. G. Jansen concluded that 'Abduh wanted to explain Al-Qur'an to the general public with its practical significances, not only for professional scholars. `Abduh wanted his readers, lay and clerical society, to be aware of limited relevance of traditional tafsir so that will not provide solutions to important problems that they face daily. Abduh wanted to convince the scholars that they should let Al-Qur'an speak on behalf of itself, rather than made complicated with subtle explanations and descriptions.[263]

The meaning of the nuance of social-communal tafsir in this sub chapter is the tafsir that emphasizes on the explanation from the perspective of: 1) editorial accuracy; 2) the arrangement of the content of these verses in an editorial with the main purpose of describing the goals of Al-Qur'an, accents that stand in the main goals outlined in Al-Qur'an; and 3) the interpretation of the verse associated with sunnatullah that happens in the community.[264]

Like the effort done by 'Abduh, the nuance of social-communal tafsir tries to avoid the impression that the way of interpreting seems to make Al-Qur'an

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[262] Muḥammad `Abduh, *Tafsîr al-Manâr,* I: 26.
[263] J.J.G. Jansen, *Diskursus Tafsir Al-Qur'an Modern,* trans. Hairussalim and Syarif Hidayatullah (Yogyakarta: Tiara Wacana, 1997), p. 28-29.
[264] M. Quraish Shihab, "Metode Penyusunan *Tafsir* yang Berorientasi Pada sastra, Budaya dan Kemasyarakatan", *Paper,* 1984. p. 1.

have no correlation with its historical root of human life, either individually or in groups. As a consequence, the purpose of Al-Qur'an as a guidance in human life becomes neglected. In the context of Al-Qur'an tafsir in Indonesia in the 1990's, the social-communal nuance spread in all kinds of tafsir. *Tafsir bil Ma'tsur* written by Jalaluddin Rakhmat with historical method presents the social-communal nuance expressively. This work socializes the messages of Al-Qur'an by using compelling, simple, and popular language style in each topic discussing the moral values of Al-Qur'an without being trapped in the complexities and debates, and diversities of ulama's prespectives, which sometimes put the reader in difficult situation.

Severeal examples are discussed here. When explaining surah alFatiha, without being trapped in the complexities of linguistic analysis, this tafsir shows moral values of Al-Qur'an contained in the surah firmly, namely "the importance of doing everything only for or in the name of Allah". Jalal then gives concrete example, that is: "taking care of parents, avoiding vice, managing labor costs, and reading books are common things, but will bring glory when done in the Name of Allah. This is the moral message existing in al-Fatihah."[265]

The same thing is also applied in the other foru tafsir employing systematics of classical thematic presentation: *Tafsir Al-Hijri*, *Memahami Surat Yaa Siin*, *Tafsir Juz Amma Disertai Asbabun Nuzul*, and *Hidangan Ilahi*. Except *Hidangan Ilahi*, the three works use global presentation form and avoid complicated and subtle explanation. The authors do not want their explanations bring no guidance, or even bring confusion to Muslims.

In *Tafsir Al-Hijri*, the social-communal nuance can be found, for example, through the basic principle formulated from the main theme. The issues of taking care of orphans, *qishash*, marriage nobility, and other things,[266] for example, are presented on the philosophical basis of the issues, without being distorted by complicated analysis. This model is suitable for lay Muslims who want to grasp the moral messages of Al-Qur'an practically.

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[265] Jalaluddin Rahmat, *Tafsir Bil Ma'tsur*, p. 12.
[266] See Didin Hafiduddin, *Tafsir Al-Hijri*, p. 31, 49, 98.

Then, there are three works of tafsir with chronollogical presentation based on the order of surah which pust emphasis on how the values of Al-Qur'an being socialized in the social life of the society. They are *Al-Qur'an dan Tafsirnya*, *Tafsir Al-Mishbah*, and *Ayat Suci dalam Renungan.* In *Tafsir Al-Mishbah, Quraish* presents the analysis of each surah named as teh purpose of surah, the main theme of surah. The same thing also happens in *Al-Qur'an dan Tafsirnya* which faithfully gives conclusion in the end of the analyzed group of surah. When *Tafsir Al-Mishbah* introduces the main theme of surah, then generally people can grasp the main message of each surah, and they will be closer with Al-Qur'an.[267]

Finally, there are nine works of tafsir, which utilize thematic systematics and have social-communal nuance. First, *Ahl al-Kitab, Makna dan Cakupannya* and *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama.* Both works of tafsir focus on the discussion of patterns of relationship among believers of different religions. The focus of the discuddion is the issue of *ahl al-Kitâb.* After exploring the texts of Al-Qur'an by using linguistic analysis as well as semantic field of the analyzed terms, this work gives important conclusion on the reationship of Muslims and non Muslims.

The conclusion explains that the use of the term *Ahl al-Kitab* in Al-Qur'an is more theological than ethical in its nuance.[268] The discussion of *Ahl al-Kitâb* in Al-Qur'an is very friendly, as can be seen from the call for peaceful coexistence. The hostility shown by *Ahl a-Kitab,* especialy the Jews, is basically not caused by religious factors, but more on economic and political factors, as well as their hatred due to the fact that the resurrecteed prophet is not from Bani Isra'il.

The strict line drawn by Galin in this work of tafsir gives a conclusion that the religious differences are not an excuses for someone not to do good deeds and interact socially with the believers of other religions than Islam. Doing good deeds, behaving justly, and living peacefully with *Ahl al-Kitab* and other religionn believers are the attitudes taught by Al-Qur'an, as long as it does not cause

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[267] See the confession of Quraish, in "Sekapur Sirih" *Tafsir Al-Mishbah,* 1: ix, and prove his confession in his explanations in each start of surah in the book.
[268] Muhammad Galib M., *Ahl al-Kitab, Makna dan Cakupannya*, p. 187.

ambiguity in their faith, and hostility among them. In fact, Al-Qur'an specifically allows Muslims to eat the sacrifices of *Ahl al-Kitab* and marry the good women from them, though it is not something encouraged.[269]

Similar conclusion can also be seen in *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial antarumat Beragama.* Peaceful coexistence in interfaith relations is discussed in the four major themes of this book, and even becomes the main conclusion. In understanding the concept of *Ahl al-Kitab* in recent times, this book confirms that the term *Ahl al-Kitab* in Al-Qur'an, as understood by Muslim intellectuals, not only refers to the Jews and Christians, but also other religion believers.[270]

Second, the three tafsir talking about social relations between men and women, namely: *Tafsir bi al-ra'yi*, *Tafsir Kebencian*, and *Argumen Kesetaraan Jender*. The socio-communal nuance of the three tafsir is built upon tafsir of thought method in which lingustic analysis and socio-historical texts become important variable. Nasaruddin, baidan, and Zaitunah in their own books show the method of thought with three variables, that is able to be moved to show social order wanted to build by Al-Qur'an.

Nasaruddin Umar, for example, analyzes the texts of Al-Qur'an by dismantling the pieces of social structure of the pre-Islamic Arab society (pre-AlQur'an). He finds that pre-Islamic Arab society, as the audiences of Al-Qur'an, was patriarchal.[271] After anayzing the verses about gender, he concludes that Al-Qur'an tends to give opportunities to human's intellegence in arranging the division of roles between men and women with mutual considerations. Al-Qur'an does not deny the existence of differences in biological anatomy, but this differences should not be used as the basis for privileging one sex over another. The basic principle in the rlation between men and women, especially husband and wife, is peace that is full of grace.[272]

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[269] *Ibid.,* p. 189.

[270] See Tim Majelis Tarjih, *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial antarumat beragama,* p. 151.

[271] Nasaruddin Umar, *Argumen Kesetaraan Jender,* p. 91-134.

[272] *Ibid.,* p. 305.

Nasaruddin concludes that verses about gender give guidance in general how to achieve individual quality and hamonious society. Al-Qur'an does not give burden of gender completely to someone, but more on how the burden can enable people to obtain a noble purpose in life, in the world and in the hereafter.

The underdevelopment of a group of people from another group of people according to Al-Qur'an, is not caused by factors given by God, but due to the choices (ikhtiyâr) of humans themselves. Good luck and bad luck of human are not related to the gender factor. [273]Nasruddin's conclusion gives new framework that Al-Qur'an actually builds soial order relation between men and women which is fair and equitable.

Tafsir Kebencian by Zaitunah Subhan also utilizes the same analysis as what was used by Nasaruddin. [274] The conception of equal pertnership between men and women in this work not only gives new understanding for Indonesia Mulsim society, but also evocates the unconsciousness of some Muslims that still consider that there is a clear line of demarcation between men and women in biological terms.

Something that was strictly refused since the beginning by islam. Nashrudin Baidan also conducts the same analysis in revealing the concept of woman equality in Al-Qur'an. The issue of creation and woman status also obtain special place in the analysis of Baidan, and the drawn conclusions are also the same as Zaitunah's conclusions. [275] According to baidan, Islam since the beginning has treated women equal to men in the sense of having the same rights and responsibilities, even though the fields and portions are the same. Women are given freedom to actualize in public space as part of their needs.[276]

The third part is the two works of tafsir with its systematics of plural thematic presentation and various themes of study, namely *Ensiklopedi Al-Qur'an*, and *Wawasan Al-Qur'an.* Many themes written in these two books: justice, injustice, fasiq, shura, and other themes. Several key words that become

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[273] *Ibid.,* p. 304.
[274] Zaitunah Subhan, *Tafsir Kebencian,* p. 23.
[275] Nashrudin Baidan, *Tafsir bi al-Ra`yi,* p. 6-11.
[276] *Ibid.,* p. 135-138.

the basis of a conception drawn from the message of Al-Qur'an are analyzed in details.[277] Different from *tafsir Al-Qur'an Al-karim,* Quraish in *Wawasan Al-Qur'an* is not busy in the complexity of linguistic analysis. All the linguistic analysis is moved as the stepping stone in building an understanding toward the verse of Al-Qur'an, so that the moral message of Al-Qur'an can be grasp clearly.

The fourth part, a work of tafsir with singular thematic presentation which discusses the issue of love, namely *Memasuki Makna Cinta.* The term love discussed in this book finds a complete construction, that love is an awareness of human nature. Love in this context covers the love for self, among humans, in households, between husband and wife, parents and children, among relatives.[278]

All these classifications of love are based on the principles of divinity, piety, kindness, fairness and trust.[279] The love here is formulated as something must be realized in actions, not only passively in relation between creatures and *Khalik* (The Creator) through ascetic efforts like in several mysticism. The point is that love is a force to deliver justice and humanity to achieve peace and security in the world and in the hereafter.[280]

The fifth part, the work of tafsir with plural thematic pesentation and social nuance directing to political issue, that is *Dalam Cahaya Al-Qur'an.* The social-communal nuance in this work of tafsir is full of color of socio-political context in Indonesia. One example is when it explains the verse about murder and persecution (QS. Al-Mâ'idah [5]: 32) associated with the kidnapping, torture, and murder of activists in 1998 in the days leading up to the reform.[281] Syu'bah gives a critical criticism over the tragic event: "...the concept of life of the killers is not the same as that of Al-Qur'an. For them, the problem is always about: whose life.

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[277] See M. Quraish Shihab, *Wawasan Al-Qur'an*, p. 113-114; M. Dawam Rahardjo, *Ensiklopedi Al-Qur'an,* p. 366-388.
[278] Abdurrasyid Ridha, *Menyelami Makna Cinta*, p. 106-110.
[279] *Ibid.,* p. 112-130.
[280] *Ibid.,* p. 159-161.
[281] This theme was written by Syu'bah on 18 Mei 1998 in *Panji Masyarakat* magazine when therefomr movement in Indonesia was turbulent..

It is "our" life or "their" life. They do not know human life, as if they were not humans."[282]

3.3. Theological Nuance

The definition of theological tafsir nuance here is different from what happened in classic theological history[283] in which various theological understandings become important variables in the practice of Al-Qur'an interpretation.[284] In this context, teh concept of theology which literally means the study about God, is intended as the nuance putting the divinity belief system as the main theme in tafsir.[285] The difinition of theology here is not only as divinity belief, but also as a disciplinary study that talkes about the problems of human relations with his Lord widely.

This domain of theological nuances expresses Al-Qur'an perspective comprehensively about the beliefs and systems of theology. However, the process is carried out not in the framework of partiality towards certain groups that have been established in history, but rather as a way of exploring the views of th Al-Qur'an about theological issues to track the main terms and contexts in which the terms were used.

There are four works of tafsir which have analyzed theological term, namely *Konsep Perbuatan Manusia Menurut Al-Qur'an*, *Konsep Kufr dalam Al-Qur'an*,

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[282] Syu'bah Asa, *Dalam Cahaya Al-Qur'an*, p. 46.

[283] In the tradition of Al-Qur'an tafsir in the classical era, the emergence of a rational method has spawned a variety of nuance of tafsir coincided with the development of ideologies in the Muslim community. At the end tafsir was so easily put on the will of the defense against certain ideologies developing at that time. Followers of Mu'tazilah, for example, appeared to interpret verses of the Qur'an according to Mu'tazilah theology. This case also applies with other ideologies. In the context of understanding the Mu'tazilites, several scholars have written tafsir with the nuance of Mu'tazilah theology, for example, al-Kasysyaf work of al-Zamakhsyari whose influence is still felt. While in the body Asy'ariah group, there was Mafatih al-Gayb tafsir by al-Fakhrur Razi. Shi'a Imâmiyah also appeared in various tafsir written by the Shi'a. See Alî Syami' al-Nasyar, *Nasy'at al-Fikr al-Falsafî fî al-Islâm,* I:265 and 'Alî al-Awsî, *al-Thabâthabâ'î wa Manhajuh fî Tafsîrih al-Mîzân,* p. 109.

[284] Jalaluddin Rahmat, *Tafsir Sufi Al-Fatihah,* p. 12.

[285] Compare with the definition elaborated in the study of philosophy. See Harold H. Titus, et al., *Persoalan-persoalan Filsafat*, terj. H.M. Rasyidi (Jakarta: Bulan Bintang, 1984), p. 520. Regarding the use of the term theology in Islam dan the correlation with the term *kalam, s*ee A. Hanafi, M.A., *Pengantar Theologi Islam* (Jakarta: Penerbit Pustaka al-Husna, t.th.), p. 12.

Menyelami Kebebasan Manusia, and *Manusia Pembentuk Kebudayaan dalam Al-Qur'an*. These four works of tafsir have different emphasis.

Machasin in *Menyelami Kebebasan Manusia* is epistemologically out of the conception trap existing in vaious shools of theology by conceptually building construction based on Al-Qur'an integrally and comprehensively. The main issue analyzed here is the conception of Al-Qur'an about the relation of human freedom and thepower of Allah. From this main issue, there are some derivative issues, namely human issue with their freedom of actions, requital for human actions, *syafa'at,* the certainty of Allah's provision, and His promises and threats.

By avoiding theological debates existing in Islamic sects, Machasin draws a conclusion that humans, with the soul from Allah given to them, have a unique way of being compared to other creatures. They have freedom to choose what to do, and be responsible of what they do before Allah. Human freedom is not unlimited. Humans are only free in doing actions which are *ikhtiyariah,* something they have choices to do or not. Therefore, humans are only responsible for the things they are not forced to do or not to do.[286]

The similar theme is also discissed by Jalaluddin Rahman in *Konsep Perbuatan Manusia According to Al-Qur'an.* This work of tafsir steps out of the trap of understanding in Islamic theological school. The effort that he does is by refering directly on how Al-Qur'an talks about the issue of human action, and then he concludes that humans have freedom of action. However, jalaluddin Rahman does not map the freedom in ethical-practical context, but in limited ontological context, like what Machasin concludes. He confirms that Al-Qur'an demands productive and creative humans, and humans have the requirements for that, namely body parts, intellegence, mind, decision, and capabilities.[287]

Musa Asy'arie in *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* also analyes humans in the context of the position of their creation in the world and its correlation with God on the one side, and their role in the formation of culture on the other. This theme is discussed because the unity of human consciousness

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[286] See Machasin, *Menyelami Kebebasan Manusia,* p. 143.
[287] *Ibid.* p. 168 dan 144.

which forms their behaviour never seriously becomes the attention in the history of Islam.

The monodualistic position of humans, according to him, brings tense situation between freedom and responsibility or ethical bond. Humans as *khalifah* working using their inttelegence are essentially free. Whereas, humans as *'abd* with their submissive and obidient natures are essentially bound completely to sunnah Allah and to ethical responsibilities.

As *khalifah,* humans are essentially the crafter of culture, and culture as the process of existence of *khalifah* is good deed. Therefore, the essence of humans, according to this book of tafsir, is determinde by their deeds. Good deed is a unity of mind and heart in the reality of creative actions.[288]

3.4. Sufistic Nuance

In the tradition of classical Al-Qur'an tafsir, the tafsir with sufistic nuance is often defined as tafsir which tries to explain the meaning of the verse of Al-Qur'an from esoteric perspective or base on implied cues that can be seen from a sufist's *suluk.* There are two kinds of tafsir using this kind of reading pattern, namely: 1) tafsir based on tasawuf *nazharî* (theoritical) which tends to interpret Al-Qur'an based on tasawuf understanding or theory in contrast with the physical meaning of the verse and in deviation from the linguistic meaning; 2) tafsir based on tasawuf *'amali* interpreting verses of Al-Qur'an based on the cues implied by a sufist's *suluk.*[289]

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[288] *Ibid.,* p. 151.

[289] Al-Farmâwî, *al-Bidâyah fî Tafsîr al-Mawdlû`î,* p. 29. This second type of sufi tafsir—is called by tafsir experts as *isyari* tafsir—according to tafsir experts can be accepted with some requirements: 1) does not conflict with the verse, 2) has a referral basis of religious teachings which also functions as an amplifier, 3) is not in contrary to the teachings of religion and mind, and 4) does not consider that the model of the tafsir as the most true to the will of God. The figure of this kind of tafsir, according to 'Ali al-Awsî, is Muhyiddin Ibn `Arabi (d. 638 H). It can be seen when Ibn 'Arabi interpreted QS. al-Ra<u>h</u>mân [55]: 19, مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَان (He released the two seas, meeting [side by side]). Ibn 'Arabi said that the seas refer to the sea of physical substance which is salty and bitter, and te sea of pure soul which is savourless and fresh. Both of them meet each other in a form of human. See Al-Dzahabî, *al-Tasfîr wa al-Mufassirûn,* II: 377 and *Tafsir* Ibn 'Arabî, II: 280, quoted by `Alî al-Awsî, *al-Thabâthabâ`î wa Manhâjuh,* p. 107.

Sufi tafsir is actually related with *ta'wîl* (interpreting). As explained by Abu Zayd, *ta'wil* is related with the process of investigation and discovery that cannot be achieved through tafsir. Ta' wil explains inner and hidden meaning in Al-Qur'an, while tafsir explains "outer" meaning of Al-Qur'an.[290]

By refering to al-Suyuthi, Jalaluddin differentiates two meanings of *ta'wil* which make it different from tafsir. First, *ta'wil* is a form of diversion of doubious or confusing meaning to the convincing and reassuring meaning. *Ta'wil* is only related with the *mutasyâbihât* verse. Second, ta'wil is the second meaning or inner meaning in addition to its first meaning or outer meaning. *Ta'wîl* in this sense is correlated to all verses in Al-Qur'an. This is what is commonly used in sufi tafsir.[291]

In the context of this study, the nuance of sufi tafsir can be seen from the effort done by Jalal in *Tafsir Sufi Al-Fatihah.* He has not actually started interpreting Al-Qur'an as in his work he just gives introduction about sufi tafsir, explaining negative impression toward sufi tafsir so far, and explanation about the definition of *ta'awwudz.*

In this case, Jalal tried to show sufi tafsir from negative impression. By quoting the perspective of Sayyid Haydar al-Amuli, he confirms that in explaining the *mutasyahibat* verses theory of *ta'wil* is needed. Without this theory, according to him, people will fall to false belief. Here he gives an example of the case of QS. al-Qalam [68]: 42, (يــوم يــكشـ عن ⏾) On the day when the calves are exposed, and they are summoned to kneel down; then they are not able to do so."[292] If the word *saq* in this verse is translated as calves, we will face confusion as why would God expose His calves? If we take this translation then we have to believe that God has calves and that He exposes His calves to summon humans to kneel down.[293]

To solve this problem, Jalal gives different meaning to the word *saq* that is in difficult critical situation that makes people panic like in a sentence:

[290] Nashr Ḥâmid Abû Zayd, *Mafhûm al-Nashsh,* p. 252-267.
[291] Jalaluddin Rahmat, *Tafsir Sufi Al-Fatihah*, p. 13.
[292] Jalaluddin Rahmat, *Tafsir Sufi Al-Fatihah,* p. 15.
[293] *Ibid.,* p. 15.

"the war has reached critical level". Based on the last meaning, "the calves are exposed" refers to the situation in Doomsday which is filled with difficulties and fears that make people panic. In this way he thinks the doubts can be removed. [294]

3.5. Psychological Nuance

Psychological issues cannot escape from Al-Qur'an discussion, The definition of psychological nuanc in this study is tafsir nuance with its analysis emphasizing on psychological aspect. *Jiwa dalam Al-Qur'an* by Ahmad Mubarok *is Al-Qu'an tafsir* in Indonesia in the 1990's which concerns with psychological issue. This work of tafsir analyzes the term *nafs* in Al-Qur'an with all its variations and semantic field.[295]

Through this work of tafsir Mubarok concludes that in human context, the term *nafs* in Al-Qur'an is used to mention humans as a whol, either as living creatures in this world, or as living creatures in hereafter. Dalam QS. al-Maidah [5]: 32, misalnya, kata *nafs* digunakan untuk menyebut totalitas manusia di dunia, yakni manusia hidup yang bisa dibunuh, tapi pada QS. Yâsîn [36]: 54, kata *nafs* digunakan untuk menyebut manusia di alam akherat.[296]

The second meaning of *nafs* is as the inner side of human. In QS. Al-Ra'd [13]:10 it is hinted that humans have inner and outer sides. Al-Qur'an also mentions the relation between inner and outer sides. While the outer side of humans can be seen from their physical actions, then their inner side functions as the driving force. In QS. al-Syams [91]: 7, the word *nafs* is called as the soul. Therefore, the inner side of humans is the soul. In the context of *nafs* as the soul, it is discussed the functions, namely behaviour driving force, quality, and capacity.[297]

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[294] *Ibid.*
[295] Achmad Mubarok, *Jiwa dalam Al-Qur'an (*Soul in Al-Qur'an), p. 43.
[296] *Ibid.,* p. 46.
[297] *Ibid.,* p. 53-58.

In this work of tafsir Achmad Mubarok gives a conclusion that if the scope of modern psychology is limited to three dimensions, namely physical-biological, spirituality, and spiritual dimension, an area untouched by Western psychology. In this context, psychology will meet with Sufism.[298]

The explanations about paradigm, method, and nuance of Al-Qur'an tafsir in Indonesia in the 1990's gives general description that there have been dynamic developments in the practice of Al-Qur'an interpretation in Indonesia. In addition to utilizing histyorical data and iner-verse tafsir, the model of tafsir of thought method by using socio-cultural, semiotic, and semantic analysis, and scientific data.

Related to the nuance of tafsir, Al-Qur'an tafsir in Indonesia grows along with the dialectic and development of islamic thoughts and issues of Islamic thoughts, namely sufistic, psychological tafsir nuance, linguistic nuance, and social-communal nuance. In social-communal nuance, gender issue, interfaith social relation, and socio politics are the chosen issues to discuss in Al-Qur'an tafsir.

As in the case of tafsir paradigm, in addition to the tafsir practice which makes the text of Al-Qur'an as the center, there are also tafsir that use contextual approach, namely diallectically make text to context; context and events serve as the mainstream in the practice of interpretation. Tafsir Al-Quran is specific and contextual practice. []

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[298] Achmad Mubarak, *Jiwa dalam Al-Qur'an (Soul in Al-Qur'an),* p. 270.

CHAPTER IV
NEW HORIZON OF AL-QUR'AN TAFSIR IN INDONESIA

It has been explained in the previous chapter about the technical and paradigmatical aspects in the history of the writing and publication of Al-Qur'an tafsir in Indonesia in the 1990's. The chapter describes the dynamics happening in the writing of Al-Qur'an tafsir and socio-political context in Indonesia. This chapter discuss the main flow and new horizon happening in Al-Qur'an tafsir in Indonesia. There are four main aspects explained in this chapter, namely paradigm aspect and tafsir method, tafsir sensitivity, intellectuality of Al-Qur'an interpreters, and the orientation of Al-Qur'an tafsir writing in Indonesia.

A. The Main Flow of Al-Qur'an Tafsir Method and Paradigm in Indonesia

The analysis about writing method and paradigm of Al-Qur'an tafsir in Indonesia explained in chpater III shows a fact about the dynamics and development in the history of Al-Qur'an tafsir in Indonesia. The development has formed its own distinctiveness. This part will explore the distinctiveness, and focus on three aspects, namely tafsir writing presentation technique, tafsir method, tafsir paradigm, and tafsir writing style.

1. Thematic Tafsir: A Pragmatic Need

Systematic presentation model of thematic tafsir is one of the general tendencies happening in the writing of Al-Qur'an tafsir in Indonesia in the 1990's. This model is actually not a new phenomenon in the history of Al-Qur'an tafsir writing in Indonesia. In the era of the 19th century AD, this model has been introduced in Nusantara even though technically was in a simple form. Anonymous tafsir, *Farâ'id al-Qur'ân,* in Ismâ`îl bin `Abd al-Muthallib al-Asî (ed.), *Jam` al-Jawâmi` al-Mushannafât: Majmû` Beberapa Kitab Karangan Beberapa Ulama Eceh* are one of the examples for this case.

In the eraly decade of the 1930's the systematic presentation model of thematic tafsir could still be found although the form was still simple, and kept developing into a general phenomenon. This can be seen in *Zedeleer uit den Qor'an (Qur'an Ethics)* by Syaikh Ahmad Soerkatie (Groningen, Den Haag, Batavia: J.B. Wolters', 1932) written in Dutch, *Rangkaian Tjerita dalam Al-Qur'an* by Bey Arifin (Bandung: Pelajar cetakan pertama tahun 1963), and *Al-Qur'an tentang Wanita* karya M. Said, (Bandung: Pelajar, 1969). Although all of the mentioned works of tafsir have not, seen from the tafsir method side, built paradigmatic formula comprehensively, like what happens now, the development has become a general phenomenon prefered by tafsir authors in Indonesia.

In the 1990's, generally Al-Qur'an tafsir using this thematic model was arranged using comprehensive writing method and tafsir paradigm, especially the work of tafsir born from academic tasks and needs. The linguistic analysis with its semantic field and social-humanitarian and historical sciences have been practiced to give meaning for Al-Qur'an texts. This kind of tafsir look can be seen clearly in *Tafsir Kebencian*, *Argumen Kesetaraan Jender*, and *Ahl al-Kitab Makna dan Cakupannya*.

The use of tafsir method in such thematic presentation has never been done well in the previous generations of work of tafsir. The robust use of tafsir method is caused by the choices toward singular thematic tafsir presentation which departs from one purpose, namely building a holistic and comprehensive conception in Al-Qur'an. It is, thus, necessary to have a study with clear focus and object of study, as well as deep analysis. The steps done by Nasaruddin Umar and Zaitunah Subhan in dismantling Al-Qur'an conception about gender equality is one of the good examples in showing this phenomenon. Like a food, tafsir with thematic presentation model like this serves menu formulated wholly and completely so that the readers can enjoy the full taste.

Al-Qur'an tafsir with thematic presentation model, especially singular thematic, is a model mostly used by authors of Al-Qur' tafsiran. Even in academic world, for the purpose of paper, thesis, and dissertation writing in the field of Al-Qur'an, this model becomes a widely chosen alternative. This phenomenon can be

seen clearly in the process of development of paper, thesis, and dissertation writing in the field of Al-Qur'an tafsir in STAIN, IAIN, and UIN in Indonesia.

This happens at least because of two things. First, there is a pragmatic interest from the tafsir authors who try to bring an ease to Muslims in grasping the perspectives and basic values of Al-Qur'an about a certain issue. The systematics of thematic presentation completed with strong tafsir method structure, by making use of linguistic analysis and socio-historical context, can achieve pragmatic purpose better.

Second, the thematic studies in revealing the perspectives of Al-Qur'an, as done by Fazhur Rahman and Al-Farmawi, can boost the Muslim Indonesian academics dedicating themselves in the studies of Al-Qur'an.

Kedua, kajian-kajian tematik dalam mengungkap pandangan-pandangan Al-Qur'an, seperti yang dilakukan oleh Fazlur Rahman dan Al-Farmawi, menjadi pendorong bagi para akademisi Muslim Indonesia yang mendedikasikan diri dalam kajian-kajian Al-Qur'an. The role of M. Quraish Shihab in introducing thematic tafsir formulated by Farmawi, and the role of Nurchlish Madjid and Syamsu Rizal Panggabean with Taufik Adnan Amal in introducing Fazlur Rahman tafsir method are the important moments for the birth of new horizon in Al-Qur'an tafsir in Indonesia. In various forms of Al-Qur'an tafsir published in the era of the 1990's, these two figures were mostly refered and made as model by the Islamic academics in the practice of Al-Qur'an tafsir.

2. Method of Thought Tafsir: An Effort to Build Al-Qur'an Tafsir Progress

There is a perspective that historical tafsir method is the most valid and legal compared to other tafsir methods in finding a meaning of Al-Qur'an texts.[1] This kind of perspective forms a certain trend in several groups of Muslims, namely scepticism toward other works that do not refer to historical data. If we are consistent with this perspective, unconciously we are killing Al-Qur'an because

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[1] Muhammad `Alî al-Shâbûnî, *al-Tibyân fî `Ulûm al-Qur'ân* (Beirût: `Âlam al-Kutub, 1985), p. 69-70.

we know that the number of riwayat is limited and not all verses have *asbab al-nuzul.* If tafsir only depends on and relies on the availability of data from riwayat, it means we have to limit tafsir activities only to the availability of the limited riwayat.

In this context, this method of thought tafsir in term as method utilizing the power of intellectualization as a device to move tafsir practice, in the history of Al-Qur'an tafsir writing in Indonesia, to find its strategic place more over in the middle of development of studies of scientific and social sciences. The data shown in chapter III shows that the social-humanitarian sciences and history start to be used by the interpreter of Al-Qur'an in Indonesia in the 1990s to explain the meaning and conception contained in the verses of Al-Qur'an .

Such efforts can not be separated from the dynamics of thought among Muslims in general that occur in various parts of the world. Linguistic analysis of Al-Qur'an which was developed by Bint al-Syâthi 'and Amin al-Khuli[2] for example, was adopted, though not explicitly, by some interpreters in Indonesia, such as M. Quraish Shihab.[3] Double movement method built by Fazlur Rahman-which in Indonesia was popularized by Taufik Adnan Amal and Rizal Panggabean[4]—start to come into practice of interpreters of Al-Qur'an in Indonesia. On the other hand, the moral ideal framework which became the principal target of every thought of Rahman, has also colored the idea of Indonesian Muslim thinkers, as can be seen in the patterns of thought of Nurcholish Madjid and A. Syafii Maarif. Feminist hermeneutics developed by Amina Wahdud-Muhsin, Riffat Hassan, and Fatima Mernissi, has methodologically also been influential in the horizon of Al-Qur'an tafsir in

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[2] About the method of Bint al-Syâthi' and Amîn al-Khûlî see, J.J.G. Jansen, *Diskursus tafsir Al-Qur'an Modern,* trans. Hairussalim dan Syarif Hidayatullah (Yogyakarta: Tiara Wacana, 1997), especially on chapter 4.

[3] See several books by Quraish Shihab, e.g, *Tafsir Al-Qur'an Al-Karim, Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu* (Jakarta: Pustaka Hidayah, 1997).

[4] See, Taufik Adnan Amal and Syamsu Rizal Panggabean, *Tafsir Kontekstual: Sebuah Kerangka Kontekstual* (Bandung: Mizan, 1992).

Indonesia. *Tafsir Kebencian* written by Zaitunah Subhan is one of the manifestations of the influential event.[5]

It was not only Muslim thinkers who influenced the dynamics of tafsir in Indonesia, but also non-Muslim thinkers. The semantic method developed by Toshihiko Izutsu—Islamologist from Japan whose perspectives toward Al-Qur'an very positive and sympathetic—for example has roles in the dynamics of Al-Qur'an tafsir writing in Indonesia in the 1990's. Several works of tafsir written in interest and academic framework, though not fully, explicitly adopts Izutsu's semantic method. This can be seen, for example, from *Argumen Kesetaraan Jender*, *Manusia Pembentuk Kebudayaan dalam Al-Qur'an*, and *Konsep Perbuatan Manusia Menurut Al-Qur'an.* Interpreting Al-Qur'an by utilizing anthropological, sociological, geographical, psychological analysis also began appear in this era. It can be seen on *Kesetaraan Jender*.[6]

This method of thought tafsir in the study of contemporary Al-Qur'an is a practice of interpreting opening new domains comprehensively and productively in understanding Al-Qur'an texts. In linguictic context, Al-Qur'an text is positioned as part of cultural phenomenon process[7] which, borrowing Abu Zayd's analysis, has correlation with the audiences and socio-cultural space where the text was born and directed. With such tafsir paradigm, text analysis will always consider socio-historical and anthropological context in which the text was born and communicated.

3. The Paradigm of Contextual Tafsir: Toward Indonesian Tafsir of Al-Qur'an

In chapter III it has been mapped about two contexts in the practice of Al-Qur'an interpreting.The first is textual context related to the formation of Al-Qur'an text, namely socio-historical and anthropological society (as the audience) when Al-

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[5] See, Zaitunah Subhan, *Tafsir Kebencian* (Yogyakarta: LKiS, 1999)*, especially on part 3.

[6] Nasaruddin Umar, *Argumen Kesetaraan Jender* (Jakarta: Paramadina, 1999), especially on chapter 2 and 3.

[7] Abû Zayd, "The Textuality of the Al-Qur'an" in *Islam and Europe in Past and Present,* Leiden: NIAS, 1997, p. 45-46.

Qur'an was revealed. The second is interpreter context, context covering the readers or the interpreter when Al-Qur'an was interpreted. The definition of "the readers" here is not as first audience from the existence of the text, but readers commiting process of interpretation outside of audience field and far from the birth era of Al-Qur'an text.

The hermeneutics model considering the context of the reader, in the context of Al-Qur'an tafsir, has been formulated by Hasan Hanafi. According to Hanafi, hermeneutics is nnot only an art of inetrepretation and a theory of undertanding, but also a science explaining about the acceptance of revelation of the word level to the level of reality, from logos to praxis.[8]

He proposed specific (juz'i) and realistic (waqi`î) Al-Qur'an hermeneutics, which is based on the experience of living in which the interpreter lives and stays, and is started with a review of the problems faced by humanity.[9] For Hanafi, the interpretation must take its point of departure in reality and the problems of human, then back to the revelation (Al-Qur'an) to obtain a theoretical answer. The theoretical answer should be applied in practice.[10]

This model of Al-Qur'an hermeneutics positioned in the context of the readers is a phenomenon growing in several Al-Qur'an tafsir in Indonesia in the 1990's. In general, Al-Qur'an tafsir in Indonesia nowadays still chooses model which is Arabic in nature, but several works of tafsir seriously consider contextual aspects where the interpreter lives and stays. This kind of model is developed in *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama* and *Dalam Cahaya Al-Qur'an*.

As can be seen in every entry in *Dalam Cahaya Al-Qur'an,* in interpreting practice, Syu'bah always departs from recent and contextual problem happening in Indonesia.The analyzed themes are specifically Indonesian.

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[8] Hasan Hanafî, *Dirâsah Islâmiyyah,* (Kairo: Maktabat al-Anjilû al-Mishriyyah, 1981), p. 69.

[9] Hasan Hanafî, "Manâhij al-Tafsîr wa Mashâlih al-Ummah", in *al-Dîn wa al-Tsawrah* III (Kairo: Maktabah al-Madbûlî, 1989), p. 102-11.

[10] See, Hasan Hanafî, "Mâdzâ Ta'nî Asbâb al-Nuzûl", in *al-Dîn wa al-Tsawrah* III (Kairo: Maktabah al-Madbûlî, 1989), p. 74.

For example, the theme about how justice must be enforced even toward the former president (Soeharto), the theme about murder, when there were many kidnapping toward pro democration activists just before the reform in 1997, and several other themes. [11]

From the topic side, what was done by Syu'bah gives new horizon in the tradition of Al-Qur'an tafsir in Indonesia. In certain limits, *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama* also doesthe same thing because the work of interpretation arises from the problem of inter-religious relations in Indonesia.

Previously, there were rarely found tafsir models which is rich of Indonesian contextual variable. Even in the contect of Hermenenutics, both do not formulate paradigmatically the main principles of the interpretation. However it must be admitted that both of them have opened the road for tafsir practice that is specifically Indonesian in nature. Paradigmatically, there are similarities among what was formulated by Hanafi in the context of Egyptian Muslims, Farid Esack in the context of South African Muslims, and Mahmud Mohammed Thaha in the context of Sudan Muslims.

4. The Diversity in Language and Writing Style of Tafsir

The diversity in language and writing style of tafsir growing in the work of Al-Qur'an tafsir in Indonesia in the 1990's is a new trend that is unique and distinctive. This phenomenon is related to the history and background of the author and origin of the work of tafsir. The work of tafsir emergence from academic interest generally uses scientific writing style. The demand for discipline and scientific assignment in academic world has become the driving force of the emergence of tafsir writing with scientific language style. In addition, the Islamic Higher Education is also one of the strategic field in the process of developing the tradition of writing commentaries of Al-Quran in Indonesia.

In addition to Islamic higher education, mass media (news letter, magazine, journal) also have a significant role in forming the varieties of Al-

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[11] See, Syu`bah Asa, *Dalam Cahaya Al-Qur'an* (Jakarta: Gramedia, 2000).

Qur'an tafsir language-style. Language style in column writing, popular writing, and narrative writing in 90's tafsir of Al-Qur'an in Indonesia, generally were published in mass media and some were lectured. *Tafsir bil Ma'tsur, Wawasan Al-Qur'an,* and *Dalam Cahaya Al-Qur'an* are examples of tafsir published as books after had been published in mass media and/or lectured.

Above all, the strong reason in why there are many varieties of language style is the tafsir's consideration, social condition of the audiences and the background of the tafsir. Tafsir which was first lectured and/or published in mass media, usually used language style of popular, narrative and column writing. With those three language-styles, an tafsir will be easier to be felt by the reader or the listener who has diverse background. Different from tafsir which came from academic assignment in a university. Such, scientific language is used because the assumption that the reader is from academic community.

There is also an influence coming form the tafsir background of tafsir language style as in *Dalam Cahaya Al-Qur'an* by Syu'bah Asa and *Tafsir bil Ma'tsur* by Jalaluddin Rahmat. Syu'bah used column writing-style in writing an tafsir, becuase he was a good columnist. Syu'bah had been known in journalistics as a humanist and a theaterist and had contributed much in *Tempo* and *Editor* magazines with his literary criticism. While, Jalaluddion Rahmat, with his communication disciple had formed his interesting writing-style. Those had contribute much for them in writing an tafsir of Al-Qur'an.

In the view of writing style, tafsir which came from the academic interest tends to use scientific writing-style, indicated from the bodynote, footnote and endnote. This phenomenon shows that there are two significant consequencies. *First*, a tendency by using such style will give an ease for the reader in accessing references as well as differenciating between the writer's statement and attitude with the referred figure.

Second, there is a hierarchy between the reader and the writer. Tafsir written in scientific style is giving an elite impression, either from the writer or the reader, than an unscientifical-written tafsir. However, impression like this is not fully right, because the use of scientific writing-style is not only used by an tafsir

by the result of academic assignment, but also it is common in other fields' writings in Indonesia.

B. Sensitivity of Tafsir of Al-Qur'an in Indonesia

An academic work, consciously or not, is not separated from the subject and the context where that tafsir is written. There is no exception for the tafsir of Al-Qur'an. If previously Al-Qur'an scriptures had a certain context on (Arabic) people as the audiences, an tafsir is also having its own context while it is written and published. Themes used in tafsir in 90's Indonesia obviously showed a context and influence, both in theme and discourse which grew in Indonesia.

1. Rational Theology and Asy'ariah Hegemony Theology

Talking about rational theology in Indonesia, our thoughts are directed into the figure of Harun Nasution. [12] He was known as a neo-Muktazilah dan Abduhis. In the movement of the reformist of Islam, in 1970, he had a significant role in putting fundamental rational and analytic thoughts of Islam by starting a study about rational-Islam theology (Muktazilah) in IAIN Jakarta.

According to Nurcholish Madjid, Harun's obsession in Muktazilah has a relevance against two aspects. *First*, rational etos which has an effect of the liberation of Islam from stagnation, and *second* his big acknowledgment about human capacity against Qadariah belief, believe in free will and free act within human which have relevance to disclosure a stagnation among Moslems. [13] For Harun, if Moslems want to change the worsened fate, they have to develop free will, rational and dependent Islamic theology. [14]

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[12] Budhy Munawar-Rachman ever created a map of thought reformer of Islam in Indonesia, particularly in the period 1970-1990's. On that mapping, Buddy showed three reformer of Islam in Indonesian theological research models: (1) rational theology developed, primarily, by Harun Nasution, (2) hermeneutical theology developed by Nurcholish Madjid, and (3) emancipatory theology developed by M. Dawam Rahardjo. Those three figures are just an example from three types of research by the reformer. See, Budhy Munawar-Rachman, "Puisi-puisi Perenial Emha Ainun Nadjib dan Pemikiran Islam Indonesia", *Horison* 07/XXIX/ Juli 1994, p. 7.

[13] Nurcholish Madjid, "Abduhisme Pak Harun Nasution" in *Refleksi Pembaruan Pemikiran Islam: 70 Tahun Harun Nasution* (Jakarta: LSAF, 1990), p. 103.

[14] About Harun's idea, see Harun Nasution, *Islam Rasional* (Bandung: Mizan, 1995).

Rationalistic-theological view and free-will theology developed by Harun received strong influence from Abduh's reform ideas from Egypt. At least, such can be seen form his dissertation which then was published as a book. [15] From this point, then rational theology became more popular and found its power among Moslems after 'the virus' penetrated Moslems' mindset. Process in finding the meaning of human liberation was not totally affected by the influence of theology of Muktazilah, but also in the attempt in finding the main idea of Al-Qur'an which talks about human liberation problem which had been a discussion topic.

At least, there are two tafsir in 90's Indonesia which focused on this issue, those are *Konsep Perbuatan Manusia* by Jalaluddin Rahman and *Menyelami Kebebasan Manusia* by Machasin. The first book, at first wanted to do a research about *kasb* in three tafsir: *Tafsîr al-Baydhâwî* (Ahlussunnah), *Tafsîr al-Kasysyâf* (Muktazilah), dan *Tafsîr al-Manâr* (reformer). Previously, he also had mastered *al-Iqtishâd fî al-I`tiqâd* by Imam al-Ghazâlî, which tells that human *kasb* (attitude) is done and created by Allah. However, as the M. Quraish Shihab's advice, IAIN Jakarta lecturer, he then researched irectly to the core of Al-Qur'an scripture.[16]

The second book, *Menyelami Kebebasan Manusia*, explores about the relation between human liberation with Allah's authority. This theme is not different with the first tafsir. This study was done Machasin, because he was anxious with two Islamic extremist communities, those are Qadariah and Jabariah ,which contradicted each other, often partly quoted Al-Qur'an verses and each community interpreted verse which contradicted with their belief with an interpretation that supported theirs. For example, Abû al-Hasan al-Asy`ârî, a main figure of Asy`ariah which was very close in Jabariah belief, using verse: "... *Allah has created all of you and what you do,*" (QS. al-Shaffât [37]: 96) as a reason for

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[15] See, Harun Nasution, *Teologi Islam: Aliran-aliran, Sejarah, Analisa Perbandingan* (Jakarta: UIP, 1978), dan Harun Nasution, *Muhammad Abduh dan Teologi Rasional Mu`tazilah* (Jakarta: UIP, 1987).

[16] Jalaluddin Rahman, *Konsep Perbuatan Manusia Menurut Al-Qur'an* (Jakarta: Bulan Bintang, 1992), p. v.

his opinion that human *kasb* has been created by Allah.[17] Otherwise, al-Qâdlî `Abd al-Jabbâr, a Muktzailah figure, said that the word *mâ ta`malûn* (what you do) in this verse refers to *asnâm* (idols) sculpted by the blasphemies. Those idols were truly Allah's creation, the material of the idols, while their actions are the sculpture and the refinement.[18]

An interpretation done by 'Abd al-Jabbâr was considered wrong by Asy'ari, because the idols was verily sculpted by them which then became idols. So, those idols are what Allah meant, not wood as the material.[19] Machasin in his book, does not want to be trapt in such conflict, and then deepening about the concept of Al-Qur'an about human behavior related with the authority of Allah.[20]

Theme used by these two tafsir is a form of response against theological theme about the role of human in this life. Epistemologically, analysis brought within these tafsir is not based on concepts developed by those two theologies, but the analysis enters directly into the entire narration of the Al-Qur'an scripture talk about the human liberation.

Those two tafsir show that theological discourse about human liberation which started to be popular in about 1970 and the contrary: the confine of determinism rationale which had lived so long among Moslems' consciousness, had absorbed within the Al-Qur'an tafsir practice. An attempt done by two tafsir above was a phenomenon which tried to grasp fundamental principles of Al-Qur'an over the liberation of humanity.

2. Awarness of Religious Plurality: from Al-Qur'an Arranging Peace among the Faithful Ones

Religious plurality is an inacceptable reality. Constitutionally, in Indonesia, this problem has been guaranteed for every religions to do the religious practices as

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[17] Abû al-Ḥasan 'Alî ibn Ismâ'îl al-Asy`arî, *Kitâb al-Luma` fî al-Radd `alâ Ahl al-Zayq wa al-Bida`* (Beirût: al-Maktabah al-Kâsûlîkiyyah, 1952), p. 37.

[18] `Imâd al-Dîn Abû al-Ḥasan `Abd al-Jabbâr, *Tanzîh al-Qur'ân al-Mathâ`in* (Beirût: Dâr al-Nahdlah al-Ḥadîtsah, t.th.), p. 354.

[19] Al-Asy`arî, *Kitâb al-Lumâ` fî al-Radd `ala Ahl al-Zayq wa al-Bida`*, p. 37.

[20] Machasin, *Menyelami Kebebasan Manusia* (Yogyakarta: Pustaka Pelajar, 1996), p. xvi.

their religions say. However, this diversity looks like an unfinished problem, because feuds with the name of religion often happen.

In the Dutch colonial era, relation among religions in Indonesia was colorized by the Dutch intervention which concerned much on *rust en orde*. That time, the competition among religions happened oftenly in central level of each religion. While in society level, Dutch behaved so carefully with various restrictions. Competition happened in the institutional level which came from doctrinaire beliefs of those religions.[21] In fact, according to records of several Indonesian Islamic scholars, such as M. Natsir and Zamakhsyari Dhofier, the Dutch colonial government in Nusantara openly supported Christians organizations missions.[22]

Relation among religions entering new era since the New Order, where tolerence was one of the aim of the nation. For the New Order regime, this attempt was very important to reach socio-political stabilization, in order to make an expeditous national development. Because, in about 1960, tension among religions—especially Islam and Christians—became one factor of stagnation of the national development process. Proselytizing (da'wa, zending, mission) had been the cause of the birth of a feud.[23]

Such reality, in 1967, brought an attempt to have a dialogue among the religious leaders by the government. On that attempt, hoped a tolerance among religions could be realized and national interest could be prioritized. Three years later, an awareness to have a communication brought new concept, not only concept of tolerance in religious service and mission, but also in modernization context, it was national development. Here, religions were not placed face to face in

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[21] Th. Sumartana dkk.,"Pengantar: Menuju Dialog Antar Iman" in *Dialog: Kritik dan Identitas Agama* (Yogyakarta: Dian-Interfidei, t.th,), p. ix-x.

[22] See, M. Natsir, *Islam dan Kristen di Indonesia* (Bandung: Penerbit Pelajar dan Bulan Sabit, 1969); Zamakhsyari Dhofier, *Tradisi Pesantren* (Jakarta: LP3ES, 1994), p. 10.

[23] Th. Sumartana dkk.,"Pengantar: Menuju Dialog Antar Iman" in *Dialog: Kritik dan Identitas Agama*, p. ix-x.

polyterizing people, but placed together with responsibility to face and solve humanity problem in the process of society change.[24]

Since that time, many efforts to gather the religious leaders to talk about the significant in having a dialogue began. Several institutes had established to socialize that idea. Religious pluralism problem and relation among religions in Indonesia then became a discourse thrived intensively in several Islamic universities.

M.Mukti Ali, while serving as the Minister of Religious Affairs, ever sponsored the formation of the Department of Comparative Religion at IAIN Yogyakarta which was orientated to study religious-teachings doctrine in Indonesia. With this step, Moslems would know better other relgions' customs, so it possibly grew up tolerance awareness within Moslems. Even, in the late of 90's Interreligious Concentration had been established in Postgraduate of IAIN Yogyakarta. In the next development, religious pluralism discourse did not only dwell in campus, but also became an intellectuals attention in general and Institute of Public Swadata.

This religious pluralism issue in its development also influenced in the study of Al-Qur'an. Some analyses specifically disclosuring perception of Al-Qur'an against other religions, as well as how should social ethic be built, started by Moslem intellectuals. Such phenomenon was a common step, because Al-Qur'an is believed by Moslems as a guidance of life. At least, there were two tafsir in 90's Indonesia which specifically studied inter-religions relation, those are *Ahl al-Kitab Makna dan Cakupannya* and *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama*.

Besides those two, themes about relgious pluralism and social relation among religions also are discussed in other tafsir using plural thematic-presentation. For examples, in *Wawasan Al-Qur'an* and *Dalam Cahaya Al-Qur'an*. Quraish in *Wawasan Al-Qur'an* discusses in depth the meaning of *Ahl al-Kitâb*, while Syu`bah Asa in *Dalam Cahaya Al-Qur'an* expounds inter-religions relation theme

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[24]Islah Gusmian, "Melahirkan Kembali Nilai Humanitas Agama", *Surabaya Post* 29 August 1997.

in four entries, those are: "For Religions",[25] "Anyone who Survives in the hereafter",[26] "About Jewish, also Christians",[27] and "Monastery, church, synagogue, and mosque".[28]

Concern of the tafsir in Indonesia against such theme shows how it has become one significant theme in Islamic-thought discourse in Indonesia. The reason in choosing that theme as the object of study in the writing of tafsir shows that theme or object of study in tafsir of Al-Qur'an in 90's Indonesia had a relation and even to certain degree was affected by Islamic-thought discourse which was thriving while that tafsir was written.

3. Woman and Gender Equality Issue

In Indonesia, in the end of 1980, issue about the role of the woman in social life began to be discussed. Such could be seen from several studies conducted by the observers over the roles of the woman [29] In 1989, for example, *Pesantren* magazine on the main article used the theme of "woman, between dignity and destiny". This article specializes in the study of woman in Islamic perspective related with gender awareness. [30] After two years, LKPSM NU DIY held a monthly discussion with the theme "Woman in Religions' Prespective".[31]

Still in the same year, Indonesian-Netherlands Cooperation in Islamic Studies (INIS) in the cultural center of Netherlands, "Erasmushuis" in Jakarta, on 2-5 December 1991 held a seminar with the theme "Indonesian Women of Islam in Textual and Contextual Study".[32] What are meant by textual and contextual

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[25] Syu`bah Asa, *Dalam Cahaya Al-Qur'an,* p. 9-14.

[26] *Ibid.,* p. 14-22.

[27] *Ibid.,* p. 23-23.

[28] *Ibid.,* p. 37-44.

[29] For example see, Arief Budiman, *Pembagian Kerja Secara Seksual, Sebuah Pembahasan Sosiologis tentang Peran Wanita in* Masyarakat (Jakarta: Gramedia, 1981); T.O. Ihromi (peny.), *Kajian wanita in Pembangunan* (Jakarta: Yasan Obor, 1995), Mansour Fakih, *Analisis Gender dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 1996).

[30] See, Majalah *Pesantren* No. 2/Vol. VI/1989.

[31] See, M. Masyhur Amin, dkk. (ed.), *Wanita in Percakapan Antar Agama, Aktualisasinya in Pembangunan* (Yogyakarta: LKPSM NU DIY, 1992).

[32] In this seminar, there were 29 papers discussed, either as Dalam seminar ini ada 29 makalah yang diketengahkan, baik sebagai as a main speaker or comparison, and msot of them have been published. See, Lies M. Marcoes-Natsir dan Johan Meuleman, (ed.), *Wanita Islam Indonesia in Kajian Tekstual dan Kontekstual* (Jakarta: INIS, 1993).

approaches in that seminar was an approach which did not only see women of Islam in Indonesia from their ideal view, as Islam places the women, but also see how they were in reality. This study does not merely used to see how the text is articulated according to a particular context, not used also to study how a text is disputed against the reality, but also, importantly, studies about society's dynamics caused by the interaction between text and context.[33]

Thus, it shows more that the study of woman in Islamic context is becoming popular in Indonesia. Various scientific journals and magazines use the woman theme as the main report,[34] various seminars about woman were held and several results from those studies have been published as books. [35] This popularity had also influenced to Al-Qur'an tafsir written and published in 90's.

This reality could not be denied, because study about woman in prespective of Islam, has a strong relation with tafsir over the Al-Qur'an scriptures. In the context of tafsir of Al-Qur'an in 90's Indonesia, there were three tafsir specifically and seriously discussed about woman: *Argumen Kesetaraan Jender*, *Tafsir bi al-Ra'yi,* and *Tafsir Kebencian*. Besides, those tafsir with thematic model, study about woman also was conducted in tafsir written with the plural thematic-presentation systematic model. From four tafsir using plural thematic-presentation systematic model, two of them studied issues about woman, those are: *Wawasan Al-Qur'an,*[36] and *Dalam Cahaya Al-Qur'an*.[37] While, *Ensiklopedi Al-Qur'an* does not study about woman. In the tafsir with classic thematic-presentation systematic model, *Tafsir Al-Hijri* [38] also studies about woman by studying specifically on sûrah al-Nisâ'. In three tafsir above, the theme about woman is studied in various

[33] Lies M. Marcoes-Natsir dan Johan Meuleman, "Pengantar" in *ibid.,* p. xiv.

[34] See, Majalah *Pesantren* No. 2/Vol. VI/1989; edisi khusus 5 tahun *Ulumul Qur'an* No. 5 and 6 , Vol. V tahun 1994, Majalah *Pesantren* No. 2/Vol. VI/1989.

[35] See, M. Hajar Dewantoro dan Asmawi (ed.), *Rekonstruksi Fiqh Perempuan in Peradaban Masyarakat Modern* (Yogyakarta: Ababil, 1996), a book from a national seminar"Konstruksi Fiqh Perempuan in Peradaban Masyarakat Modern", held by Center of Islamic Studies Universitas Islam Indonesia; Masdar Farid Mas`udi, *Islam dan Hak-hak Reproduksi Perempuan, Dialog Fiqih Pemberdayaan* (Bandung: Mizan, 1997); and others.

[36] See, M. Quraish Shihab, *Wawasan Al-Qur'an,* p. 296-318.

[37] See, Syu'bah Asa, *Dalam Cahaya Al-Qur'an,* p. 430-437.

[38] It is not clear why Didin chose sûrah al-Nisâ'. The second edition of this book study about sûrah al-Mâ'idah.

issues: Quraish discussed in social and religious roles context; Syu'bah studied it in the context of art and beauty; and Didin discussed it in religious issue context.

4. Sufi Tafsir: A Longing in the Middle of Modern Society Life

One feeling about tafsir of Al-Qur'an in 90's Indonesia is the feeling of tasawuf. Jalaluddin Rakhmat in *Tafsir Sufi Al-Fatihah* carried a straightforward sufi tafsir. Humbly, Jalal admitted that he was no more than a small pot that holds water from various sources, then gives it to anyone who thirst. Honestly, he admitted that nothing original within his tafsir. Like a painter, he only mixed various colors and combined available lines and shapes.[39]

Despite of that admission, sufism issue he chose in writing his tafsir was a new custom in Al-Qur'an tafsir writing in Indonesia. In the history of Al-Qur'an tafsir in Indonesia, till the end of 90's sufistic analysis was not a priority for Moslems and nobody openly used it. This reality could be understood, because general view of Moslems tends to avoid and has not good view over sufistic tafsir, even there are people who consider it as blasphemy.[40] Esoteric model and inner experience model developed in sufi tafsir, often are misunderstood. In this context, Jalaluddin Rakhmat's choice was a brave one in the middle of the attitude of some Moslems who were less sympathetic to the feeling of the sufistic tafsir.

Besides, it was an attempt to develop positive perception of Moslems over the sufistic tafsir, in socio-historical context of Islamic thought thrived in Indonesia, what Jalal was done was in the time of the popularity of tasawuf study in big cities. Since the middle-end of 1990, various institutions were born that specifically provide the tasawuf study, such as IIMAN, Tazkiyah True Foundation [41] and as-Syafy Positive Tasawuf Development Center and Islamic Spirituality Clinic in Paramadina University of Jakarta. Coincide with that, various television

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[39] See, Laporan dari acara peluncuran buku *Tafsir Sufi Al-Fatihah,* "Tafsir Sufi: Menyesatkan atau diperlukan" *Republika,* 1 October 1999.

[40] See, Jalaluddin Rakhmat, *Tafsir Sufi Al-Fatihah* (Bandung: Rosdakarya, 1999), p. viii-ix.

[41] True Tazkiyah Foundation was founded by former Vice President Sudharmono in 1998. This foundation which specialized in the study of tasawuf was born on recitation held by mothers and then boardened to every layer even in celebrities. In Tazkiyah, they held study of tasawuf by providing classes or *tazkiyah al-nafs* to know about tarekat, and maqamat. See, Laporan Republika "Pusat Kajian Tasawuf", *Republika* 01 Oktober 1999.

programs also provided the study of tasawuf, like what was done by ANTV. There was also *Sufi* magazine in mass media.[42] Jalal was known as a Moslem Intellectual of Indonesia who had a significant role in Tazkiyah True Foundation and had a concern over the study of tasawuf which was popular in big cities in the 1990s.[43]

The above expounding depicts that Al-Qur'an tafsir with various issued and paradigms developed within it is the form of dialectics between the tafsir—with the socio-political role being played and knowledge capacity as well as ideology which moved the tafsir—with socio-political context as well as the Islamic-thought discourse which was growing when the Al-Qur'an tafsir was written and published.

C. Authority within the Tafsir of Al-Qur'an

Interpreting Al-Qur'an is an intellectual activity which needs a set of special and comprehensive disciples. Al-Suyûthî stated, at least 15 related disciples which must be mastered in interpreting the Al-Qur'an.[44] Such is needed in order to find the accuracy in interpreting.

In Indonesia, since the first time of interpreting Al-Qur'an, generally the interpreting of Al-Qur'an was done by the Moslem intellectuals who had good knowledge capacity in Al-Qur'an disciples. Abdurrauf Al-Sinkili, Saleh Darat, Bisri Mustafa, Ahmad Sanusi, TM. Hasbi Ash-Shiddieqy, Mahmud Yunus, R. Muhammad Adnan, and M. Quraish Shihab are several tafsir of Al-Qur'an with the good mastery of Al-Qur'an disciples.

Besides those names, there is an tafsir of Al-Qur'an in Indonesia with disciple background which is not specifically based on the study of Al-Qur'an. Hamka, the tafsir of *Al-Azhar*, is an autodidact who wrote Islamic books. Besides as a ulema,

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[42] This magazine was published by Al-ghozali Network. Many expertises were involved like: KH. A. Mustofa Bisri, Prof. Dr. Said Aqiel Siradj, Dr. M. Fudoli Zaini and many other figures.

[43] The information about the involvement of Jalaluddin Rakhmat in Tazkiyah True Foundation see, "Pusat Kajian Tasawuf", on Suplemen *Republika* 1 October 1999.

[44] Those 15 disciples are: linguistics, *nahwu, tashrîf, isytâq, ma`ânî, badî`, qirâ'at, ushûl al-dîn, ushûl al-fiqh, asbâb al-nuzûl, naskh mansûkh, fiqh, hadîts, al-muhabah* (knowledge given by Allah for those who practice what they know. See, Jalâluddîn `Abd al-Rahmân al-Suyûthî, *Al-Itqân fî `Ulûm al-Qur'ân,* (Beirût: Dâr al-Fikr, 1991), II: 231.

he is a Moslem literaturer and he has produced many literature works.[45] The problem appears if the tafsir of Al-Qur'an is done by one consideredly does not have enough capacity to interpret the Al-Qur'an. An attempt done by HB. Jassin while writing *Bacaan Mulia*[46] who interpreted the Al-Qur'an verse poetically, for example, had ever been a polemic among Moslems. In this case, the problem is not only the puitizization of the translation of the Al-Qur'an done by Jassin,[47] specifically, because he is considered does not master Arabic and related disciples yet.

The Al-Qur'an tafsir writing in Indonesia in 1990s moved by the Moslem intellectuals with various disciples they have. Some of them were tafsir of Al-Qur'an who specifically did not have Al-Qur'an disciple, but encouraged self to write an tafsir. For example what was done by M. Dawam Rahardjo in *Ensiklopedi Al-Qur'an*. In Indonesia, Dawam is known as an economist than an expertise in Al-Qur'an disciple. Such could be understood, because, academically, Dawam's disciple is economy. Like Jalaluddin Rahmat who is known as communication expert and Syu'bah Asa who is known as a humanist and literaturer. Dawam entered Islamic disciple world, especially the field of tafsir, as a new world. He wrote *Ensiklopedi Al-Qur'an* in *Ulumul Qur'an* Journal, in every edition. His expounding was based on a certain key word in Al-Qur'an and wrote it thematically.

From the style of writing, *Ensiklopedi Al-Qur'an* is interesting, but from the reference, especially classic Arabic tafsir, Arabic grammar, and *sirah*, this tafsir looks so poor. From 237 references used by Dawam in *Ensiklopedi Al-Qur'an*, 13 of them are tafsir, including Javanese tafsir, two English tafsir, four Arabic tafsir, and the rest are Bahasa Indonesia. The referred Arabic tafsir are:

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[45] Some books written by Hamka: *Antara Fakta dan Khayal "Tuanku Tao"*, *Beberapa Tantangan terhadap Umat Islam di Masa Kini*, *Dari Lembah Cita-cita*, *Kenang-kenangan Hidup*, *Perkembangan Kebatinan di Indonesia*, *Di Bawah Lindungan Ka'bah*, *Tenggelamnya Kapal Van der Wijck*, *Tafsir Al-Azhar*, and many more.

[46] H.B. Jassin, *Al-Qur'anul Karim Bacaan Mulia* (Jakarta: Yayasan 23 Januari 1942, 1982) second printing.

[47] *Bacaan Mulia* is welcomed and criticized by many people. See, Nazwar Syamsu, *Koreksi Terjemahan Al-Qur'anulkarim Bacaan Mulia H.B. Jassin* (Pandang Panjang: Pustaka Saadiyah, 1978); Oemar Bakry Dt. Besar, *Polemik* Jakarta: Mutiara, 1979).

Tafsîr al-Maraghî by Musthafâ al-Maraghî, *Tafsîr fî Zhilâl al-Qur'ân* by Sayyid Quthb, *Tafsîr al-Fâtihah* by Rasyîd Ridlâ, and *Tafsîr Al-Qur'ân al-Karîm* by Mahmûd Syaltût. All of those are the Bahasa Indonesia versions.

As explained by himself,he wrote the tafsir with a reason that as a Moslem he has rights to understand the Al-Qur'an. Then, he explained that the problem in tafsir is not only about methodology: the mastery of disciple related with tafsir mechanism, but also about the "heart" in an attempt to comprehend the Al-Qur'an. For him, the emphasize should be on the heart than on the methodology. Strenghthened his opinion, he stated about the orientalist; although they mastered the methodology, their heart already denied Al-Qur'an and prophethood of Muhammad SAW, hence their tafsir often missed.[48]

In scientific study context, Dawam's opinion was strange. Despite of Dawam subjectivity interest.Epistemologically, domain of heart is an area which caould not be measured and there is no apparent standard in in scientific view. If Dawam claimed that the act of the heart which the first could find the truth, then what kind of epistimological standard which can be used to measure truthness of Al-Qur'an tafsir come from the heart? Claiming that the act the heart determines the truthness of an tafsir of Al-Qur'an than a methodology, implicitly, he wanted to say that tafsir which is true is the one that is based the right heart over the Al-Qur'an.

Such concept, in the end will direct to the conclusion that the truthness of an tafsir will be a singular with the authority of the heart. This view, of course is strange; moreover, if the reason is based on the orientalist phenomenon who are not Moslems, in which the tafsir are claimed "missed" from the truth.

The above reason is a poison in domain of faith and knowledge. Knowledge domain is a purely cognitive domain. In the domain of knowledge, anyone (Moslems or not) can determine the truth, based on the capacity of intellectuality and knowledge. Tafsir of Al-Qur'an like Toshihiko Izutsu, Kenneth

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[48] See, M. Dawam Rahardjo, *Ensiklopedi Al-Qur'an* (Jakarta: Paramadina, 1996), p. 8-14.

Cragg, and W.C. Smith are non-Moslems. Their views many are sympathetic and positive towards the Al-Qur'an.[49]

Al-Qur'an is the guidance for Moslems. On their hands, the practice of understanding the Al-Qur'an must keep alive and moving. With that way, the power as a guidance of life can be received. However, this does not mean that every Moslem has the right to interpret the Al-Qur'an. It must be realized that an interpretation requires methods. And moethods used to understand Al-Qur'an are strongly related with various disciples, like Arabic, history, socio-humanity, and other disciples.

In the dynamics and historical interpretation of the Qur'an in Indonesia in the 1990s, the tafsir have various social background and disciples. Although, some of their basic disciples are not specific in Al-Qur'an disciples, but they master the required disciples in interpreting the Al-Qur'an. For example, Syu'bah Asa. He is a humanist, but his tafsir reflects him as a Moslem intellectual who mastered Al-Qur'an disciples. Similar with Jalaluddin Rakhmat. In disciple context, he is an expert in disciple of communication, but his tafsir reflects him as a Moslem intellectual who mastered Al-Qur'an disciple.[]

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[49] See at some of his writings,Kenneth Cragg, *The Event of the Qur'an* (London: George Allen dan Unwin Ltd, 1971), Toshihiko Isutzu, *God and Man in the Quran* (Tokyo: Keio Institute of Cultural and Language Studies, 1964), W.C. Smith, "True Meaning of Scripture: an Empirical Historians Non-reductionisst Interpretation of the Qur'an" in *IJMES*, Vol. 2 No. 4, July 1980.

CHAPTER V
TAFSIR IDEOLOGY:
DISMANTLING THE INTERESTS BEHIND
THE TAFSIR OF AL-QUR'AN IN INDONESIA

A. The Processes of Tafsir and Interests

Epistemologically the works of *tafsir* are inseparable from the social chambers where the works are written and by whom they are written. Social dimension with their diversity on problems and dynamics are the characteristics colorizing the works of *tafsir* and at the same time representing the interests and ideologies living and performing dialetics with the existence and genealogy of the *tafsir* author.

Abû Zayd has ever warned and criticized any forms of ideological *tafsir*.[1] He defines the ideological *tafsir* in various and diverse definitions. In a chance, he defines it in a scrutinized meaning as collective consciousness to protect their interests when encountering other communities in the society. On the other contexts, ideological *tafsir* is understood as a political manipulation toward the meaning of the Al-Qur'an texts.[2] Generally the ideological claims Abu Zayd defines refer to the biases, interests, orientations, pragmatic political objectives along with religiosity in the works of *tafsir*. Beholding on this definition, Abu Zayd does not confront objectivities and subjectivities but confronting objectivities and ideological proclivities.

Standing on such a viewpoint, Abu Zayd places ideologies as epistemological problems linked to the convincing level of truth (*al-ḫaqâ'iq al-yaqîniyyah*) in a certain era or culture. This truth, according to him, absolutely relative and alterable due to the alterations within one's consciousnesss. Epistemology in cultural understanding refers to the social collective consciousness even though the diversity of men still prevails.[3] To sum up, Abu Zayd is not in a agreement with the this *tafsir* model of which epistemologically has no stand point on Al-Qur'an itself.

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[1] Detail kritiknya ini bisa diread misalnya in *al-Imâm al-Syâfi'î wa Ta'sîs al-Idiyûlujiyyâ al-Washîthiyyah* (Kairo, 1992), diterjemahkan ke in bahasa Indonesia oleh Khoiran Nahdiyyin, *Imam Syafi`i: Moderatisme, Eklektisisme, Arabisme* (Yogyakarta: LKiS, 1997), *Naqd al-Khithâb al-Dînî* (Kairo: Sînâ li al-Nashr, 1992).

[2] See wawancara Nur Ichwan dengan Abû Zayd, pada tanggal 2 Juni 1999 in M. Nur Ichwan, "Hermeneutik Qur'an Nashr Ḥamid Abû Zayd: Menuju Kesarjanaan Qur'an Kritis", *Tesis* di Universitas Leiden, 2000, edisi Indonesia.

[3] Abû Zayd, *al-Nashsh al-Sulthah al-Ḥaqîqah,* (Beirût: al-Markaz al-Tsaqafî al-`Arabî, 1995), p. 99.

In the analysis of this chapter, ideological claims are utilized on the comprehension that a work of *tafsir* is baseless and also on the comprehension that discourses and ideas are moved in the work of *tafsir*. These two comprehensions are the variables shaping the developed discourses and ideas and how they are narrated to the audiences.

The expounding on this chapter is directed to reveal various ideas and discourses growing from the works of *tafsir*. The analysis model of Abu Zayd is utilized here to differentiate between domains of meaning, significance, and unspoken chambers in the texts..[4] This analysis model is the path critical discourse analysis to reveal the interests behind the narration of *tafsir* of Al-Qur'an in various historical contexts and political realities talked within.

B.   The Tafsir of Al-Qur'an in the Dynamicity of Islamic Theology

Differences occurring in the Muslim world in the generations after the death of the Prophet (pbuh) have birthed a diverse number of sects. Al-Syahrastânî in *al-Milal wa al-Nihal* records well the history of the differences.[5] Those theological themes still crowd the discussion among the Muslim scholars. Two characteristics of Islam, Jabareeyah and Qadareeah, are one of the discourses of Islamic theology growing in the thoughts and minds of Indonesian Muslims. Even, the Jabareeyah—suspected to be influenced by the theory of *kasb* al-Asy`ari—is often accused as the dominant theological sect in Indonesia.

In the discourse of Islamic thoughts in Indonesia, theological sects mushrooming in the classical era still prevail as discussion materials when talking about the works of Al-Qur'an *tafsir*. Three works of *tafsir* specifically discuss this theme. They are *Menyelami Kebebasan Manusia*, *Konsep Perbuatan Manusia Menurut Al-Qur'an* and *Konsep Kufr dalam Al-Qur'an*. On the following expounding, two themes becoming the discourses in classical Islamic theology are analyzed. They are the freedom of men and the claim of *kufr*.

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[4] See the analysis of Ichwan in "Hermeneutik Qur'an Nashr Ḥamid Abû Zayd, Menuju Kesarjanaan Qur'an Kritis", p. 86-88.

[5] See, `Abd al-Karîm al-Syahrastanî, *al-Milal wa al-Nihal*. `Abd al-`Azîz Muḥammad al-Wakil (ed.) (Beirût: Dâr-al-Fikr, t.th.).

1. The Meaning of the Freedom of Men

God is almighty in nature and is absolute in willingness. In this context, a question rises: what is the position of men as the creations of God in the midst of those natures of God? Do men have free will and freedom in determining their lives or do they rely themselves on God's almighty and absolute power? These questions are one of the themes becoming the sources of debates in the era of classical Islamic theology.

Machasin dan Cawidu comprehend men as the caliphates of Allah on Earth. Semantically, from the viewpoint of Al-Qur'an, men possess authority and freedom in performing the activities in their worldly lives. Nevertheless, on the other hands, it befalls to men that essentially they are bound to ethical responsibilities because personally they are also servant (`abd) on Earth.

Machasin criticizes extremisms appearing from the two sects. Jabareeyah extremism, according to Machasin, triggers passive characteristics and the loss of responsibilities men possess over their deeds due to their beliefs that what men experience has been decided by Allah since the beginning of time. Laws and norms become useless and the existence of men is threatened.[6]

The aforementioned passive character in the end hinders the potencies men have and their functions as the witnesses of truth are not proportionally realized. Machasin points out historical evidences over this problem. For instance, among the caliphates of Umayyad, some made benefits of this Jabareeyah for their justification of their actions towrd the people. It is perceptible when Sa`îd ibn `Utsmân ibn `Affân demanded Muawiyah to elect him as his successor not Yazîd ibn Mu`âwiyah. But, by basing his words on the name of God, Muawiyah answered that caliphate is power Allah bestowed upon any whom Allah willed.[7]

On the other hand, Qadareeah extremism surfaces serious difficulties. Holding on the belief that men are the masters of their own fates, they will fall into the abyss of arrogance. The birth of *Übermensch* is due to the arrogance men have from which in the end *Übermensch* claims that God is dead.[8] This view also causes the emergence of exaggerative worship upon logic.

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[6] Machasin, *Menyelami Kebebasan Manusia* (Yogyakarta: Pustaka Pelajar, 1996), p. 126-127.
[7] *Ibid.* See, footnotes number 15.
[8] *Ibid.,* p. 127.

Machasin admits that logic possesses important roles in life but logic never dominates all aspects in life. Coincidences occurring beyond calculations are clear examples for the remark. Strengthening his framework, Machasin quotes one of Javanese proverbs: *Kesandung ing arata, kejentus ing awang-awang* (break the leg on a flat road and hurt the head on a wide open sky).[9]

Concerning with the two extremisms as explained above, Machasin highlights that basically and ontologically the existence of men depends on Allah. Men never understand why they rise as men, why they are present on different places, and other aspects of life. Lots of happenings occur around men's lives but they are powerless to control them and that powerlessness influences them along with problems men can solve by their willingness and power. Men's responsibilities in this context, for Machasin, are bestowed upon any deeds existing on the second domain. The rewards and punishments Allah has upon men are circling around the domain.[10]

If Machasin seeks for a middle way between the two extremisms, Jalaludin Rahman explicitly proposes the proposition of men's freedom—to some extent by the name of Al-Qur'an—to support the Muktazilah. The following quote approves that statement:

> The concept of men's deeds based on Al-Qur'an is linear the concept of deeds by Muktazilah and Muhammad Abduh. Qur'an demands men to be productive and creative and thereby they are given important roles. They are tasked and the task is realized through deeds. The task is realized because they are given prerequisites to do so. For example, body parts, logics, choices, powers, and abilities. Thus, men possess the abilities to perform the tasks and to realize them. Muktazilah grants important roles for men. Men are able because men possess potencies and powers. Their deeds come to fruition due to their choices…. Indeed Qur'an does not mention men as the true actors or doers of their deeds but the roles and tasks as prerequisites fit and proper men as the doers and the actors.[11]

The concept of men's deeds Jalaludin Rahman formulates is employed to criticize the concept of *kasb* Asy`ariah which he claims to be not fruitless and inept.

> The concept of men's deeds based on the productive and creative Al-Qur'an is far too different from the concept of *kasb* Asy'ariah. Al-Asy`ari (deceased in 330 H) claims that *kasb* occurs due to the power birthed from the deeds men do everyday. The doer of *kasb* is God, and even *kasb* is created by God. Al-Ghazali (deceased in 1111H) is in agreement with al-Asy`ari. He adds that men's power is weak and God's power is far more dominant in realizing men's deeds. Therefore, both

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[9] *Ibid.,* p. 128.
[10] *Ibid.,* p. 136.
[11] Jalaluddin Rahman, *Konsep Perbuatan Manusia Menurut Al-Qur'an* (Jakarta: Bulan Bintang, 1992), p. 168.

Asy'ariah figures weaken men's power. If men's deeds are created by God, then how they will be procutive and creative. The impact is that the responsibilities admitted by Asy`ariah are directed to men. They will be questioned what God has done and created not by what men have done. Due to the problem, this theory does not have logical responsibility.[12]

The aforementioned criticisms by Rahman are understandable but the falming spirit he has in criticizing the concept of *kasb* Asy`ariah and defending the logic by Muktazilah losses the critical thoughts he should have upon the conception of Muktazilah. Even explicitly, as seen from the aforementioned quote, the discourse emphasizes on the form of legitimization upon one of the core concepts of Muktazilah. As Machasin criticizes, the freedom of men Muktazilah popularizes will be dangerous on its extreme peak: it is responsible for the emergence of arrogance as shown by the ideas *Übermensch*.

Seen from its social chambers, the work of *tafsir* authored by Jalaludin Rahman is dominated by the episteme of free will and free act popularized by Harun Nasution. As publicly known, Harun is famous as a Muslim scholar popularizing the ideas of Muktazilah and a critic of Asy'araiah ideas tended to be old-fashioned. Harun, dalam in this problem, was the advisor of Jalaludin in his dissertation—the first form of his work. Harun's criticisms upon Asy'araiah are perceptible from Jalaludin's writing.

From the constructed narration of the text, this work of Jalaludin Rahman forms a discourse where Al-Qur'an seems to be adjusted with the opinions of Muktazilah and Muhammad Abduh.

The concept of men's deeds based on Al-Qur'an is linear the concept of deeds by Muktazilah and Muhammad Abduh. Qur'an demands men to be productive and creative and thereby they are given important roles. They are tasked and the task is realized through deeds.[13]

The aforementioned narration suggests that the axis of reference to construct the theme of men's freedom is Muktazilah and Muhammad Abduh. Implicitly Jalaludin attempts to justify Muktazilah regarding with the freedom of men's deeds with the formulated Al-Qur'an concept.

Apart from that discourse strategy, Jalaludin in this work also provides strict variables in the process of concluding the linearity between the views Qur'an holds with

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[12] *Ibid.*

[13] Jalaluddin Rahman, *Konsep Perbuatan Manusia*, p. 168.

the views Muktazilah holds. Indeed that in any chances, Jalaludin Rahman explains the existence of power and abilities God bestows upon men as one of the reasons for the conclusion but he does not explain the freedom chambers of the assumed linearity between Al-Qur'an and Muktazilah. The darkness of this linearity tends to present this work of *tafsir* is a theological defense over the logic of Muktazilah.

2. The Meaning of *Kufr* (infidel): The Awareness of Faith and Society

In the daily communication, the term *kafir* is familiarly employed in various meanings. Amerika, by some Muslim groups in Indonesia, is labeled as an infidel state due to the claim that the state is led by an infidel and it has political visions and missions which are not Muslim friendly. The attack on Afganistan and the terrorist label upon Islamic militants are examples used as a basis to label the country an infidel state.

Even in 1920s in Indonesia, a conflict between Muslims due to *furu`iyyah* emerges accusations under the label of *kafir*. This phenomenon is perceivable from the conflict between Majlis Ahli Sunnah and Persis in Bandung with Al-Ittihadul Islamiyyah, yang in 1927.[14]

The term *kufr* or *kafir* possessing diverse burdens of meaning—tended to be ideological and political. The question raised is that how Qur'an constructs this meaning of *kufr*. This is what Cawidu in *Konsep Kufr dalam Al-Qur'an* attempts to seek out. Employing linguistic analysis, Cawidu examines the key terms in Al-Qur'an semantically directed to the conceptual construction of the *kufr*. The semantic field of *kufr*, From Cawidu's investigation, is wide in menaing. Cawidu identifies seven types of *kufr* of whoch each type has its own characteristics. They are *inkar, juhud, nifaq, syirk, ni`am, riddah* and *ahl al-kitâb*. Nevertheless generally *kufr* refers to 'to close' (*al-satr wa al-taghtiyyât*). In this case Cawidu concludes:

> Infidels (*kafir*) are those who cover the truth. The truth refers to God as the source of absolute truth and source of all truths; everything hailing from God in His meaningful creations; every teaching hailing from Him and revealed to His Prophets ; truth as the enemy of falsities, fakes, and flaws. Thus, the infidels are those refusing, denying, and anti-truths. If *kufr* against blessing is linked, infidels refer to those concealing the blessing God grants, locating them not on their rightful places, and utilizing them for blasphemous acts to which God the Blessing Giver detests.[15]

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[14] Read, Mohammad Iskandar, *Para Pengemban Amanat* (Yogyakarta: Bentang, 2001), 207-208.
[15] Harifuddin Cawidu, *Konsep Kufr* in *Al-Qur'an* (Jakarta: Bulan Bintang, 1991), p. 230.

From the aforementioned conclusion drawn by Cawidu, it is visible that the claim *kufr* is not only directed to non-Muslim community, but also Muslim community themselves. The *kufr* against blessings and *juhud* (refusing invisible matters) for instance, might occur on the individuals which institutionally claim to be Muslim. It denotes that the claim *kufr* does not emerge only due to the problems of different political views or hatred a group has toward the other. The claim of *kufr* Al-Qur'an constructs moves in a large ethical social domain—without even being trapped in a religious institution—with evil deeds as the basis that bring only detriments fro mankind. Therefore, as formulated by Cawidu, the deeds showing refusal upon God's blessings, refusal upon the invisibles, hedonism, hypocrisy, and tyranny are also actions of *kufr*.

Kufr based on Cawidu has strata or level as found in *syirk*. This strata or level division is exercised in regard to the claim of *kufr riddah* which institutionally causes the emergence of claim that somebody is our of Islam. After quoting some opinions from Muslim scholars, Cawidu divides the definition of *kufr* into two major parts: (1) Infidelity causing the doers to release the status as a Muslim. *Kufr* belonging to this category is kufr syirk, kufr inkâr, kufr ju<u>h</u>ud, kufr nifaq, dan kufur riddah; and (2) any evil deeds, violating God's laws and performing sins, are generally called *kufr* against the blessings of God. The doers of this *kufr* type, based on Cawidu, are not out of Islam through they will receive God's punishments.[16]

This division by Cawidu is interesting if further connected to the law implication of the division. In the context of fiqh, as quoted by Cawidu, individuals labeled to be *murtad* (apostate) will make their blood and soul legal to be taken, will make their wealth legal to be seized, and will make their dead bodies legal not be bathed and buried in Muslim cemetery.[17] Ethic-socially it is justified to question such a law: why the non-*riddah kufr* group does not have heavy law sanctions knowing that the second type of *kufr* also triggers bad impacts on the social system of the society which might harm many persons. If it is believed that the basis of the formulation of law products is a form of stop toward evil, why the violators of religious morality do not suffer from heavy penalties also knowing that this *kufr* type triggers social implications toward the social life generally.

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[16] Harifuddin Cawidu, *Konsep Kufr* in *Al-Qur'an,* p. 160-161.
[17] See, Abû Bakr Jabîr al-Jazâ'irî, *Minhaj al-Muslim* (Beirut: Dar al-Fikr, 1976), p. 535.

From the questions presented above, the analysis over the term *kufr* exercised by Cawidu is abstract in nature. Cawidu does not strongly draw the term *kufr* which is purely theological in the beginning to the domain of realistic and practical social ethics in everyday context. Indeed as expounded in the beginning, Cawidu details rigidly the term of *kufr* in many domains including social ethics but the visions and movements are abstract. This happens due to the fact that Cawidu does not employ social hermeneutics in the analysis.

As an imaging in the context of social ethics, the term *kufr* should be defined as one of conflicting paths toward the attempts of freedom. As formulated by Asghar Ali, a term referred in Al-Qur'an is impossible to be limited on its religious meaning only but it has to be viewed from socio-economic perspectives. This latter definition is the basis of movement from social freedom movement. If traditional theology defines the term *kufr* only on the state of religious disbelief, Asghar views that the term *kufr* as an active attempt to refuse honest efforts in establishing just and civil society. It implies that infidels are not judged based on the formal refusal to have faith on Allah but more importantly they are judged by their attitudes birthing injustice and tyranny in the social structure of society.[18]

C. Tafsir in the Midst of Gender Equality Campaign

To ease the analysis, as displayed on the previous sections, the following investigation is directed to the main themes surrounding the discourse of women. Four main themes come to analysis: the creation of women, the social chambers of women, and inheritance and polygamy.

1. Women and Their Genesis of Creation

Discussing about the position women have, the first direction is the view of Al-Qur'an regarding with their genesis. From this direction, claims about women in positive and negative tones will raise.

Chronologically the genesis of men is not explained by the Qur'an. The narration of creation is known from hadists, isra'iliyyat stories, and narrations hailing from Torah,

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[18] Asghar Ali Engineer, *Islam and Pembebasan, trans.* Hairussalim HS and Imam Baehaqi (Yogyakarta: LKiS, 1993), p. 88-89.

Bible, and Talmud.[19] The substances of Adam and Eve genesis are not clearly differentiated. Indeed there is an indication that Adam was created from the soil and from Adam's rib, Eve was created but this indication is obtained from hadist. The word 'Eve' assumed to be the wife of Adam is not discussed in the Qur'an. Even the claim that Adam is the first man and male in gender is still questioned by some scholars.[20]

The only verse denotes this problem is QS. al-Nisâ' [4]: 1. The key word that becomes the source of analysis in this verse—which sparks debates—is the sentence (1) *nafs wâḥidah* (one self), (2) object referred with personal pronoun: *minhâ* (from), dan (3) the word intended to say: *zawjahâ* (pair).

The *mufasir* is polarized into two understandings. The first group, as seen from *Tafsîr al-Qurthubî, Tafsîr Ibn Katsîr, Tafsîr Rûḥ al-Bayân, Tafsîr al-Kasysyâf, Tafsîr al-Jâmi` al-Bayân,* and *Tafsîr al-Marâghî,*[21] expounds *nafs wâḥidah* as "Adam", personal pronoun: *minhâ* as "Adam's body", and the word: *zawjahâ* as "Hawa". Their reason is that there exists a hadist denoting that a woman (Eve) is created from Adam: "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely"".[22]

The second group understands the genesis of women not from Adam's rib but from the kind of Adam. Al-Râzî belongs to this group. By quoting the opinion of Abû Muslim al-Ishfâhânî, he says that the personal pronoun of *hâ* on the word *minhâ* in the above verse is not part of Adam's body but from the 'kind' of Adam. He compares his opinion by analyzing the word *nafs* employed in QS. al-Naḥl [16]: 78, Âlu `Imrân [3]: 164, dan al-Tawbah [9]: 128.[23]

`Abduh, with a different logic, also belongs to this second group. *al-Manâr,* he explains some reasons. First, the verse is started by the word *yâ ayyuha al-nâs* (O, ye mankind). It implies that the verse is directed to all mankind. How it is possible to be directed to Adam as at the same time Adam is not popular and his existence is not

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[19] Diskusi soal ini see, Nasaruddin Umar, *Argumen Kesetaraan Jender* (Jakarta: Paramadina, 2000), p. 226-228.

[20] See, Riffat Hasan and Fatima Mernissi, *Setara di Hadapan Allah*, trans. tim LSPPA (Yogyakarta: LSPPA, 1994), p. 44-50.

[21] See, *Tafsîr al-Qurthubî,* I: 448; *al-Mîzân fi Tafsir al-Qur'an,* IV: 135; *Tafsîr Ibn Katsîr,* I: 448; *Tafsîr Rûḥ al-Bayân,* II:159; *Tafsîr al-Kasysyâf,* I: 492; *Tafsîr al-Jâmi` al-Bayân,* III: 224-225, and *Tafsîr al-Marâghî,* II: 175.

[22] See misalnya in Ibn Katsîr, *Tafsîr ibn Katsîr,* I: 449.

[23] See, al-Râzî, *Tafsîr al-Râzî,* III: 478

admitted by mankind as the first man. Therefore, in his opinon, the meaning *min nafs wâẖidah* in this verse should be universally acclaimed.

Second, if the verse refers to Adam, why does the verse use the form of *nakirah* on the word *rijâl,* not *ma`rifah*: *al-rijâl wa al-nisâ'*. By quoting some opinions from some philosophers, Abduh claims that the word *nafs* is synonymous with the word *rûẖ,* something immaterial. It imples that *nafs* is indefinable for Adam which is material in connotation.[24]

The aforementioned two opinions colorize the works of *tafsir* in Indonesia. *Tafsir Kebencian* and *Argumen Kesetaraan Jender* are two works strongly refuse the first opinion. By quoting Riffat Hassan and Fatima Mernissi, Zaitunah claims that the second opinion is the most rational one. The reason backgrounding her opinion is that the word Adam rooting from Hebrew 'Adamah which refers to 'dirt' with major function as a generic term for men and not referring to any gender. Strengthening her opinion, she quotes QS. al-Isrâ' [17]: 70 and al-Tîn [95]: 4.[25] It implies that indirectly, Zaitunah refuses the claims that Eve is created from Adam's rib.

Nasaruddin in *Argumen Kesetaraan Jender* is more critical in his analysis. Employing linguistic analysis, he explains that the word *nafs*, repeated for 295 times in Al-Qur'an in all of its word variations, does not directly refer to the meaning of 'Adam'. The word *nafs* in Qur'an sometimes refers to soul (QS. al-Mâ'idah [5]: 32), nafsu (QS. al-Fajr [89]: 27), spirit (QS. al-`Ankabût [29]: 57), and the origin of animals (QS. Syûrâ [42]: 11).[26] This analysis is also employed by Baidan in *Tafsir bi al-ra'yi*. Emploting firmed language, in the end of his analysis, he concludeds that 'women based on Al-Qur'an are not created from Adam's rib but from the same element from which Adam is created that is dirt.[27]

The second reason Nasaruddin Umar has is that the word *nafs wâẖidah* in the context of the verse employs the form of *nakirah/indefinite*, not *ma`rifah* displaying specialty, and strengthened by the word *wâẖidah*. These evidences point out the first which is the genesis of Adam not Adama himself as the second substance.[28]

[24] Muẖammad Rasyîd Ridlâ, *Tafsîr al-Manâr,* IV: 223-230.
[25] Zaitunah Subhan, *Tafsir Kebencian,* p. 51-52.
[26] Nasaruddin Umar, *Argumen Kesetaraan Jender,* p. 241.
[27] Nashruddin Baidan, *Tafsir bi al-Ra'yi,* p. 8-10.
[28] Nasaruddin Umar, *Argumen Kesetaraan Jender,* p. 241-42.

Quraish responding to this matter does not have firmed remark. Indeed in analyzing the two perspectives of the previous *mufassir*, he is well versed but he does not elicit his opinions clearly regarding with the problem. Even in *Tafsir Al-Mishbah,* when explaining the first verse of sûrah al-Nisâ', he writes:

> al-Hujurât is indeed talking about the genesis of men birthed from a pair of father and mother which are the sperm of the father and the ovum of the mother. But, the emphasis is on the same substance of per individual because every person, though having different father and mother, has the same element and process of creation…. In al-Nisâ', though explaining the unity and uniformity of individuals from their humanity essence, the context is to explain their number and their reproduction from a father who is Adam and a mother who is Eve. It comes to understanding tfrom the statement: *Allah reproduces a lot of men and women*. This is confirming the word *nafs wâhidah* comprehended as the father of all mankind (Adam) and his pair (Eve) from whom lots of men and women are born.[29]

The above quote displays that Quriash tends to define the word *nafs wâhidah* as the father of all mankind, Adam and his pair, Eve. From their union, the reproduction of men and women starts. This meaning is based on the similarity of meaning in the context of the discourse discussed in the verse. Even he views that the genesis of women from Adam's rib is not the cause of the emergence of gender bias. When quoting the criticism from Rasyîd Ridlâ regarding with the creation of Eve from Adam's rib claimed to be influenced from The Old Testament (Book of Genesis II: 21-22), Quraish further writes:

> It is of necessity to note that Adam's pair is created from Adam's rib. This creation event does not imply that the position of women is not inferior before men. This is due to the fact that all men and women are the reproduction hailing from the union between men and women as said in al-Hujurât as He emphasizes in "*You are of one another*" (QS. Âlu `Imrân [3]: 195. Men are born from the union of man and woman and so are women. Because of that, there is no difference between them from humanity perspectives. Men's strength is of necessity for women and women's gentleness is of necessity for men. A needle has to be stronger than a cloth but a cloth has to be softer than a needle. If this requirement is not fulfilled, the needle will malfunction and the cloth will be of no use for sewing. In pair, a beautiful, elegant, and comfortable dress will come to reality.[30]

Different from Quraish in *Al-Mishbah* who is less assertive in delivering his opinions, *Al-Qur'an dan Tafsirnya* possesses pronounced remark upon the word *nafs wâhidah* in the meaning of Adam. This work of *tafsir* claims—in the name of the

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[29] M. Quraish Shihab, *Tafsir Al-Mishbah,* II: 314-5.
[30] *Ibid.,* II: 316.

majority of *mufassir*—that Adam is the first man Allah creates. From Adam, Eve is created.[31] The same attitude is also exercised by Didin Hafiduddin in *Tafsir al-Hijri*[32] but he does not provide any details regarding with the creation of Eve from Adam whether Eve is created from Adam's rib or from the same element as employed to create Adam.

Above all else, holistically it is visible that the movement vision of the aforementioned works of *tafsir* represents different tendencies. *Tafsir Kebencian*, *Tafsir bi al-Ra'yi*, and *Argumen Kesetaraan Jender* clearly refuse the opinion that Eve is created from Adam. Examined from the references and episteme employed in the expounding, in this case, the three works of *tafsir* are not just dense of constructing feminist heremenutic proposition established by Muslim feminists like Fatima Marnissi, Riffat Hassan, and Amina Wadun Muhsin, but also examining the text rationality inside and outside the text. Epistemologically the three works of *tafsir* possess a standpoint from the key term used in Al-Qur'an and then draw a primary significance from which they formulate the basic vision of Al-Qur'an unspoken from the text.

Meanwhile Quraish in *Tafsir Al-Mishbah* and *Wawasan Al-Qur'an*, Didin in *Tafsir al-Hijri,* and Waqaf Team of UII in *Al-Qur'an dan Tafsirnya* do not carry the propositions of the Muslim feminists. Epistemologically the four works of *tafsir* emphasize the opposite matter. Didin and Waqaf Team of UII firmly side the first opinion but epistemologically both works do not have explanations why they have such opinions. Quraish tends not to refuse the first opinion model and builds his opinon on the demand of verse narration context *nafs wâẖidah* in QS. al-Nisâ' [4]: 1 corresponds more to Adam. Employing this inter-textual method, the two works of *tafsir* by Quraish prefer sheltering themselves under the opinions of the referred scholars and thereby the works do not display his own opinions clearly.

Apart of the unclear remark, Quraish tends to side with the first opinion completed by imaging. There are two reasons for this opinion. First, Adam's pair created from his rib for Quraish does not imply that the position of women except Eve is more inferior than Adam. Mankind is the descendant of the union of Adam and Eve. Due to the fact, no difference exists in the perspectives of humanity for both of them.

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[31] Tim Wakaf UII, *Al-Qur'an and Tafsirnya,* jilid I (Yogyakarta: Baandg Wakaf UII, 1995), p. 116.

[32] Didin Hafidhuddin, *Tafsir Al-Hijri, Tafsir Al-Qur'an atas Surat an-Nisa'* (Jakarta: Logos, 2000), p. 2.

Second, the strength of men, based on Quraish, is required by women and so is women's gentleness for men. By adding a metaphor of needle and cloth, he expounds that a needle has to be stronger than a piece of cloth and the cloth has to be softer than the needle. If they are not the way they are supposed to be, the needle and the cloth will not function well.[33]

Proposing the reason, Quraish actually has performed a discourse concealing the primary problems regarding with the relationship between men and women. The first reason is that Quraish does not perceive the psychological aspects from logical construction about the genesis of Eve from Adam's rib. Indeed as the logic he employs, it is admitted that the descendants of Adam, be it male or female, are born from the union of two opposite sexed humans: men and women but the primary problem does not halt on such a consciousness. Psychologically the creation of Eve through Adam has constructed a logic and even has established a world view that women are second class creatures due to the genesis of Eve.

The second reason is that Quraish has exposed a gender bias. The gentleness of women he describes as a piece of cloth and the strength of men as a needle from which the two materials are in need of each other are a gender problem. Strength and gentleness are not two innate factors but a potency from the construction of image in socio-cultural domain. Thereby, sexually needle is not identical to men's genital and neither is cloth to women's.

The aforementioned analyses contribute to an understanding that existence, the *mufassir*'s social chambers, contexts, and ages where the *tafsir* is written influence the visions and movements of the works of *tafsir*. Zaitunah and Nasaruddin Umar, involving themselves intensely with feminist hermeneutic propositions, have established the episteme with feminist characteristics. As a woman figure, ideologically Zaitunah established feminist episteme to acquire the icon of equality as a fundamental vision of Al-Qur'an. Clearly and firmly has she expounded the foundations of epistemology. This phenomenon is different from what occurs to Quraish and Didin or even the Waqaf Team of UII.

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[33] *Ibid.,* II: 316.

2. The Roles of Women in Domestic and Public Chambers

In *Argumen Kesetaraan Jender,* Nasaruddin Umar concludes the problems of partiality between men and women in their relationship well. Conceptually he records five important aspects in relation with the principles of gender equality: (1) the equality and position as devotee, (2) caliphate, (3) primordial pledge receiver, (4) active participant in a cosmic drama (Adam and Eve), and (5) active participants in achievement gaining objectives.[34] Nashruddin Baidan in *Tafsir bi al-ra'yi* formulayes the equality principles from the domain of social relation practice. They are responsibilities, educational rights, employment rights, and freedom of expressions.[35]

Contextually in this case Al-Qur'an still leaves a problem, for instance the roles of women in publich chambers such as becoming a leader—a classical debate without any resolve. If this case is linked with political leadership in a country, few persons consider that women have no rights for leadership.

This problem commonly roots from the verse *al-rijâlu qawwâmûna `alâ al-nisâ'* (QS. al-Nisâ' [4]: 34. The key word becoming the source of devate in this verse is *rijâl* and *qawwâm.* In *Wawasan Al-Qur'an,* Quraish signifies the word *rijâl*—the plural version of *rajul*—as 'husbands'.[36] His consideration is that the statement of the following verse talks about husband-wife context. The same opinion is also obtainable from *Al-Qur'an dan Tafsirnya.[37]* But, in *Tafsir Al-Mishbah*, Quraish revises his opinoon. According to him, after reading the writing of Mu<u>h</u>ammad Thâhir ibn Asyûr— Quraish does not mention the title of the book—the word *rijâl* does not refer to 'husband' because in Quranic language the word *rijâl* has never been used to refer to husband.[38] Even Nasaruddin Umar and Zaitunah firmly in this case signify it in the meaning of quality.[39]

Apart from the difference in meaning, the verse is often employed as a legitimization to refuse women for leaderships whether in the domestic or public chambers. It happens due to the fact that the problem does not only lie on *rijâl,* but the word *qawwâm,* commonly referred as 'leader'. *Al-Qur'an dan Tafsirnya,* and *Tafsir Al-Hijri* for

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[34] Selengkapnya see, *ibid.,* p. 247-263.

[35] Nashruddin Baidan, *Tafsir bi al-Ra'yi,* p. 28-44.

[36] Quraish Shihab, *Wawasan Al-Qur'an,* p. 390-310.

[37] Tim Baand Wakaf UII, *Al-Qur'an and Tafsirnya,* II: 169.

[38] See, Quraish Shihab, *Tafsir Al-Mishbah,* I: 404.

[39] Nasaruddin Umar, *Argumen Kesetaraan Jender,* p. 150.

instances, signify the word as 'leader' in the case of this verse.[40] With in-depth analysis, *Tafsir Al-Mishbah* places 'leader' in the meaning of 'the fulfillment of needs, attention, defense and guidance'[41] similar to those perceived by Zaitunah in *Tafsir Kebencian*.[42] Meanwhile *Argumen Kesetaraan Jender,* by quoting the opinions from `Abdullâh Yûsuf `Âli in *The Holy Quran*, signifies it as 'protectors, maintainers'.[43]

Why do men deserve for leadership? Quraish in *Tafsir Al-Mishbah* points out two primary problems. First is due to the distinctions men have from women be it physical or psychological features. In this case, he quotes the opinions from Murtadha Muthahhari and psychologist, Cleo Dalon and Reek to validate his arguments.

Second is due to men's responsibilities to fund the women. By referring to the word *] anfaqû* employing past tense in its construction, Quraish concludes that the phenomenon is a prevalence prevailing to the present days.[44] Thereby in *Wawasan Al-Qur'an*, though the reality it is admitted that women possess intellectual abilities and wealth more than men, he considers that those cases are specific in nature and thereby they loss their credibility to be the basis to decide a general convention.[45]

Hasim in *Ayat Suci dalam Renungan*, without being stagnant on the context of the verse, has a similar opinion. According to him, men possess sharper intellectuality and stronger physics than women do.[46] Those two physical and intellectual reasons are the bases for him to justify that men deserve for the leadership without explaining the domain in which men are deemed to fir for leadership.

The two reasons Quraish proposes from the verse narration, in the episteme of Zaitunah, are accused to be gender bias. In some cases, Zaitunah even claims that 'distinction' as one of the reasons referred in the verse context is often signified that men possess more intelligence and perfect logic than women do. By quoting Ali Asghar Engineer, she perceives the case in the verse from social context where the verse is revealed in which at the time equality is not yet admitted. Therefore, she concludes that the distinction and excellence men have in this context, are not 'gender' excellence by

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[40] Tim Baand Wakaf UII, *Al-Qur'an and Tafsirnya,* II: 169; Didin Hafidhuddin, *Tafsir Al-Hijri,* p. 44.
[41] Quraish Shihab, *Tafsir Al-Mishbah,* II: 404.
[42] Zaitunah Subhan, *Tafsir Kebencian,* p. 105.
[43] Nasaruddin Umar, *Argumen Kesetaraan Jender,* p. 150.
[44] Quraish Shihab, *Tafsir Al-Mishbah,* II: 405-8.
[45] Quraish Shihab, *Wawasan Al-Qur'an,* p. 311.
[46] Moh. E Hasim, *Ayat Suci* in *Renungan* (Bandung: Pustaka, 1998), I: 38-40.

'functional' excellence.[47] Thusm according to her, the aforementioned verse is normative in nature but contextual.[48]

Quraish in *Tafsir Al-Mishbah* differentiates men and women based on their physical and psychological images and thereby he implies that the expounding still prevails around leadership in domestic domains not the public ones. Uniquely in *Wawasan Al-Qur'an,* his work before *Tafsir Al-Mishbah*, Quraish emphasizes that there is no bar for women to contribute themselves in political chambers as he claims that no religious doctrines exist which forbid women to participate in political chambers. By quoting QS. al-Tawbah [9]: 71, he strengthens his opinions. Even the hadist that says, *"No people will ever prosper who appoint a woman in charge of them.",* narrated by al-Bukhârî, Ahmad, al-Nasâ'î and al-Tirmîdzî is claimed to be a specific hadist directed to the Persians.[49]

Two ambiguous problems come to presence. First is in the domestic domain. Men are in charge due to their physical and psychological excellences though there exists a case women excel men in their physical and psychological aspects from which Quraish claims that those are specific cases that have no grounds to be referred as a general convention. Second is the perception that there stands no bar—with the abilities they have—to participate in public chambers. The question raised is that if public chambers are eligible for women to participate, why do women deserve not to take charge in domestic chambers?

From the aforementioned analysis, it is perceivable that feminist episteme has birthed a different conclusion. Quraish's avowal regarding with the excellences men have over women, for instance, opposes the feminist episteme Zaitunah develops because two grounds Quraish stand on, for Zaitunah, are not more than social construction problems which are alterable in nature. One's existence at one side with discourse clash in its social chambers on the other side have birthed *tafsir's* visions and movements which are not only different but opposing each other. Zaitunah in *Tafsir Kebencian* has represented it.

3. Women's Social Existence: Between Equality and Difference

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[47] Zaitunah Subhan, *Tafsir Kebencian,* p. 104.
[48] *Ibid.,* p. 108.
[49] Quraish Shihab, *Wawasan Al-Qur'an,* p. 314-4.

Another problem often sued regarding with the aspects of equality between men and women is inheritance. Related to this problem, Al-Qur'an textually decides the portion of women a half from that of the portion of men—*lidz-dzakar mitsl hazhzh al-untsayayn* (al-Nisâ' [4]: 11).

Responses toward the raised problem are diverse. *Al-Qur'an dan Tafsirnya,* responds it as an absolute exact rule.[50] *Tafsir Al-Hijri* even remarks it as the resolution of Allah.[51] *Tafsir Al-Mishbah* and *Tafsir bi al-Ra'yi,* in sociological contexts, perceive it as a justice principle Islam bestows upon its believers due to the historical fact that before Islam descends, women are the objects that can be inherited to the inheritors. In detail, *Tafsir bi al-Ray'i* perceives the rules of inheritance are not based on the status of the person but based on the tasks and responsibilities of the bearers. Men are granted bigger portions than women because they receive heavier responsibilities than those of women.[52]

Similar logic appears in *Tafsir Al-Mishbah.* The division of inheritance in this work of *tafsir* is placed in the context of needs. The consideration on needs is the foundation for the inheritance portion share with women gaining half of that of men. As explained before, this portion share is due to the fact that men's needs toward wealth are bigger than that of women as men have to feed their family.[53]

A different perspective is found in *Tafsir Kebencian.* Zaitunah in her work of *tafsir* questions the justice of the inheritance portion share textually mentioned in the Qur'an. Quoting the opinions of Masdar F. Mas'udi, inheritance portion share is perceived as a form of quantitative limitation provided after minus value which is basically not a maximal value. What Allah highlights is not the number but the spirit of justice and partnership as the subjects to which the inheritance is shared.[54] Therefore, it is not restrictive to perform modifications toward this rule of inheritance[55] but this idea is refused by Quraish in *Tafsir Al-Mishbah.*[56]

What Zaitunah has performed in *Tafsir Kebencian,* in the perspectives of hermenutics, is an in-depth effort to reveal Abû Zayd remarks as text significance and

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[50] Tim Baand Wakaf UII, *Al-Qur'an and Tafsirnya,* II: 124-135.
[51] Didin Hafidhuddin, *Tafsir al-Hijri,*, p. 23.
[52] Nashruddin Baidan, *Tafsir bi al-Ra'yi,* p. 64-65.
[53] Quraish Shihab, *Tafsir Al-Mishbah,* II: 353.
[54] Zaitunah Subhan, *Tafsir Kebencian,* p. 127-8.
[55] *Ibid.,* p. 129.
[56] Quraish Shihab, *Tafsir Al-Mishbah,* II: 351.

hidden meaning of the text. Socio-economic aspects in this case Zaitunah analyzes has resulted in a formulation that the teaching of principle (*qath`î*) or normative in this inheritance case lie on the equality of men and women not on the textual legitimization.[57] Standing on this ground, it is perceivable that Zaitunah has exceeded the text domain to unveil the unspoken behind the spoken ones to which she has faith on.

Zaitunah's bravery in *Tafsir Kebencian* is not found in *Tafsir Al-Mishbah* karya Quraish or *Tafsir bi al-Ra'yi* by Nashruddin. Once more Zaitunah solidifies her existence with feminist episteme from which the soul of her visons on *tafsir* appears.

4. Polygamy Practices: Protecting Women or Satisfying Men?

Another attractive problem to discuss regarding with women is polygamy. In Al-Qur'an the problem is discussed in sûrah al-Nisâ' [4]: 3. Generally the *mufassir* in Indonesia in 1990s comprehend that before the descent of Islam, the tradition of polygamy has prevailed.[58] Baidan in *Tafsir bi al-Ra'yi* sees the above verse as a form of 'Islamic rule to shelter women from men's misbehavior in marital matters'.[59] The reason he employs focuses more on the necessity to facilitate men's biological needs and to protect the position of women.[60]

The reason Baidan proposes implicitly displays that women are subordinates to men in bio-sexual relationship in which men possess the rights to sate his sexual needs to the desired extent while women have not the rights to do so. Moreover, the ties of marriage are regarded as only a means to fulfill sexual needs of men knowing that marriage is beyond sexual matters.

The aforementioned perspective on marriage is not gender sensitive because women are on the same potencies as men in the problem of sexual needs. If that is the case, don't women have the same rights in the normative mechanism context to deliver their sexual needs?

More than that, Baidan's logic epistemologically does not have a basic within the text itself. Because, Koranic scripture in the context-forming above, considering the

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[57] Zaitunah Subhan, *Tafsir Kebencian*, p. 129.
[58] Didin Hafidhuddin, *Tafsir Al-Hijri,* p. 5; Nashruddin Baidan, *Tafsir bi al-Ra'yi,* p. 99; and M. Quraish Shihab, *Tafsir al-Mishbah,* II: 324.
[59] Nashruddin Baidan, *Tafsir bi al-Ra'yi,* p. 99.
[60] *Ibid.,* p. 100.

Quraish in *Tafsîr al-Mishbâh* gives different analysis. He does not see above verse in context of polygamy adjustment. Because, before Islam, polygamy had already existed. Also, it is not talking about advice to do the polygamy, but just limited to the allowance of polygamy. Moreover, Quraish continues, is a small door that can be passed only by the needed one with hard requirements.

From this point, Quraish saw polygamy neither from ideal aspect nor pro and con aspect, but from the point of view of the law in various possible conditions.[62] In context he called "various conditions", we can find some reasons, like stated by Didin in *Tafsir Al-Hijri* above.

Quraish' conclusion above made due to QS. al-Nisâ' [4]: 129—which discussing about the word of God in inability of man to be just toward his wives (immaterially)—for him is not proper to be used as a theorem to entirely close the door do the polygamy. [63] Although, he does not state that polygamy is allowed in Islam, but he does not entirely agree—though refering to QS. al-Nisâ' [4]: 129—door to do polygamy thightly close.

From the above expounding is seen that *tafsir* in 90's Indonesia still tent to approve and even consider that polygamy is allowed in Islam. *Tafsîr Al-Mishbâh* authored by Quraish, among exegeses which is firm enough declining the allowance of the practice of polygamy in Islam,[64] though is not yet brave to say that verily polygamy is disallowed by the Koran.

D. Tafsir Al-Qur'an di Tengah Hegemoni Rezim Orde Baru

90's Indonesia was an era where New Order Regime below the control of Soeharto was still so strong and authoritative. So strong, until Soeharto was able to tame many cultural systems. Ariel Heryanto, has ever recorded the history of New Order regime which was authoritative and fascist. According to Ariel, did not only build political

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[62] M. Quraish Shihab, *Tafsîr al-Mishbâh,* II: 324-325. See also, M. Quraish Shihab, *Wawasan Al-Qur'an,* p. 200.
[63] M. Quraish Shihab, *Wawasan Al-Qur'an,* p. 201.
[64] M. Quraish Shihab, *Tafsir al-Mishbah,* II: 324-325.

violence (physically) in order to receive obedience, but also constructed discourse of obedience and harmony massively within Indonesian culture's structure.[65]

In the situation where Soeharto's authority was so highly powerful, generally exegeses became the object of this study was written. As a product of Indonesian people, of course all of those exegeses had no sensitivity and resistencial spirit against the ruler, either from the theme or the intention of the exegese. In this part, an *tafsir*containing critical movement, standing in silence or even flagrantly supporting the regime will be discussed. These diverse attitudes showed how differently the exegeses placed the regime into the exegesis. Analysis used in this context is focued more on discourse developed by the exegeses in their exegeses. From that discourse, various actions of the exegeses will be shown out.

1. Tafsir sebagai Kritik atas Praktik Politik Rezim Orde Baru

In this section, two exegeses will be discussed, which topically have a relation with socio-political problem in Indonesia. Those two are *Dalam Cahaya Al-Qur'an* and *Memasuki Makna Cinta*.

Memasuki Makna Cinta was a thesis in the first place written by Abdurrasyid Ridha when he was a student of IAIN Yogyakarta. The main topic analyzed is the conception of love in Koran using H̲asan H̲anafî's social method. Love in Koran, according to him, is ethic and ideal as the embodiment of the traits of God. Loving means internalizing the traits of God inside, then actualizing it into interaction, either for self, other, or the surrounding reality. In order to actualizing those traits, it is not enough just being passive, but it must be actualized with real action.[66]

According to him, love is an entity related to reality. It does not passively act while facing the reality. The sole vision of love which the process of actualization needs a real action, shows about the need for a resistance movement against the attitudes that do not represent the values of the traits of God.

> Love in Koran, dominantly nuances social, not personal, and not merely in the form of feelings. Thus, love is often related by Koran to such themes like justice, benevolence, tyranny and sanctity. Therefore, it is a certainty to actualize

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[65] Ariel Heryanto, *Perlawanan* in *Kepatuhan* (Bandung: Mizan, 2000); also, Yudi Latif and Idi Subandy Ibrahim (editor), *Bahasa and Kekuasaan, Politik Wacana di Panggung Orde Baru* (Bandung: Mizan, 1996).

[66] Abdurrasyid Ridha, *Memasuki Makna Cinta* (Yogyakarta: Pustaka Pelajar, 2000), p. 151.

love into a real action in order to grasp the social justice and the fallen of tyranny.[67]

From such episteme, Abdurrasyid then depicted in a context that a regime is oppresive—though he did not explicitly pointed the New Order regime as an oppresive regime. For him, love can be a vital role in the emerge of movement and change within social reality:

> When dealing with a corrupt and tyrannical power (implicitly, he directed his exploration movement in New Order regime that is authoritative—pen), the true love is verily sacrificing opposition against it. And the resistance is precisely for those rulers who are corrupt and tyranny. Why? Because love means realizing them in order to gain back the values they should have as rulers. On the other hand, if people let them in *status quo* with full of injustice and oppression, it means letting them, rulers, annihilate their own humanity and the security of their own nation. Therefore, people do not love them. Because love verily is saving other from annihilation.[68]

For Abdurrasyid, love in conception of Koran is not entirely a non-violence. If violence becoming the only way to establish the justice and benevolence in larger context, people and nation, love can be hard and firm.[69]

From this point, Abdurrasyid Ridha had used the topic of love to be a power to fight against authoritative and oppressive regime, in Indonesian context has arisen various anomalies. Without epitemologically losing relation to Koran, as the framework of an exegesis, he went down into practical domain critizizing against political reality in Indonesia he witnessed in writing the exegesis.

This *tafsir* was a form of resistance against New Order regime below the control of Soeharto that time—though Abdurrasyid did it in secret. But, from the citation above obviously depicts poitical situation that time. For example, "corrupt and tyranny ruler","*status quo* with full of injustice" and others, which all are talking about reality of politic that time. His unflagrant words caused by political atmosphere of that time which did not accpet any criticism.

However, apart from that assumption, must be noted that Abdurrasyid successfully freed from what Michel Foucault called as political discursive reasoning structure of

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[67] *Ibid.,* p. 161.

[68] *Ibid.,* p. 152.

[69] *Ibid.* This conception was based on `Alî ibn Abî Thâlib, "If sofness will only bring a violence, hence the violence itself is the softness." See, `Alî ibn Abî Thâlib, *Nahj al-Balaghah, trans.* Muhammad al-Baqir (Bandung: Mizan, 1993), p. 124.

that time.[70] We know, that in 1996, when this *tafsir*is written by him, political reality had been bordered by political discursive strcuture in which everything was determined by the New Order regime. Everyone was under one order to claim that New Order regime was good, not corrupt, not hegemonic and other claims. Discourse which had been fenced off our view was passed by him. He showed a discourse which that time was isolated by the regime, as a criticism in the name of love.

Such all happened in Abdurrasyid Ridha's work, at least due to two aspects. First, this tafsirwas implementing Ḥasan Ḥanafî's social method. This method directs to the concept of love studied toward praxis domain, which is related with real social problem.[71]

Second, existential awareness owned by the author. Abdurrasyid, while writing this work, was an undergraduate student in Ushuluddin Faculty in IAIN Sunan Kalijaga Yogyakarta. That time, in 1990, IAIN was the place where many students did a resistance against the oppressive regime, and protection for oppressed people. Advocacy against Kedung Ombo people, disclosuring of Cendana family prosperity, through the campus magazine *Arena*—which was then banned by the authorities—are among the examples of student of IAIN Yogyakarta criticism that time. Such situation, had established modes of thought of Abdurrasyid when understanding the theme of love in the Koran. And political reality of authoritative New Order regime, had built up a hermeneutics resistance which represented by Abdurrasyid through his exegesis.

The second work *Dalam Cahaya Al-Qur'an*. In terms of themes and language used, the work of this interpretation is more straightforward and resolute in doing criticism. This happened, because from the beginning, the author, Syu`bah, designing this *tafsir*with a contextual approach, in which the reality and history chamber where he was, became one of the cogs in exegesis.

While expounding the violence and killings carried out for no reason and with basic in QS. al-Mâ'idah [5]: 32 Syu`bah reflected it with the political reality of the Soeharto's regime. He criticized the kidnapping and massacres carried out by the authorities at that time. Straightforwardly Shu'bah writes:

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[70] Discussion about this see Michel Foucault in *The Archeology of Knowledge.* While the examples in Indoensian context, seeEriyanto, *Analisis Wacana* (Yogyakarta: LKiS, 2001), p. 65-75.

[71] *Ibid.,* p. 7.

And how many, in fact, the number of young people who never went home again, after Priok incident, a large demonstration of Moslems who rejected the imposition of Pancasila as the one rule, which was dominated by workers and low people, that were shoted and "carried away"? How many victims in Timor Timur struggle, and also in 27th July 1996, the seizure of Indonesian Democratic Party's head office lead by Megawati by Suryadi and the "members" of Indonesian Democratic Party allowed by the government? Or the others?

How did the number of youth who actually kidnapped, tortured and some might have been killed, in the days before the reform in May 1998, without ability, the military explained which side was the true murderer which according to National Committee of Human Rights (Komnas HAM) organized thoroughly? And how many people were *bang*-ed with the reason that they were thugs and thieves, in "operation petrus" (penembak misterius (mysterious gunslinger)) to clean up, lawlessly?[72]

Historically, his step was not unbound from the context in which this *tafsir* was written. An entry entitled *Dibunuh, Diculik dan Dianiaya*, talking about murdering one's life, for example, was written in 18th May 1998, three days before the downfall of Soeharto from presidency. At that time, the critical voices who wanted Suharto to fell from presidency vulgarly occured from many places. Due to the bravery of the university students, everyone became dare to give a criticism againast Soeharto. [73] From this context, Syu'bah's expoundings vulgarity had its own significance. Moreover, this *tafsir* was ever been published in magazine entitled *Panji Masyarakat*.

In this section, while expounding the QS. Al- Anfâl [8]: 53 about "God's grace lost", Syu'bah flagrantly directed his *tafsir* to the Indonesian history when Indonesia was under Soeharto's regime context. Previously, he explained that this verse is not a verse about the economic crisis. Cited al-Syawkânî, Syu'bah then said that it is Allah's usuality toward His servants that there is no change of grace for them till they change it by themselves: situations and morality.[74]

With basic epistimology like that, he then concluded: change happens due to the works of their own hands which change the situations and morality. In Indonesian socio-

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[72] Syu`bah Asa, In *Cahaya Al-Qur'an, Tafsir Ayat-ayat Sosial Politik* (Jakarta: Gramedia, 2000), p. 46.

[73] *Ibid.,* p. 45-51. About the record of the reform and the fallen of Soeharto from presidency, see for example Diro Aritonang, *Runtuhnya Rezim daripada Soeharto, Rekaman Perjuangan Mahasiswa Indonesia 1998* (Bandung: Pustaka Hidayah, 1999).

[74] *Ibid.,* p. 160.

political context, he pointed that: crisis happened in Indonesia was the work of their own hands.

> Since the presidency of Soekarno, Indonesia was trapt by the cult culture. As a result, the entire nation of Indonesia got the impact: public split apart, tempestuous political turmoil, and the emerge of PKI's rebellion in 1965, which led to slaughtering of hundreds of thousands of people. Then the inflation was rocketing reaching 650% and at the end the regime was fallen.... In Soeharto's era, there was a change. However, again, there was a change of morality. At the beginning, the parties was cut. This is followed by what is called buldozering of Amir Machmud, where extermination of any signs that could hinder Golkar victory was done. Finally, the power was centered only in Soeharto, including judicial power. That situation was causing the anxiety of people, feeling of injustice toward government and hatred. Then, disaster by disaster came: monetary crisis, public restlessness, demonstration of univeristy students toward the corrupt ruler, kidnapping and murdering. A great riot happened: looting, raping, burning, and the end authritarian and totalitarian regime of Soeharto was fallen.[75]

All of those did happen. All, said Syu'bah, are no more due to 'something within self'. Whole tragic stories above, if delivered back into self looks so simple, but it is very determining, like: unhonesty and beggar mindset.[76]

Flagrant linguistics style and terms used by Syu'bah above clearly reflect his spirit in resisting against a regime he claimed despotic. Words: "beggar mindset","spirit of *aji mumpung*","false" and other words, considerably flagrant. His flagrance of words were not only a form of critical action, but also considered as disclosuring of a reality—that in New Order regime communication are often covered with euphimism: kidnapped person as secured person, corruption as error procedure, loan as donation, and other euphimisms.

> The purposes of those two exegeses were giving critical spirit as well as as a form resistance against authoritative regime. All of those cannot be separable with social-cognitive chamber when those exegeses were written. Social-cognitive chamber of that time (on 1997-1999) had reflected a nadir of anger of people toward the ruler of the New Order. Political euphoria in the form of reform movement which pioneered by unversity students had arisen everyone's spirit to critizize the ruler. Critical voice that

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[75] *Ibid.,* p. 160-161.
[76] *Ibid.,* p. 162-163.

was been so long silenced found its way, through media, oration, demonstrations and other actions. This *tafsir* written by Syu'bah is one of many socio-cognitive representations of media that time. And the status of journalist and humanist had easen in the production process of that socio-cognitive actions.

2. The *Tafsir* which Kept Silence against the New Order Regime

If above exegeses intentionally placed themselves as the form of criticism and resistance against New Order regime, there are exegeses which kept silence toward the oppression.

In this section, I will discuss exegeses in terms of examined themes have the linkage with the socio-political and economic themes in Indonesia, but the direction of the *tafsir* is not driven as a form of criticism.

First, one that has relevance with this case is *Wawasan Al-Qur'an* by Quraish. In this work, there are 33 analyzed themes, some of them are about public-socio-economical problem. In justice theme for example, Quraish expounded well the definition of justice and its various meanings in Koran. Then, he explained two kind of meanings of justice: the God's justice and social justice which are considered by him will bring social welfare. In social justice, Quraish approved that social justice principle is giving the same space and chance for everyone to do any activity in order to gain an achievement.[77]

Social welfare formulation like that, according to him was dependent to the people's need and the change of time. For the curret time, it is actualized in a condition free from the fear of oppression, hunger, disease, stupidity and the future. Citing Sayyid Qutb, Quraish warned that social welfare here is not only in the form of material, but also substantial: related the entire need of human being.[78]

Refering to the Holy Book, Quraish stated steps in realizing social welfare: (1) submitting self entirely for the God, (2) realizing that Allah's choice is the best one and containing a virtue (QS. al-Ḥadîd [57]: 22-3); (3) purifying prosperity by doing charity (QS. al-Ḥasyr [59]: 9, al-Mâ`ûn [107]: 1-3); (4) giving a chance to everyone in order to obtain economical-activity spaces; and (5) avoiding practices which can deharmonize

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[77] M. Quraish Shihab, *Wawasan Al-Qur'an* , p. 110-129.
[78] *Ibid.,* p. 127-9

among people, like *ribâ* (QS. al-Baqarah [2]: 275) and transaction which is not based on willingness (QS. al-Nisâ' [4]: 29).[79]

Besides the first and second principle above, entirely are therapies in social practice dimension. Unfortunately, Quraish did not direct it in the context of Indonesia's social chamber in which social and economic inequality had become a terrible disease. Such inequality, in the perspective of social analysis, a matter of principle is not only lies in the individual consciousness, as proposed by the Quraish, but also on the economic and political systems were built. From this point, we know that Quraish in *Wawasan Al-Qur'an* did not develop a crticism against economical and political system which, comprehended by Syu'bah, were obviously oppressive and corrupt.

In the context of that New Order regime, Quraish withdrawed from social reality and took refuge behind the abstract expounding. From the language used, it shows that Quraish were doing nominalization, which had offender removal effect. In this clause, "giving a chance to everyone in order to obtain economical-activity spaces" for example, the subject of the events that are required as a catalyst for social justice has become invisible. It can be implied that critical action toward the ruler, aristocrat and the owners of economical power, were not aimed for the criticism of the need in the implementation of the equality.

Why? There are several assumptions which are relevant. First, the origin and the communities of the audience of this exegesis. As we know, historically this *tafsir* originally was sermon given by Quraish in recital at Istiqlal Mosque in Jakarta, in the 1990s. In particular, that recital wasconducted by the Ministry of Religious Affairs in collaboration with the Istiqlal Mosque. Participants were specified on: the company executives, and state officials. That sermonIntended to elevate religious value within their hearts.[80]

Second, the background of Quraish. Quraish education history appeared and grew up in Egypt. After earning his doctorate in *tafsir* in Egypt, in 1982, he was active in various fields: in college as a lecturer of IAIN Syarif Hidayatullah Jakarta, off-campus became chairman of the Indonesian Ulema Council (MUI) Center, National Education Advisory Department member and the chairman of the Indonesian Muslim Intellectuals

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[79] *Ibid.,* p. 129-133.

[80] H. Ahmad Ghozali, "Sambutan Direktur Jendral Bimbingan Masyarakat Islam and Urusan Haji" in Quraish Shihab, *Wawasan Al-Qur'an,* p. xvii.

Association (ICMI). These social activities show how he was close enough to the bureaucratic power at the time. Thus, more or less, had also colorized his sermons in elite recitals in the late 1990s.

Second *tafsir*that is included in this section is *Ensiklopedi Al-Qur'an* by Dawam Rahardjo. Dawam claimed this *tafsir*as an *tafsir*that uses social analysis based on the key concept. With that claim he wanted to move a form of exploration of *tafsir*in socio-political context of Indonesia. And we know, Dawam known as an economist and analyst of the socio-economic theme in Indonesia. However, theme related to this socio-political problem, hard to find his *tafsir*which analyzed that aspect credibly.

We know that in the 1990s many social problems occurred in Indonesia due to the authoritarianism of the New Order regime, either in the social, political and economical chamber. To find out how Dawam put on his *tafsir*in such situations, one example we can take from his work associated with social themes is the theme of `*adl* and *zhulm*. Dawam regarded, dismantling the malignance and evil oppressor are allowed. Even when explaining QS. al-Hajj [22]: 39 aloud he asserted:

> ....Allah allows a war for those who are oppressed to fight against the oppressors.... Due to that, annexation must be opposed, as well as various forms of oppressive governments like despotism, authoritarianism, fascism or the dictatorship of the proletariat, which occurred in the former Soviet Union and Eastern European countries. Oppression is one form of injustice or tyranny.[81]

However, exploration of issues of injustice and justice was done Dawam was precisely directed at the phenomenon in the former Soviet Union and Eastern European countries. Implicitly, it seems he wanted to give the impression of an important need for the rememorization for the Indonesian people, that communism, or more specifically the PKI, in Indonesia is dangerous and should always be watched out, because they have really done the injustice.

Despite of that kind of impression, an important question need to be asked in this context is why Dawam when expounding the phenomenon of injustice, instead discussing a phenomenon in the former Soviet Union and Eastern European countries. Did not in the 1990s, when he wrote this exegesis, Soeharto's regime also do a lot of injustice and oppression?

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[81] M. Dawam Rahardjo, *Ensiklopedi Al-Qur'an* (Jakarta: Paramadina, 1996), p. 405-6.

In this context shows that Dawam was applicating critical discourse analysis perspective, and doing the passivation by deliberately not engaging in a discourse one particular group or actor. Whereas, if we talk about the oppressive and unjust ruler, in the context of Indonesia, when this *tafsir* was written, verily talking about the New Order regime on the one hand and the people on the other side.

Concealment of the social actors is used to protect himself. Dawam clearly said that the oppression and tyranny of rulers must be opposed and resisted. But, ultimately it was not the authorities in Indonesia he referred, but authorities in the Soviet Union. From this point, it is obvious that Dawam avoided critical movement against Soeharto. Or it could be, at the time he wrote his exegesis, he considered the New Order regime was irrepressive regime, thus excluding subjects who should be criticized.

Viewed from the perspective of social methods, Dawam in this case did not do social exploration by showing moral spirit of the Koran in its historical context, and then pulled into the present context in which he (the interpreter) was present, as a form of criticism. Socio-political reality where the exegese and the audience lived was not be the basic hermenutics of his exegesis' vision and movement.

Dawa,'s structural position in ICMI and Muhammadiyah, when this *tafsir* was written, seemingly had a sinificant role in the process of the movement developed by him. We know that in the beginning of its establishment, ICMI tent to be an organization of Moslems collaborating with Soeharto. The involment of key figures of ICMI in New Order regime, at least be one of reasons which implies the tendency. Whereas the position of Muhammadiyah, as analyzed ny Bathiar Effendy, was an civil organization of Islam which was very close to Soeharto's regime—cause of that, discourse about civil society very slowy grew or even never grew within the body of Muhammadiyah that time. [82] This phenomenon also was one of the reasons affecting the vision and movement of Dawam's exegesis.

3. *Tafsir* as a Praise for the New Order Regime

If the above has examined the *tafsir* that are resisting or just sitting in the middle of the New Order regime, in this section will be examined exegese that are doing exactly the

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[82] About these assumptions see, Bahtiar Effendy, *Masyarakat Agama and Pluralisme Keagamaan,* (Yogyakarta: Galangpress, 2001), p. 97-110.

opposite: praising the New Order regime. *Tafsir* model like this, for example, can be found in *Hidangan Ilahi* by Quraish.

From the interpretation of the fifth verse of al-Fâti<u>h</u>ah, Quraish explained the difference between *sunnatullâh* and *inayatullâh*. The first was defined as law of nature and society, like causal law, while the second was defined as the help of Allah which is beyond the logic.[83] Interestingly, in the explaination about *inayatullâh*, Quraish showed the sucess of Soeharto in eradicating PKI on 30th September 1965 as a form of *inayatullâh*.

The problem on this context is not the definition of *inayatullâh*, but the use of the story of PKI extermination as the example.[84] Whereas, as we know, there are many versions of 30th September Movement story. And within those versions, Soeharto was not flagrantly stated that Soeharto was the hero in the extermination of the rebellion which was accused done by TKI. Because, if PKI was really fault due to the rebellion, a hero would not finish a problem by massacring lawlessly, as experienced by them who accused as PKI.

Still in the same exegesis. While expounding the meaning of *al-ra<u>h</u>mân* and *al-ra<u>h</u>îm* in the first verse of sûrah al-Fâti<u>h</u>ah, Quraish did not also talking within context in which human has a mandatory to immitate the traits of God.[85] So, the expounding about the affection and grace just ended on the greatness of the God, not how to internalize it into ourselves, so human being could spread the peace and affection throughout the earth.

Awareness to spreading affection, either in social context or economical one, is a significant aspect needed to be implemented within the elite. A time when individualism felt so dense, solidarity and social relation become something important needed to be spreded in elite's environment. Because, they own the role to spread it largerly and freerly.

Throughout the history of the New Order, people so often are taught about the importance of national development and charity devoted for the country. However, during the national development process, instead the people were often be the victims of

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[83] M. Quraish Shihab, *Hiandgan Ilahi, Tafsir Ayat-ayat Tahlil* (Jakarta: Lentera Ilahi, 1997), p. 41.
[84] *Ibid.,* p. 45.
[85] *Ibid.,* p. 3-12.

the national development itself. It is a tragedy: a moral beautiful-package programmed for the people, but the people themselves which are actually supposed to be the victim.[86] In the case of *Hidangan Ilahi* is clearly shown that Quraish did not only keep silence in the middle of New Order regime, but also was trapt in a pattern of betrayal toward that hegemonic ruler that time. The domination of New Order regime had encovered Quraish's sight in looking into reality, so he had no chance in taking a look into discourses swept by the ruler.

All of those are really happened, and can be identified through the origin of this exegesis. As explained in chapter two, this *tafsir* came from the sermon in a *tahlilan* memorating the death of Tien Soeharto. And that time, Quraish was well know as an ulema who was very close to the Cendana family. Such situation formed a tendency to praise Soeharto.

The similar phenomenon was experienced by Dawam. In a section of *Ensiklopedi Al-Qur'an* he did not appoint his criticism toward Soeharto's regime, like has already been expounded, in another section he flagranlty praised Soeharto. Such can be seen while he expounded *rahmah* theme within the Koran. Topically, within this theme, he explained well in linguistics aspects, the variety of terms used by Koran about rahmah, as well as the frequency of usage. Among the contexts of meaning he disclosuring was affection (*rahîm*) toward human being. According to Dawam, such kind of affection, by refering to QS. Âlu `Imrân [3]: 143, sourced from Allah's affection given for those who are taqwa.[87]

According to Dawam, that will bring some important attitudes: (1) spend money for others in need, no matter how much their money is, (2) controling the anger, (3) forgiving others' mistakes. In this context, controling anger and forgiving others' mistakes, Dawam praised Soeharto.

> ....We can be angry or irritated by people who do wrong to us. Often it is difficult for us to forgive. For example, our anger to Dr. Subandrio who in the time he became the Deputy Prime Minister, playing a revolutionary politic toward nations, following PKI. As well as, for the ovelist Pramudya Ananta Toer who spreaded a terror for the creative workers who had no the same style as he, socialist realism. Till now, many people still could not forgive them. But

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[86] Such phenomenon depicted well by K.H. Mustofa Bisri within a poem entitled *Sajak Atasnama*. This poem was written on August 1997. Then K.H. Mustofa Bisri read it in Festival Puisi Internasional Indonesia. See, *Horison* magazine special edition April 2002. P. 44.

[87] Dawam Rahardjo, *Ensiklopedi Al-Qur'an,* p. 211-217

Soeharto recently decided to give clemency for them together with Oemar Dhano and Soetarto. This shows that Soeharto has an affection toward others, though for those who have mistakes or even great sin. It is *rahim* which let Soeharto forgave them.[88]

Despite of were they really involved in 30th September 1965 movement or not, like we know, a history about PKI involvement in this case is various, specifically the involvement of figures stated by Dawam above. There is a version stated, even Soeharto was involved in.[89] However, this is not the problem. But, Dawam's claim which consecrated the forgive given by Soeharto for them who were accused for involvement in the assault is the problem. Was Soeharto with his New Order regime, in this context a forgiver as Dawam claimed above? Why must the clemency from Soeharto used as an example?

Here, Dawan has done a good depicturing of Soeharto as a forgiver. In discourse structure, Dawan was trying to develop a dominant discourse that time, in which many people could do only extolling New Order and Soeharto. This dominant discourse socialization done by Dawam shows that he had a good social experience with Soeharto's regime. This impression can be seen from Dawam's social chamber in which he built a socio-political relation. That is why, in the time when people must criticize against the New Order regime hegemony, on the contrary Dawam flagrantly praised Soeharto over his forgiveness.

E. *Tafsir* in the Middle of Religious Diversity

Like what has been expounded in chapter IV, thematically, *tafsir* in 90's Indonesia had arisen sensitivity against many problems, like social interaction among religions. This problem is including many themes, which always brings diverse point of views. The meaning of *ahl al-kitâb*, in giving approval for the non-Moslem, and marrying the non-Moslem, is one of themes which become interesting dicussion between Moslems.

This following expounding will explain how is the point of view development within *tafsir* having a sensitivity with social relation among religions problem.

1. The Meaning of *Ahl al Kitâb*: Jewish Christian even Non Semitic Religion

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[88] *Ibid.,* p. 218.
[89] In this case see for example, M.R. Siregar, *Naiknya Para Jendral* (Meand: SHRWN, 2000) and Hermawan Sulistyo, *Palu Arit di Laandg Tebu* (Jakarta: KPG, 2000).

The meaning of *ahl al-kitâb*, which textually repeated many times by Koran has become a discussion among the exegeses. *Tafsir* in Indonesia methodologically in this case of theme is doing intertext process with previous exegeses.

There are many insights in formulating who is actually referred to *ahl al-kitâb* by the Koran. Some of them considered it as (1) a religion having a book that can be suspected as the holy book of samawî, (2) a Jewish and Christiant, descendants of Israel, like what have been perceived by Imâm Syâfi`î, or without differenciate the origin, (3) besides the Jewish and Christians, it is also Majûsî's, like what Ibn Ḥazm comprehended, and (4) even the Hinduism, Buddhism, Kong Fu Tse, Sinto and alike, like what comprehended by Maulana Muḥammad `Alî and Rasyîd Ridlâ.

An expounding about the comprehension of the term *ahl al-kitab* above generally reported in *tafsir* in Indonesia. Detailed expounding can be found in *Wawasan Al-Qur'an*, *Ahl al-Kitab Makna dan Cakupannya* and *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama.*[90] Quraish in *Wawasan Al-Qur'an* tent to comprehend *ahl al-kitâb* as "all of the Jewish and Christians, whenever and wherever and whose descendant they are." The reason is because the term used in Koran is limited for them.[91] Galib concluded the same. According to him, the use of *ahl al-kitâb* term in Koran is more theological and not ethnical. Therefore, whoever from any ethnic embracing the Jewish or Christians is regarded in *ahl al-kitâb* category.[92]

Different with Galib and Quraish, Tarjih Committee and the Development of Islamic Tought of Central Leadership of Muhammadiyah, after expounding the diversity of ulemas' point of views of *ahl al-kitâb* underlined:

> .... that ahl al-kitâb consists of Jewish, Christians, Majûsî and Sabi'ûn, even Konfusioanist, Hindu and Budha. In this modern era like this, finding a new meaning about the ahl al-kitâb concept which is very large must be done by Moslem scholars to anticipate the walk of time. That attempt must be done based on Koran which *shâliḥ fî kull zamân wa makân*....Discrediting certain religion according to the author's understanding is contrary to the spirit of the Koran.

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[90] Tim Majelis Tarjih and Pengembangan Pemikiran Islam PP. Muhammadiyah, *Tafsir Tematik Al-Qur'an,* specially chapter III first part, Muhammad Galib M, *Ahl al-Kitab, Makna and Cakupannya,* p. 28-37, and M. Quraish Shihab, *Wawasan Al-Qur'an,* p. 366-7.

[91] M. Quraish Shihab, *Wawasan Al-Qur'an,* p. 368.

[92] Muhammad Galib M., *Ahl al-Kitab, Makna and Cakupannya,* p. 187.

Koran actually introduces the teaching of tolerance in the relationship among religions.[93]

Giving meaning of ahl al-kitab term which so diverse above, related to the process of social interaction, it will give different consequences as well. Galib and Quraish did acknowledge that the Qur'an is basically emphasizes a friendly attitude with ahl al-kitab. Hostility shown by ahl al-kitab, according to Galib, basically not caused by religious factors, but rather was caused by the economic and political interests, and their envy because the Prophet who was raised the children of Isra'il.[94]

However, restrictions of the meaning for two religions: Jews and Christians, will obviously bring sociological implications in the context of serious social life in Indonesia. Because, the reality of religious diversity, not only limited to these two Semitic religions. Unfortunately, the two authors of this *tafsir* did not explain how the formula that allows Muslims to interact with non-Muslims, in addition to Jews and Christians. Indeed there is some sort of sociological disclaimer conducted by the two authors of this exegesis. Such a step would alienate the Koran from the social chamber of the owner, Moslems themselves.

Different form the conception of Ttarjih Committee who said that the meaning of *ahl al-kitâb* can be broaden besides those two religions. In grasping the process of changing time, this *tafsir* confirmed the needs to find new meanings in this *ahl al-kitâb* context. The reason is that Koran can be *shâliḫ fî kull zamân wa makân*. Besides, in this context, Koran substantially does not teach dicrediting against certain religion at all, but precisely introducing tolerance among religions.

Such paragidm, sociologically will open a chance to the realization of tolerance, because there will be possibly an attitude to acknowledge other religions, that is not limited to Jewish and Christians. And in the context of Indonesia's diverse society, Thematic Koranic *Tafsir* will find the roots of social cognition.

2. Formulating Cooperation among the Religions: Social and Humanity Issues as a Mean of Dialogue

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[93] Tim Majelis Tarjih and Pengembangan Pemikiran Islam PP. Muhammadiyah, *Tafsir Tematik Al-Qur'an,* p. 151-2.

[94] Muhammad Galib M., *Ahl al-Kitab, Makna and Cakupannya,* p. 189.

Above sociologist implication, we can see for example in giving (public) authority for Jewish and Christians. In this case, usually referred to QS. Âlu `Imrân [3]: 28, al-Nisâ' [4]: 139, 144, dan al-Mâ'idah [5]: 51).

Tafsir in Indonesia in this case explains various conceptions. *Al-Qur'an dan Tafsirnya* while expounding QS. Âlu `Imrân [3]: 28 explains that Allah prohibits Moslems to have a close relationship with the blasphemies, either they are relatives, old friends, or even neighbors, so far it is causing damage to the religion and Moslems themselves. However, relationship and agreement which can guarantee Moslems' safety is not prohibitted. The Prophet himself had ever held a friendship treaty with Bani Khuza`ah who was idolatrous. In order to avoid mudharat, in this case, this *tafsir* allowes the *taqiyah*.[95] However, this *tafsir* at the conclusion still warns Moslems to be careful in having social interaction with Jewish and Christians.[96]

Tafsir Tematik tentang Hubungan Sosial Antarumat Beragama in this context provides more paradigmatic expounding. There are two hermeneuitics movements done in this exegesis. *First*, moving backward reconstructing the historical background (not only reporting individual case) and comprehending the historical mechanism as well as factor which affecting the text in this problem in order to comprehend context from the message contained in the verse.[97]

Second, moving forward to the social environment of the exegese, but with no intention to actualize the contemporary desires by those texts, certainly to find new knowledge in order to boarden the insight, so, deeper meaning which maybe in Arkoun's term is called untought, could be diclosured.[98]

With those hermeneutics movements above, *Tafsir Tematik Al-Qur'an* then concluded that social interaction with other religions principally is allowed in Islam, as long as it does not insult Islam, deny the truth and oppress the Moslems.[99] The same

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[95] Tim Baand Wakaf UII, *Al-Qur'an and Tafsirnya,* I: 551-552. See also while this *tafsir* expounding QS. al-Nisâ' [4]: 331.

[96] *Ibid.*, p. 460-461.

[97] Tim Majlis Tarjih and Pengembangan Pemikiran Islam PP. Muhammadiyah, *Tafsir Tematik tentang Hubungan Sosial Antarumat Beragama,* p. 89.

[98] *Ibid.,* 90.

[99] *Ibid.* p. 96.

conclusion also appears from *Tafsîr al-Mishbâh*. Prohibition makes the non-Moslems as the *auliya* stated the above verse is not absolute.[100]

Different with three exegeses above, *Tafsir al-Hijri* gives a contrary insight. Word *awliyâ'* in QS. al-Mâ'idah: 51-53 comprehended by him as "leader".[101] Comprehension by Didin was a constrigency. Because, according to Quraish, the base meaning of word *walî* is "close", which then evolved into new meanings, like supporter, defender, protector and other meanings.[102]

Caused by that constrigency of meaning, Didin in this verse case was talking about leadership problem. In the end, the conclusion becomes exclusive:

> If we have a chance to choose a leader, in any level, hence, choose the those who are pious, Moslems, those who shalat, pay the alms, and love Islam and Moslems. Not only due to their skills, but rather than due to the sameness of belief and aqidah....It is allowed to choose a leader who was blasphemy, as long as they have repent their sin with the definition of repent as stated in QS. al-Nisâ' [4]: 146.[103]

From the above statement, obviously Didin saw the signifance of Islamic institutions as the sole leadership framework. In choosing the leader, skill is not the main, but the Islamness of one must be more prioritized. Formalism measurement and religion institution, in this case is Islam, related to behaving in socio-political chamber in Indonesia, of course will bring a problem. Because, as we know, besides Indonesia is not institutionally Islamic nation, Indonesia in reality is a nation with diverse religions.

From the above expounding shows that the diversity of conceptions which was built in the exegesis, within certain limits, however cannot be separated from the social chamber and the milieu in which the exegese is in. Above those all, the most interesting phenomenon is theme about the social interaction among the religions by Tarjih Committee and the Development of Islamic Thought of Central Leadership of Muhammadiyah. Whereas, in the history, Muhammadiyah did not have a tradition in doing social interaction with non-Moslems' community. Alwi Shihab showed that one

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[100] M. Quraish Shihab, *Tafsîr Al-Mishbâh,* III: 116-117. See also while Quraish was expounding QS. al-Nisâ' [4]: 139, 144, in *ibid,* II: 595-603.

[101] Didin Hafidhuddin, *Tafsir Al-Hijri, Tafsir Al-Qur'an Surat Al-Maidah,* p. 100. See also in *Tafsir Al-Hijri, Tafsir Al-Qur'an Surat Al-Nisa',* p. 189.

[102] M. Quraish Shihab, *Tafsîr Al-Mishbâh,* III: 115-116.

[103] Didin Hafidhuddin, *Tafsir Al-Hijri, Tafsir Al-Qur'an Surat Al-Maidah,* p. 100. See also in *Tafsir Al-Hijri, Tafsir Al-Qur'an Surat Al-Nisa',* p. 192-93.

sole reason of the establishment of Muhammadiyah was the protection against the evangelist in Java.[104]

Despite of the breaktrough taken by Tarjih Committee, conception developed within that work actually structurally is neither the reflection of the formal view of Muhammadiyah nor the representation from general view within Muhammadiyah. Because, this *tafsir* is included as a work that does not enter the area of religious practical guidance, but included in religious thought that is not binding,[105] since published into public, recieved a tough oppositive reaction from most of the Muhammadiyah themselves.

3. Inter-Religious Marriage and Psychological Suspense

Inter-religious marriage is a complex problem related to social interaction among religions. In the history of Islamic thought, specifically fiqih, there are already many similar opinions like this. One says it is allowed with some notes and another says the contrary, either the man is Moslem and the woman is *ahl al-kitâb* or idolarous and vice versa.

The problem is that the context where now religions are not only Jewish and Christian which by some exegeses considered as the only *ahl al-kitâb*. Galib, who specifically studied *ahl al-kitâb* term, is one who explained well about this problem. Due to the different comprehension about the term *ahl al-kitâb*, there are two choices in this problem: (1) a marriage between Moslem with *ahl al-kitâb* and (2) a marriage between Moslem with one outside Jewish and Christians.

In the first section, there are two opinions. *First*, the proscribing opinion, like what stated by al-Thabarsî. Because QS. al-Maidah [5]: 5 refers to *ahl al-kitâb* woman who is already independent, and this is strenghthened by QS. al-Baqarah [2]: 221. *Second*, the opinion of allowence, like what has been stated by al-Thabâthabâ'î dan Mahmûd Syaltût.[106] In this part also is divided into two opinions. *First*, proscribing male Moslem to marry female Majusi, because it is not considered as *ahl al-kitâb*.

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[104] Anout this problem see, Alwi Shihab, *Membendung Arus: Respon Cendekiawan Muhammadiyah terhadap Penetrasi Misi Kristen di Indonesia*, *trans.* Ihsan Ali Fauzi (Bandung: Mizan, 1998).

[105] "Kata Pengantar" Majelis Tarjih and Pengembangan Pemikiran Islam PP Muhammadiyah in *ibid.,* p. ix.

[106] See the expounding of Muhammad Galib M., *Ahl al-Kitab, Makna and Cakupannya*, p. 167-173.

Second, it is allowed as stated by Abû H̱anîfah, Muẖammad Rasyîd Ridhâ, dan `Abdul H̱âmid H̱âkim.[107]

From this point, Galib only compiled previous ulemas' various opinion. He did not compose his own conception independently. Nevertheless, at the end of the description he underlined that the issue of marriage with *ahl al-kitab* contained in the Koran is just an allowance, neither a suggestion nor a command. Most importantly, he says, the main purpose of marriage is the sakinah family. That is why, ultimately, by citing the opinion of Quraish, he asserted that the marriage will be lasting and peaceful if there is a chemistry between husband and wife.[108]

Quraish in *Wawasan Al-Qur'an* also noticed those diverse ulemas' opinions. However, in the end of his expounding he wrote:

> If a Moslem woman is prohibited to get married by the non-Moslem due to the anxiety if she could be affected or even under the authority of the non-Moslem, and vice versa. A marriage between Moslem and non-Moslem *ahl al-kitâb* must not be allowed if the Moslem and the children could be affected by the non-Moslem's teachings which are different with Islam's.[109]

Tafsir Tematik Tentang Hubungan Sosial Antarumat Beragama also has similar point of view.The basic reason is the together benefit. Because, in this exegesis' view, though the marriage is done by the individuals, but verily it is related with public interest. And the adjusment is also related with formal religious institution.

The second consideration is the pshycological factor. Inter-religious marriage can be a problem in the actualization of sakinah family and even could bring a destruction. By refering to ushul fiqh: *dar' al-mafâsid muqaddam `alâ jalb al-mashâlih*, this *tafsir*tends to choose disallowing inter-religious marriage.[110]

From the above expounding, generally this *tafsir*disallows inter-religious marriage. The consideration is not only about the complexity of Koranic scriptures which give various exegeses, but on top of that is the pshycological consideration. Instead of being agreed or not, reasons used by above *tafsir*show the face of Indonesian *tafsir*in seeing inter-religious marriage problem.[]

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[107] *Ibid.,* p. 173-175.
[108] *Ibid.,* p. 176.
[109] M. Quraish Shihab, *Wawasan Al-Qur'an,* p. 199.
[110] Tim Majelis Tarjih and Pengembangan Pemikiran Islam PP. Muhammadiyah, *Tafsir Tematik Al-Qur'an,* p. 219.

CHAPTER V
TAFSIR IDEOLOGY:
DISMANTLING THE INTERESTS BEHIND
THE TAFSIR OF AL-QUR'AN IN INDONESIA

A. The Processes of Tafsir and Interests

Epistemologically the works of *tafsir* are inseparable from the social chambers where the works are written and by whom they are written. Social dimension with their diversity on problems and dynamics are the characteristics colorizing the works of *tafsir* and at the same time representing the interests and ideologies living and performing dialetics with the existence and genealogy of the *tafsir* author.

Abû Zayd has ever warned and criticized any forms of ideological *tafsir*.[1] He defines the ideological *tafsir* in various and diverse definitions. In a chance, he defines it in a scrutinized meaning as collective consciousness to protect their interests when encountering other communities in the society. On the other contexts, ideological *tafsir* is understood as a political manipulation toward the meaning of the Al-Qur'an texts.[2] Generally the ideological claims Abu Zayd defines refer to the biases, interests, orientations, pragmatic political objectives along with religiosity in the works of *tafsir*. Beholding on this definition, Abu Zayd does not confront objectivities and subjectivities but confronting objectivities and ideological proclivities.

Standing on such a viewpoint, Abu Zayd places ideologies as epistemological problems linked to the convincing level of truth (*al-ḫaqâ'iq al-yaqîniyyah*) in a certain era or culture. This truth, according to him, absolutely relative and alterable due to the alterations within one's consciousnesss. Epistemology in cultural understanding refers to the social collective consciousness even though the diversity of men still prevails.[3] To sum up, Abu Zayd is not in a agreement with the this *tafsir* model of which epistemologically has no stand point on Al-Qur'an itself.

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[1] Detail kritiknya ini bisa diread misalnya in *al-Imâm al-Syâfi'î wa Ta'sîs al-Idiyûlujiyyâ al-Washîthiyyah* (Kairo, 1992), diterjemahkan ke in bahasa Indonesia oleh Khoiran Nahdiyyin, *Imam Syafi`i: Moderatisme, Eklektisisme, Arabisme* (Yogyakarta: LKiS, 1997), *Naqd al-Khithâb al-Dînî* (Kairo: Sînâ li al-Nashr, 1992).

[2] See wawancara Nur Ichwan dengan Abû Zayd, pada tanggal 2 Juni 1999 in M. Nur Ichwan, "Hermeneutik Qur'an Nashr Ḥamid Abû Zayd: Menuju Kesarjanaan Qur'an Kritis", *Tesis* di Universitas Leiden, 2000, edisi Indonesia.

[3] Abû Zayd, *al-Nashsh al-Sulthah al-Ḥaqîqah*, (Beirût: al-Markaz al-Tsaqafî al-`Arabî, 1995), p. 99.

In the analysis of this chapter, ideological claims are utilized on the comprehension that a work of *tafsir* is baseless and also on the comprehension that discourses and ideas are moved in the work of *tafsir*. These two comprehensions are the variables shaping the developed discourses and ideas and how they are narrated to the audiences.

The expounding on this chapter is directed to reveal various ideas and discourses growing from the works of *tafsir*. The analysis model of Abu Zayd is utilized here to differentiate between domains of meaning, significance, and unspoken chambers in the texts..[4] This analysis model is the path critical discourse analysis to reveal the interests behind the narration of *tafsir* of Al-Qur'an in various historical contexts and political realities talked within.

B. The Tafsir of Al-Qur'an in the Dynamicity of Islamic Theology

Differences occurring in the Muslim world in the generations after the death of the Prophet (pbuh) have birthed a diverse number of sects. Al-Syahrastânî in *al-Milal wa al-Nihal* records well the history of the differences.[5] Those theological themes still crowd the discussion among the Muslim scholars. Two characteristics of Islam, Jabareeyah and Qadareeah, are one of the discourses of Islamic theology growing in the thoughts and minds of Indonesian Muslims. Even, the Jabareeyah—suspected to be influenced by the theory of *kasb* al-Asy`ari—is often accused as the dominant theological sect in Indonesia.

In the discourse of Islamic thoughts in Indonesia, theological sects mushrooming in the classical era still prevail as discussion materials when talking about the works of Al-Qur'an *tafsir*. Three works of *tafsir* specifically discuss this theme. They are *Menyelami Kebebasan Manusia*, *Konsep Perbuatan Manusia Menurut Al-Qur'an* and *Konsep Kufr dalam Al-Qur'an*. On the following expounding, two themes becoming the discourses in classical Islamic theology are analyzed. They are the freedom of men and the claim of *kufr*.

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[4] See the analysis of Ichwan in "Hermeneutik Qur'an Nashr Ḥamid Abû Zayd, Menuju Kesarjanaan Qur'an Kritis", p. 86-88.

[5] See, `Abd al-Karîm al-Syahrastanî, *al-Milal wa al-Nihal*. `Abd al-`Azîz Muḥammad al-Wakil (ed.) (Beirût: Dâr-al-Fikr, t.th.).

1. The Meaning of the Freedom of Men

God is almighty in nature and is absolute in willingness. In this context, a question rises: what is the position of men as the creations of God in the midst of those natures of God? Do men have free will and freedom in determining their lives or do they rely themselves on God's almighty and absolute power? These questions are one of the themes becoming the sources of debates in the era of classical Islamic theology.

Machasin dan Cawidu comprehend men as the caliphates of Allah on Earth. Semantically, from the viewpoint of Al-Qur'an, men possess authority and freedom in performing the activities in their worldly lives. Nevertheless, on the other hands, it befalls to men that essentially they are bound to ethical responsibilities because personally they are also servant (`abd) on Earth.

Machasin criticizes extremisms appearing from the two sects. Jabareeyah extremism, according to Machasin, triggers passive characteristics and the loss of responsibilities men possess over their deeds due to their beliefs that what men experience has been decided by Allah since the beginning of time. Laws and norms become useless and the existence of men is threatened.[6]

The aforementioned passive character in the end hinders the potencies men have and their functions as the witnesses of truth are not proportionally realized. Machasin points out historical evidences over this problem. For instance, among the caliphates of Umayyad, some made benefits of this Jabareeyah for their justification of their actions towrd the people. It is perceptible when Sa`îd ibn `Utsmân ibn `Affân demanded Muawiyah to elect him as his successor not Yazîd ibn Mu`âwiyah. But, by basing his words on the name of God, Muawiyah answered that caliphate is power Allah bestowed upon any whom Allah willed.[7]

On the other hand, Qadareeah extremism surfaces serious difficulties. Holding on the belief that men are the masters of their own fates, they will fall into the abyss of arrogance. The birth of *Übermensch* is due to the arrogance men have from which in the end *Übermensch* claims that God is dead.[8] This view also causes the emergence of exaggerative worship upon logic.

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[6] Machasin, *Menyelami Kebebasan Manusia* (Yogyakarta: Pustaka Pelajar, 1996), p. 126-127.
[7] *Ibid.* See, footnotes number 15.
[8] *Ibid.*, p. 127.

Machasin admits that logic possesses important roles in life but logic never dominates all aspects in life. Coincidences occurring beyond calculations are clear examples for the remark. Strengthening his framework, Machasin quotes one of Javanese proverbs: *Kesandung ing arata, kejentus ing awang-awang* (break the leg on a flat road and hurt the head on a wide open sky).[9]

Concerning with the two extremisms as explained above, Machasin highlights that basically and ontologically the existence of men depends on Allah. Men never understand why they rise as men, why they are present on different places, and other aspects of life. Lots of happenings occur around men's lives but they are powerless to control them and that powerlessness influences them along with problems men can solve by their willingness and power. Men's responsibilities in this context, for Machasin, are bestowed upon any deeds existing on the second domain. The rewards and punishments Allah has upon men are circling around the domain.[10]

If Machasin seeks for a middle way between the two extremisms, Jalaludin Rahman explicitly proposes the proposition of men's freedom—to some extent by the name of Al-Qur'an—to support the Muktazilah. The following quote approves that statement:

> The concept of men's deeds based on Al-Qur'an is linear the concept of deeds by Muktazilah and Muhammad Abduh. Qur'an demands men to be productive and creative and thereby they are given important roles. They are tasked and the task is realized through deeds. The task is realized because they are given prerequisites to do so. For example, body parts, logics, choices, powers, and abilities. Thus, men possess the abilities to perform the tasks and to realize them. Muktazilah grants important roles for men. Men are able because men possess potencies and powers. Their deeds come to fruition due to their choices…. Indeed Qur'an does not mention men as the true actors or doers of their deeds but the roles and tasks as prerequisites fit and proper men as the doers and the actors.[11]

The concept of men's deeds Jalaludin Rahman formulates is employed to criticize the concept of *kasb* Asy`ariah which he claims to be not fruitless and inept.

> The concept of men's deeds based on the productive and creative Al-Qur'an is far too different from the concept of *kasb* Asy'ariah. Al-Asy`ari (deceased in 330 H) claims that *kasb* occurs due to the power birthed from the deeds men do everyday. The doer of *kasb* is God, and even *kasb* is created by God. Al-Ghazali (deceased in 1111H) is in agreement with al-Asy`ari. He adds that men's power is weak and God's power is far more dominant in realizing men's deeds. Therefore, both

[9] *Ibid.,* p. 128.
[10] *Ibid.,* p. 136.
[11] Jalaluddin Rahman, *Konsep Perbuatan Manusia Menurut Al-Qur'an* (Jakarta: Bulan Bintang, 1992), p. 168.

Asy'ariah figures weaken men's power. If men's deeds are created by God, then how they will be procutive and creative. The impact is that the responsibilities admitted by Asy`ariah are directed to men. They will be questioned what God has done and created not by what men have done. Due to the problem, this theory does not have logical responsibility.[12]

The aforementioned criticisms by Rahman are understandable but the falming spirit he has in criticizing the concept of *kasb* Asy`ariah and defending the logic by Muktazilah losses the critical thoughts he should have upon the conception of Muktazilah. Even explicitly, as seen from the aforementioned quote, the discourse emphasizes on the form of legitimization upon one of the core concepts of Muktazilah. As Machasin criticizes, the freedom of men Muktazilah popularizes will be dangerous on its extreme peak: it is responsible for the emergence of arrogance as shown by the ideas *Übermensch*.

Seen from its social chambers, the work of *tafsir* authored by Jalaludin Rahman is dominated by the episteme of free will and free act popularized by Harun Nasution. As publicly known, Harun is famous as a Muslim scholar popularizing the ideas of Muktazilah and a critic of Asy'araiah ideas tended to be old-fashioned. Harun, dalam in this problem, was the advisor of Jalaludin in his dissertation—the first form of his work. Harun's criticisms upon Asy'araiah are perceptible from Jalaludin's writing.

From the constructed narration of the text, this work of Jalaludin Rahman forms a discourse where Al-Qur'an seems to be adjusted with the opinions of Muktazilah and Muhammad Abduh.

The concept of men's deeds based on Al-Qur'an is linear the concept of deeds by Muktazilah and Muhammad Abduh. Qur'an demands men to be productive and creative and thereby they are given important roles. They are tasked and the task is realized through deeds.[13]

The aforementioned narration suggests that the axis of reference to construct the theme of men's freedom is Muktazilah and Muhammad Abduh. Implicitly Jalaludin attempts to justify Muktazilah regarding with the freedom of men's deeds with the formulated Al-Qur'an concept.

Apart from that discourse strategy, Jalaludin in this work also provides strict variables in the process of concluding the linearity between the views Qur'an holds with

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[12] *Ibid.*
[13] Jalaluddin Rahman, *Konsep Perbuatan Manusia*, p. 168.

the views Muktazilah holds. Indeed that in any chances, Jalaludin Rahman explains the existence of power and abilities God bestows upon men as one of the reasons for the conclusion but he does not explain the freedom chambers of the assumed linearity between Al-Qur'an and Muktazilah. The darkness of this linearity tends to present this work of *tafsir* is a theological defense over the logic of Muktazilah.

2. The Meaning of *Kufr* (infidel): The Awareness of Faith and Society

In the daily communication, the term *kafir* is familiarly employed in various meanings. Amerika, by some Muslim groups in Indonesia, is labeled as an infidel state due to the claim that the state is led by an infidel and it has political visions and missions which are not Muslim friendly. The attack on Afganistan and the terrorist label upon Islamic militants are examples used as a basis to label the country an infidel state.

Even in 1920s in Indonesia, a conflict between Muslims due to *furu`iyyah* emerges accusations under the label of *kafir*. This phenomenon is perceivable from the conflict between Majlis Ahli Sunnah and Persis in Bandung with Al-Ittihadul Islamiyyah, yang in 1927.[14]

The term *kufr* or *kafir* possessing diverse burdens of meaning—tended to be ideological and political. The question raised is that how Qur'an constructs this meaning of *kufr*. This is what Cawidu in *Konsep Kufr dalam Al-Qur'an* attempts to seek out. Employing linguistic analysis, Cawidu examines the key terms in Al-Qur'an semantically directed to the conceptual construction of the *kufr*. The semantic field of *kufr*, From Cawidu's investigation, is wide in menaing. Cawidu identifies seven types of *kufr* of whoch each type has its own characteristics. They are *inkar, ju*ẖ*ud, nifaq, syirk, ni`am, riddah* and *ahl al-kitâb*. Nevertheless generally *kufr* refers to 'to close' (*al-satr wa al-taghtiyyât*). In this case Cawidu concludes:

> Infidels (*kafir*) are those who cover the truth. The truth refers to God as the source of absolute truth and source of all truths; everything hailing from God in His meaningful creations; every teaching hailing from Him and revealed to His Prophets ; truth as the enemy of falsities, fakes, and flaws. Thus, the infidels are those refusing, denying, and anti-truths. If *kufr* against blessing is linked, infidels refer to those concealing the blessing God grants, locating them not on their rightful places, and utilizing them for blasphemous acts to which God the Blessing Giver detests.[15]

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[14] Read, Mohammad Iskandar, *Para Pengemban Amanat* (Yogyakarta: Bentang, 2001), 207-208.

[15] Harifuddin Cawidu, *Konsep Kufr* in *Al-Qur'an* (Jakarta: Bulan Bintang, 1991), p. 230.

From the aforementioned conclusion drawn by Cawidu, it is visible that the claim *kufr* is not only directed to non-Muslim community, but also Muslim community themselves. The *kufr* against blessings and *juhud* (refusing invisible matters) for instance, might occur on the individuals which institutionally claim to be Muslim. It denotes that the claim *kufr* does not emerge only due to the problems of different political views or hatred a group has toward the other. The claim of *kufr* Al-Qur'an constructs moves in a large ethical social domain—without even being trapped in a religious institution—with evil deeds as the basis that bring only detriments fro mankind. Therefore, as formulated by Cawidu, the deeds showing refusal upon God's blessings, refusal upon the invisibles, hedonism, hypocrisy, and tyranny are also actions of *kufr*.

Kufr based on Cawidu has strata or level as found in *syirk*. This strata or level division is exercised in regard to the claim of *kufr riddah* which institutionally causes the emergence of claim that somebody is our of Islam. After quoting some opinions from Muslim scholars, Cawidu divides the definition of *kufr* into two major parts: (1) Infidelity causing the doers to release the status as a Muslim. *Kufr* belonging to this category is kufr syirk, kufr inkâr, kufr ju<u>h</u>ud, kufr nifaq, dan kufur riddah; and (2) any evil deeds, violating God's laws and performing sins, are generally called *kufr* against the blessings of God. The doers of this *kufr* type, based on Cawidu, are not out of Islam through they will receive God's punishments.[16]

This division by Cawidu is interesting if further connected to the law implication of the division. In the context of fiqh, as quoted by Cawidu, individuals labeled to be *murtad* (apostate) will make their blood and soul legal to be taken, will make their wealth legal to be seized, and will make their dead bodies legal not be bathed and buried in Muslim cemetery.[17] Ethic-socially it is justified to question such a law: why the non-*riddah kufr* group does not have heavy law sanctions knowing that the second type of *kufr* also triggers bad impacts on the social system of the society which might harm many persons. If it is believed that the basis of the formulation of law products is a form of stop toward evil, why the violators of religious morality do not suffer from heavy penalties also knowing that this *kufr* type triggers social implications toward the social life generally.

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[16] Harifuddin Cawidu, *Konsep Kufr* in *Al-Qur'an,* p. 160-161.
[17] See, Abû Bakr Jabîr al-Jazâ'irî, *Minhaj al-Muslim* (Beirut: Dar al-Fikr, 1976), p. 535.

From the questions presented above, the analysis over the term *kufr* exercised by Cawidu is abstract in nature. Cawidu does not strongly draw the term *kufr* which is purely theological in the beginning to the domain of realistic and practical social ethics in everyday context. Indeed as expounded in the beginning, Cawidu details rigidly the term of *kufr* in many domains including social ethics but the visions and movements are abstract. This happens due to the fact that Cawidu does not employ social hermeneutics in the analysis.

As an imaging in the context of social ethics, the term *kufr* should be defined as one of conflicting paths toward the attempts of freedom. As formulated by Asghar Ali, a term referred in Al-Qur'an is impossible to be limited on its religious meaning only but it has to be viewed from socio-economic perspectives. This latter definition is the basis of movement from social freedom movement. If traditional theology defines the term *kufr* only on the state of religious disbelief, Asghar views that the term *kufr* as an active attempt to refuse honest efforts in establishing just and civil society. It implies that infidels are not judged based on the formal refusal to have faith on Allah but more importantly they are judged by their attitudes birthing injustice and tyranny in the social structure of society.[18]

C. Tafsir in the Midst of Gender Equality Campaign

To ease the analysis, as displayed on the previous sections, the following investigation is directed to the main themes surrounding the discourse of women. Four main themes come to analysis: the creation of women, the social chambers of women, and inheritance and polygamy.

1. Women and Their Genesis of Creation

Discussing about the position women have, the first direction is the view of Al-Qur'an regarding with their genesis. From this direction, claims about women in positive and negative tones will raise.

Chronologically the genesis of men is not explained by the Qur'an. The narration of creation is known from hadists, isra'iliyyat stories, and narrations hailing from Torah,

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[18] Asghar Ali Engineer, *Islam and Pembebasan, trans.* Hairussalim HS and Imam Baehaqi (Yogyakarta: LKiS, 1993), p. 88-89.

Bible, and Talmud.[19] The substances of Adam and Eve genesis are not clearly differentiated. Indeed there is an indication that Adam was created from the soil and from Adam's rib, Eve was created but this indication is obtained from hadist. The word 'Eve' assumed to be the wife of Adam is not discussed in the Qur'an. Even the claim that Adam is the first man and male in gender is still questioned by some scholars.[20]

The only verse denotes this problem is QS. al-Nisâ' [4]: 1. The key word that becomes the source of analysis in this verse—which sparks debates—is the sentence (1) *nafs wâhidah* (one self), (2) object referred with personal pronoun: *minhâ* (from), dan (3) the word intended to say: *zawjahâ* (pair).

The *mufasir* is polarized into two understandings. The first group, as seen from *Tafsîr al-Qurthubî, Tafsîr Ibn Katsîr, Tafsîr Rûh al-Bayân, Tafsîr al-Kasysyâf, Tafsîr al-Jâmi` al-Bayân,* and *Tafsîr al-Marâghî,*[21] expounds *nafs wâhidah* as "Adam", personal pronoun: *minhâ* as "Adam's body", and the word: *zawjahâ* as "Hawa". Their reason is that there exists a hadist denoting that a woman (Eve) is created from Adam: "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely"".[22]

The second group understands the genesis of women not from Adam's rib but from the kind of Adam. Al-Râzî belongs to this group. By quoting the opinion of Abû Muslim al-Ishfâhânî, he says that the personal pronoun of *hâ* on the word *minhâ* in the above verse is not part of Adam's body but from the 'kind' of Adam. He compares his opinion by analyzing the word *nafs* employed in QS. al-Nahl [16]: 78, Âlu `Imrân [3]: 164, dan al-Tawbah [9]: 128.[23]

`Abduh, with a different logic, also belongs to this second group. *al-Manâr,* he explains some reasons. First, the verse is started by the word *yâ ayyuha al-nâs* (O, ye mankind). It implies that the verse is directed to all mankind. How it is possible to be directed to Adam as at the same time Adam is not popular and his existence is not

[19] Diskusi soal ini see, Nasaruddin Umar, *Argumen Kesetaraan Jender* (Jakarta: Paramadina, 2000), p. 226-228.
[20] See, Riffat Hasan and Fatima Mernissi, *Setara di Hadapan Allah*, trans. tim LSPPA (Yogyakarta: LSPPA, 1994), p. 44-50.
[21] See, *Tafsîr al-Qurthubî,* I: 448; *al-Mîzân fi Tafsir al-Qur'an,* IV: 135; *Tafsîr Ibn Katsîr,* I: 448; *Tafsîr Rûh al-Bayân,* II:159; *Tafsîr al-Kasysyâf,* I: 492; *Tafsîr al-Jâmi` al-Bayân,* III: 224-225, and *Tafsîr al-Marâghî,* II: 175.
[22] See misalnya in Ibn Katsîr, *Tafsîr ibn Katsîr,* I: 449.
[23] See, al-Râzî, *Tafsîr al-Râzî,* III: 478

admitted by mankind as the first man. Therefore, in his opinon, the meaning *min nafs wâhidah* in this verse should be universally acclaimed.

Second, if the verse refers to Adam, why does the verse use the form of *nakirah* on the word *rijâl,* not *ma`rifah*: *al-rijâl wa al-nisâ'*. By quoting some opinions from some philosophers, Abduh claims that the word *nafs* is synonymous with the word *rûh,* something immaterial. It imples that *nafs* is indefinable for Adam which is material in connotation.[24]

The aforementioned two opinions colorize the works of *tafsir* in Indonesia. *Tafsir Kebencian* and *Argumen Kesetaraan Jender* are two works strongly refuse the first opinion. By quoting Riffat Hassan and Fatima Mernissi, Zaitunah claims that the second opinion is the most rational one. The reason backgrounding her opinion is that the word Adam rooting from Hebrew 'Adamah which refers to 'dirt' with major function as a generic term for men and not referring to any gender. Strengthening her opinion, she quotes QS. al-Isrâ' [17]: 70 and al-Tîn [95]: 4.[25] It implies that indirectly, Zaitunah refuses the claims that Eve is created from Adam's rib.

Nasaruddin in *Argumen Kesetaraan Jender* is more critical in his analysis. Employing linguistic analysis, he explains that the word *nafs*, repeated for 295 times in Al-Qur'an in all of its word variations, does not directly refer to the meaning of 'Adam'. The word *nafs* in Qur'an sometimes refers to soul (QS. al-Mâ'idah [5]: 32), nafsu (QS. al-Fajr [89]: 27), spirit (QS. al-`Ankabût [29]: 57), and the origin of animals (QS. Syûrâ [42]: 11).[26] This analysis is also employed by Baidan in *Tafsir bi al-ra'yi*. Emploting firmed language, in the end of his analysis, he concludeds that 'women based on Al-Qur'an are not created from Adam's rib but from the same element from which Adam is created that is dirt.[27]

The second reason Nasaruddin Umar has is that the word *nafs wâhidah* in the context of the verse employs the form of *nakirah/indefinite*, not *ma`rifah* displaying specialty, and strengthened by the word *wâhidah*. These evidences point out the first which is the genesis of Adam not Adama himself as the second substance.[28]

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[24] Muhammad Rasyîd Ridlâ, *Tafsîr al-Manâr,* IV: 223-230.
[25] Zaitunah Subhan, *Tafsir Kebencian,* p. 51-52.
[26] Nasaruddin Umar, *Argumen Kesetaraan Jender,* p. 241.
[27] Nashruddin Baidan, *Tafsir bi al-Ra'yi,* p. 8-10.
[28] Nasaruddin Umar, *Argumen Kesetaraan Jender,* p. 241-42.

Quraish responding to this matter does not have firmed remark. Indeed in analyzing the two perspectives of the previous *mufassir*, he is well versed but he does not elicit his opinions clearly regarding with the problem. Even in *Tafsir Al-Mishbah,* when explaining the first verse of sûrah al-Nisâ', he writes:

> al-Hujurât is indeed talking about the genesis of men birthed from a pair of father and mother which are the sperm of the father and the ovum of the mother. But, the emphasis is on the same substance of per individual because every person, though having different father and mother, has the same element and process of creation…. In al-Nisâ', though explaining the unity and uniformity of individuals from their humanity essence, the context is to explain their number and their reproduction from a father who is Adam and a mother who is Eve. It comes to understanding tfrom the statement: *Allah reproduces a lot of men and women*. This is confirming the word *nafs wâhidah* comprehended as the father of all mankind (Adam) and his pair (Eve) from whom lots of men and women are born.[29]

The above quote displays that Quriash tends to define the word *nafs wâhidah* as the father of all mankind, Adam and his pair, Eve. From their union, the reproduction of men and women starts. This meaning is based on the similarity of meaning in the context of the discourse discussed in the verse. Even he views that the genesis of women from Adam's rib is not the cause of the emergence of gender bias. When quoting the criticism from Rasyîd Ridlâ regarding with the creation of Eve from Adam's rib claimed to be influenced from The Old Testament (Book of Genesis II: 21-22), Quraish further writes:

> It is of necessity to note that Adam's pair is created from Adam's rib. This creation event does not imply that the position of women is not inferior before men. This is due to the fact that all men and women are the reproduction hailing from the union between men and women as said in al-Hujurât as He emphasizes in "*You are of one another*" (QS. Âlu `Imrân [3]: 195. Men are born from the union of man and woman and so are women. Because of that, there is no difference between them from humanity perspectives. Men's strength is of necessity for women and women's gentleness is of necessity for men. A needle has to be stronger than a cloth but a cloth has to be softer than a needle. If this requirement is not fulfilled, the needle will malfunction and the cloth will be of no use for sewing. In pair, a beautiful, elegant, and comfortable dress will come to reality.[30]

Different from Quraish in *Al-Mishbah* who is less assertive in delivering his opinions, *Al-Qur'an dan Tafsirnya* possesses pronounced remark upon the word *nafs wâhidah* in the meaning of Adam. This work of *tafsir* claims—in the name of the

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[29] M. Quraish Shihab, *Tafsir Al-Mishbah,* II: 314-5.
[30] *Ibid.,* II: 316.

majority of *mufassir*—that Adam is the first man Allah creates. From Adam, Eve is created.[31] The same attitude is also exercised by Didin Hafiduddin in *Tafsir al-Hijri*[32] but he does not provide any details regarding with the creation of Eve from Adam whether Eve is created from Adam's rib or from the same element as employed to create Adam.

Above all else, holistically it is visible that the movement vision of the aforementioned works of *tafsir* represents different tendencies. *Tafsir Kebencian*, *Tafsir bi al-Ra'yi*, and *Argumen Kesetaraan Jender* clearly refuse the opinion that Eve is created from Adam. Examined from the references and episteme employed in the expounding, in this case, the three works of *tafsir* are not just dense of constructing feminist heremenutic proposition established by Muslim feminists like Fatima Marnissi, Riffat Hassan, and Amina Wadun Muhsin, but also examining the text rationality inside and outside the text. Epistemologically the three works of *tafsir* possess a standpoint from the key term used in Al-Qur'an and then draw a primary significance from which they formulate the basic vision of Al-Qur'an unspoken from the text.

Meanwhile Quraish in *Tafsir Al-Mishbah* and *Wawasan Al-Qur'an*, Didin in *Tafsir al-Hijri,* and Waqaf Team of UII in *Al-Qur'an dan Tafsirnya* do not carry the propositions of the Muslim feminists. Epistemologically the four works of *tafsir* emphasize the opposite matter. Didin and Waqaf Team of UII firmly side the first opinion but epistemologically both works do not have explanations why they have such opinions. Quraish tends not to refuse the first opinion model and builds his opinon on the demand of verse narration context *nafs wâẖidah* in QS. al-Nisâ' [4]: 1 corresponds more to Adam. Employing this inter-textual method, the two works of *tafsir* by Quraish prefer sheltering themselves under the opinions of the referred scholars and thereby the works do not display his own opinions clearly.

Apart of the unclear remark, Quraish tends to side with the first opinion completed by imaging. There are two reasons for this opinion. First, Adam's pair created from his rib for Quraish does not imply that the position of women except Eve is more inferior than Adam. Mankind is the descendant of the union of Adam and Eve. Due to the fact, no difference exists in the perspectives of humanity for both of them.

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[31] Tim Wakaf UII, *Al-Qur'an and Tafsirnya,* jilid I (Yogyakarta: Baandg Wakaf UII, 1995), p. 116.

[32] Didin Hafidhuddin, *Tafsir Al-Hijri, Tafsir Al-Qur'an atas Surat an-Nisa'* (Jakarta: Logos, 2000), p. 2.

Second, the strength of men, based on Quraish, is required by women and so is women's gentleness for men. By adding a metaphor of needle and cloth, he expounds that a needle has to be stronger than a piece of cloth and the cloth has to be softer than the needle. If they are not the way they are supposed to be, the needle and the cloth will not function well.[33]

Proposing the reason, Quraish actually has performed a discourse concealing the primary problems regarding with the relationship between men and women. The first reason is that Quraish does not perceive the psychological aspects from logical construction about the genesis of Eve from Adam's rib. Indeed as the logic he employs, it is admitted that the descendants of Adam, be it male or female, are born from the union of two opposite sexed humans: men and women but the primary problem does not halt on such a consciousness. Psychologically the creation of Eve through Adam has constructed a logic and even has established a world view that women are second class creatures due to the genesis of Eve.

The second reason is that Quraish has exposed a gender bias. The gentleness of women he describes as a piece of cloth and the strength of men as a needle from which the two materials are in need of each other are a gender problem. Strength and gentleness are not two innate factors but a potency from the construction of image in socio-cultural domain. Thereby, sexually needle is not identical to men's genital and neither is cloth to women's.

The aforementioned analyses contribute to an understanding that existence, the *mufassir*'s social chambers, contexts, and ages where the *tafsir* is written influence the visions and movements of the works of *tafsir*. Zaitunah and Nasaruddin Umar, involving themselves intensely with feminist hermeneutic propositions, have established the episteme with feminist characteristics. As a woman figure, ideologically Zaitunah established feminist episteme to acquire the icon of equality as a fundamental vision of Al-Qur'an. Clearly and firmly has she expounded the foundations of epistemology. This phenomenon is different from what occurs to Quraish and Didin or even the Waqaf Team of UII.

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[33] *Ibid.,* II: 316.

2. The Roles of Women in Domestic and Public Chambers

In *Argumen Kesetaraan Jender,* Nasaruddin Umar concludes the problems of partiality between men and women in their relationship well. Conceptually he records five important aspects in relation with the principles of gender equality: (1) the equality and position as devotee, (2) caliphate, (3) primordial pledge receiver, (4) active participant in a cosmic drama (Adam and Eve), and (5) active participants in achievement gaining objectives.[34] Nashruddin Baidan in *Tafsir bi al-ra'yi* formulayes the equality principles from the domain of social relation practice. They are responsibilities, educational rights, employment rights, and freedom of expressions.[35]

Contextually in this case Al-Qur'an still leaves a problem, for instance the roles of women in publich chambers such as becoming a leader—a classical debate without any resolve. If this case is linked with political leadership in a country, few persons consider that women have no rights for leadership.

This problem commonly roots from the verse *al-rijâlu qawwâmûna `alâ al-nisâ'* (QS. al-Nisâ' [4]: 34. The key word becoming the source of devate in this verse is *rijâl* and *qawwâm.* In *Wawasan Al-Qur'an,* Quraish signifies the word *rijâl*—the plural version of *rajul*—as 'husbands'.[36] His consideration is that the statement of the following verse talks about husband-wife context. The same opinion is also obtainable from *Al-Qur'an dan Tafsirnya.[37]* But, in *Tafsir Al-Mishbah*, Quraish revises his opinoon. According to him, after reading the writing of Mu<u>h</u>ammad Thâhir ibn Asyûr— Quraish does not mention the title of the book—the word *rijâl* does not refer to 'husband' because in Quranic language the word *rijâl* has never been used to refer to husband.[38] Even Nasaruddin Umar and Zaitunah firmly in this case signify it in the meaning of quality.[39]

Apart from the difference in meaning, the verse is often employed as a legitimization to refuse women for leaderships whether in the domestic or public chambers. It happens due to the fact that the problem does not only lie on *rijâl,* but the word *qawwâm,* commonly referred as 'leader'. *Al-Qur'an dan Tafsirnya,* and *Tafsir Al-Hijri* for

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[34] Selengkapnya see, *ibid.,* p. 247-263.

[35] Nashruddin Baidan, *Tafsir bi al-Ra'yi,* p. 28-44.

[36] Quraish Shihab, *Wawasan Al-Qur'an,* p. 390-310.

[37] Tim Baand Wakaf UII, *Al-Qur'an and Tafsirnya,* II: 169.

[38] See, Quraish Shihab, *Tafsir Al-Mishbah,* I: 404.

[39] Nasaruddin Umar, *Argumen Kesetaraan Jender,* p. 150.

instances, signify the word as 'leader' in the case of this verse.[40] With in-depth analysis, *Tafsir Al-Mishbah* places 'leader' in the meaning of 'the fulfillment of needs, attention, defense and guidance'[41] similar to those perceived by Zaitunah in *Tafsir Kebencian*.[42] Meanwhile *Argumen Kesetaraan Jender,* by quoting the opinions from `Abdullâh Yûsuf `Âli in *The Holy Quran*, signifies it as 'protectors, maintainers'.[43]

Why do men deserve for leadership? Quraish in *Tafsir Al-Mishbah* points out two primary problems. First is due to the distinctions men have from women be it physical or psychological features. In this case, he quotes the opinions from Murtadha Muthahhari and psychologist, Cleo Dalon and Reek to validate his arguments.

Second is due to men's responsibilities to fund the women. By referring to the word *] anfaqû* employing past tense in its construction, Quraish concludes that the phenomenon is a prevalence prevailing to the present days.[44] Thereby in *Wawasan Al-Qur'an*, though the reality it is admitted that women possess intellectual abilities and wealth more than men, he considers that those cases are specific in nature and thereby they loss their credibility to be the basis to decide a general convention.[45]

Hasim in *Ayat Suci dalam Renungan*, without being stagnant on the context of the verse, has a similar opinion. According to him, men possess sharper intellectuality and stronger physics than women do.[46] Those two physical and intellectual reasons are the bases for him to justify that men deserve for the leadership without explaining the domain in which men are deemed to fir for leadership.

The two reasons Quraish proposes from the verse narration, in the episteme of Zaitunah, are accused to be gender bias. In some cases, Zaitunah even claims that 'distinction' as one of the reasons referred in the verse context is often signified that men possess more intelligence and perfect logic than women do. By quoting Ali Asghar Engineer, she perceives the case in the verse from social context where the verse is revealed in which at the time equality is not yet admitted. Therefore, she concludes that the distinction and excellence men have in this context, are not 'gender' excellence by

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[40] Tim Baand Wakaf UII, *Al-Qur'an and Tafsirnya,* II: 169; Didin Hafidhuddin, *Tafsir Al-Hijri,* p. 44.
[41] Quraish Shihab, *Tafsir Al-Mishbah,* II: 404.
[42] Zaitunah Subhan, *Tafsir Kebencian,* p. 105.
[43] Nasaruddin Umar, *Argumen Kesetaraan Jender,* p. 150.
[44] Quraish Shihab, *Tafsir Al-Mishbah,* II: 405-8.
[45] Quraish Shihab, *Wawasan Al-Qur'an,* p. 311.
[46] Moh. E Hasim, *Ayat Suci* in *Renungan* (Bandung: Pustaka, 1998), I: 38-40.

'functional' excellence.[47] Thusm according to her, the aforementioned verse is normative in nature but contextual.[48]

Quraish in *Tafsir Al-Mishbah* differentiates men and women based on their physical and psychological images and thereby he implies that the expounding still prevails around leadership in domestic domains not the public ones. Uniquely in *Wawasan Al-Qur'an,* his work before *Tafsir Al-Mishbah*, Quraish emphasizes that there is no bar for women to contribute themselves in political chambers as he claims that no religious doctrines exist which forbid women to participate in political chambers. By quoting QS. al-Tawbah [9]: 71, he strengthens his opinions. Even the hadist that says, *"No people will ever prosper who appoint a woman in charge of them.",* narrated by al-Bukhârî, Aḥmad, al-Nasâ'î and al-Tirmîdzî is claimed to be a specific hadist directed to the Persians.[49]

Two ambiguous problems come to presence. First is in the domestic domain. Men are in charge due to their physical and psychological excellences though there exists a case women excel men in their physical and psychological aspects from which Quraish claims that those are specific cases that have no grounds to be referred as a general convention. Second is the perception that there stands no bar—with the abilities they have—to participate in public chambers. The question raised is that if public chambers are eligible for women to participate, why do women deserve not to take charge in domestic chambers?

From the aforementioned analysis, it is perceivable that feminist episteme has birthed a different conclusion. Quraish's avowal regarding with the excellences men have over women, for instance, opposes the feminist episteme Zaitunah develops because two grounds Quraish stand on, for Zaitunah, are not more than social construction problems which are alterable in nature. One's existence at one side with discourse clash in its social chambers on the other side have birthed *tafsir's* visions and movements which are not only different but opposing each other. Zaitunah in *Tafsir Kebencian* has represented it.

3. Women's Social Existence: Between Equality and Difference

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[47] Zaitunah Subhan, *Tafsir Kebencian,* p. 104.
[48] *Ibid.,* p. 108.
[49] Quraish Shihab, *Wawasan Al-Qur'an,* p. 314-4.

Another problem often sued regarding with the aspects of equality between men and women is inheritance. Related to this problem, Al-Qur'an textually decides the portion of women a half from that of the portion of men—*lidz-dzakar mitsl hazhzh al-untsayayn* (al-Nisâ' [4]: 11).

Responses toward the raised problem are diverse. *Al-Qur'an dan Tafsirnya,* responds it as an absolute exact rule.[50] *Tafsir Al-Hijri* even remarks it as the resolution of Allah.[51] *Tafsir Al-Mishbah* and *Tafsir bi al-Ra'yi,* in sociological contexts, perceive it as a justice principle Islam bestows upon its believers due to the historical fact that before Islam descends, women are the objects that can be inherited to the inheritors. In detail, *Tafsir bi al-Ray'i* perceives the rules of inheritance are not based on the status of the person but based on the tasks and responsibilities of the bearers. Men are granted bigger portions than women because they receive heavier responsibilities than those of women.[52]

Similar logic appears in *Tafsir Al-Mishbah.* The division of inheritance in this work of *tafsir* is placed in the context of needs. The consideration on needs is the foundation for the inheritance portion share with women gaining half of that of men. As explained before, this portion share is due to the fact that men's needs toward wealth are bigger than that of women as men have to feed their family.[53]

A different perspective is found in *Tafsir Kebencian.* Zaitunah in her work of *tafsir* questions the justice of the inheritance portion share textually mentioned in the Qur'an. Quoting the opinions of Masdar F. Mas'udi, inheritance portion share is perceived as a form of quantitative limitation provided after minus value which is basically not a maximal value. What Allah highlights is not the number but the spirit of justice and partnership as the subjects to which the inheritance is shared.[54] Therefore, it is not restrictive to perform modifications toward this rule of inheritance[55] but this idea is refused by Quraish in *Tafsir Al-Mishbah.*[56]

What Zaitunah has performed in *Tafsir Kebencian,* in the perspectives of hermenutics, is an in-depth effort to reveal Abû Zayd remarks as text significance and

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[50] Tim Baand Wakaf UII, *Al-Qur'an and Tafsirnya,* II: 124-135.
[51] Didin Hafidhuddin, *Tafsir al-Hijri,,* p. 23.
[52] Nashruddin Baidan, *Tafsir bi al-Ra'yi,* p. 64-65.
[53] Quraish Shihab, *Tafsir Al-Mishbah,* II: 353.
[54] Zaitunah Subhan, *Tafsir Kebencian,* p. 127-8.
[55] *Ibid.,* p. 129.
[56] Quraish Shihab, *Tafsir Al-Mishbah,* II: 351.

hidden meaning of the text. Socio-economic aspects in this case Zaitunah analyzes has resulted in a formulation that the teaching of principle (*qath`î*) or normative in this inheritance case lie on the equality of men and women not on the textual legitimization.[57] Standing on this ground, it is perceivable that Zaitunah has exceeded the text domain to unveil the unspoken behind the spoken ones to which she has faith on.

Zaitunah's bravery in *Tafsir Kebencian* is not found in *Tafsir Al-Mishbah* karya Quraish or *Tafsir bi al-Ra'yi* by Nashruddin. Once more Zaitunah solidifies her existence with feminist episteme from which the soul of her visons on *tafsir* appears.

4. **Polygamy Practices: Protecting Women or Satisfying Men?**

Another attractive problem to discuss regarding with women is polygamy. In Al-Qur'an the problem is discussed in sûrah al-Nisâ' [4]: 3. Generally the *mufassir* in Indonesia in 1990s comprehend that before the descent of Islam, the tradition of polygamy has prevailed.[58] Baidan in *Tafsir bi al-Ra'yi* sees the above verse as a form of 'Islamic rule to shelter women from men's misbehavior in marital matters'.[59] The reason he employs focuses more on the necessity to facilitate men's biological needs and to protect the position of women.[60]

The reason Baidan proposes implicitly displays that women are subordinates to men in bio-sexual relationship in which men possess the rights to sate his sexual needs to the desired extent while women have not the rights to do so. Moreover, the ties of marriage are regarded as only a means to fulfill sexual needs of men knowing that marriage is beyond sexual matters.

The aforementioned perspective on marriage is not gender sensitive because women are on the same potencies as men in the problem of sexual needs. If that is the case, don't women have the same rights in the normative mechanism context to deliver their sexual needs?

More than that, Baidan's logic epistemologically does not have a basic within the text itself. Because, Koranic scripture in the context-forming above, considering the

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[57] Zaitunah Subhan, *Tafsir Kebencian*, p. 129.
[58] Didin Hafidhuddin, *Tafsir Al-Hijri,* p. 5; Nashruddin Baidan, *Tafsir bi al-Ra'yi,* p. 99; and M. Quraish Shihab, *Tafsir al-Mishbah,* II: 324.
[59] Nashruddin Baidan, *Tafsir bi al-Ra'yi,* p. 99.
[60] *Ibid.,* p. 100.

cause of the revelation, is obviously not the adjustment of male libido as the sole problem. However, that verse is related to the number of widows and orphans, that time, left by their husbands due to war. Two reasons stated by Baidan above, in the discourse context, clearly have developed man superiority and also comprehended marriage institution as a formal mechanism for the sexual need.

Tafsir Al-Hijri by Didin is the same. According to him, polygamy is a rule (*syarî`ah*). In the rulement of poligini, there are three advantages stated by Didin: (1) educating people to be able to share feeling and realizing solidarity valued in family and social life, (2) actualizing *ta`âwun* for the benevolence. A pious wife who is possessed by a pious husband and responsible, having a good physical ability and prosperity, then is motivated and irreluctant if her husband to save another Moslem widow and other orphans need to be protected, according to Didin it is valued as a great deed and approved by Allah, and (3) avoiding sexual deviation and heavy psycholohical effects burdened by unmarried women in unbalanced population ration between man and woman.[61]

Three reasons from Didin above, especially the first and second, so far are not related with the mudharat is questionable. Because, protection against widow and orphan, can be done without marriage. Protection and advocation, either moral-phsycology or money can be given by other women or even a social institution established to solve this kind of problem.

In Didin's logic above, there is a mechanism moving tries to disfigure woman. "solidarity inside family" and "pious woman" are terms used as the forms of disfiguring against woman willing to do the polygamy. If reversely read, it will give an isight that woman disagreed with polygamy is conseidered as one who does not have a solidarity inside family and is not pious woman.

Second, there is a narration about "physical ability and prosperity of man" as reasons in the allowance of polygamy. From this point of view, implicitly Didin was constructing a discourse that marriage institution in Islam is limited as a formality in expressing biological desire. Obviously, this is a bad image for the marriage institution in which in Koran itself called *mitsâq al-galîzhâ* (a great vow).

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[61] Didin Hafidhuddin, *Tafsir Al-Hijri,* p. 8.

Quraish in *Tafsîr al-Mishbâh* gives different analysis. He does not see above verse in context of polygamy adjustment. Because, before Islam, polygamy had already existed. Also, it is not talking about advice to do the polygamy, but just limited to the allowance of polygamy. Moreover, Quraish continues, is a small door that can be passed only by the needed one with hard requirements.

From this point, Quraish saw polygamy neither from ideal aspect nor pro and con aspect, but from the point of view of the law in various possible conditions.[62] In context he called "various conditions", we can find some reasons, like stated by Didin in *Tafsir Al-Hijri* above.

Quraish' conclusion above made due to QS. al-Nisâ' [4]: 129—which discussing about the word of God in inability of man to be just toward his wives (immaterially)—for him is not proper to be used as a theorem to entirely close the door do the polygamy. [63] Although, he does not state that polygamy is allowed in Islam, but he does not entirely agree—though refering to QS. al-Nisâ' [4]: 129—door to do polygamy thightly close.

From the above expounding is seen that *tafsir* in 90's Indonesia still tent to approve and even consider that polygamy is allowed in Islam. *Tafsîr Al-Mishbâh* authored by Quraish, among exegeses which is firm enough declining the allowance of the practice of polygamy in Islam,[64] though is not yet brave to say that verily polygamy is disallowed by the Koran.

D. Tafsir Al-Qur'an di Tengah Hegemoni Rezim Orde Baru

90's Indonesia was an era where New Order Regime below the control of Soeharto was still so strong and authoritative. So strong, until Soeharto was able to tame many cultural systems. Ariel Heryanto, has ever recorded the history of New Order regime which was authoritative and fascist. According to Ariel, did not only build political

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[62] M. Quraish Shihab, *Tafsîr al-Mishbâh,* II: 324-325. See also, M. Quraish Shihab, *Wawasan Al-Qur'an,* p. 200.

[63] M. Quraish Shihab, *Wawasan Al-Qur'an,* p. 201.

[64] M. Quraish Shihab, *Tafsir al-Mishbah,* II: 324-325.

violence (physically) in order to receive obedience, but also constructed discourse of obedience and harmony massively within Indonesian culture's structure.[65]

In the situation where Soeharto's authority was so highly powerful, generally exegeses became the object of this study was written. As a product of Indonesian people, of course all of those exegeses had no sensitivity and resistencial spirit against the ruler, either from the theme or the intention of the exegese. In this part, an *tafsir*containing critical movement, standing in silence or even flagrantly supporting the regime will be discussed. These diverse attitudes showed how differently the exegeses placed the regime into the exegesis. Analysis used in this context is focued more on discourse developed by the exegeses in their exegeses. From that discourse, various actions of the exegeses will be shown out.

1. Tafsir sebagai Kritik atas Praktik Politik Rezim Orde Baru

In this section, two exegeses will be discussed, which topically have a relation with socio-political problem in Indonesia. Those two are *Dalam Cahaya Al-Qur'an* and *Memasuki Makna Cinta*.

Memasuki Makna Cinta was a thesis in the first place written by Abdurrasyid Ridha when he was a student of IAIN Yogyakarta. The main topic analyzed is the conception of love in Koran using Ḥasan Ḥanafî's social method. Love in Koran, according to him, is ethic and ideal as the embodiment of the traits of God. Loving means internalizing the traits of God inside, then actualizing it into interaction, either for self, other, or the surrounding reality. In order to actualizing those traits, it is not enough just being passive, but it must be actualized with real action.[66]

According to him, love is an entity related to reality. It does not passively act while facing the reality. The sole vision of love which the process of actualization needs a real action, shows about the need for a resistance movement against the attitudes that do not represent the values of the traits of God.

> Love in Koran, dominantly nuances social, not personal, and not merely in the form of feelings. Thus, love is often related by Koran to such themes like justice, benevolence, tyranny and sanctity. Therefore, it is a certainty to actualize

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[65] Ariel Heryanto, *Perlawanan* in *Kepatuhan* (Bandung: Mizan, 2000); also, Yudi Latif and Idi Subandy Ibrahim (editor), *Bahasa and Kekuasaan, Politik Wacana di Panggung Orde Baru* (Bandung: Mizan, 1996).

[66] Abdurrasyid Ridha, *Memasuki Makna Cinta* (Yogyakarta: Pustaka Pelajar, 2000), p. 151.

love into a real action in order to grasp the social justice and the fallen of tyranny.[67]

From such episteme, Abdurrasyid then depicted in a context that a regime is oppresive—though he did not explicitly pointed the New Order regime as an oppresive regime. For him, love can be a vital role in the emerge of movement and change within social reality:

> When dealing with a corrupt and tyrannical power (implicitly, he directed his exploration movement in New Order regime that is authoritative—pen), the true love is verily sacrificing opposition against it. And the resistance is precisely for those rulers who are corrupt and tyranny. Why? Because love means realizing them in order to gain back the values they should have as rulers. On the other hand, if people let them in *status quo* with full of injustice and oppression, it means letting them, rulers, annihilate their own humanity and the security of their own nation. Therefore, people do not love them. Because love verily is saving other from annihilation.[68]

For Abdurrasyid, love in conception of Koran is not entirely a non-violence. If violence becoming the only way to establish the justice and benevolence in larger context, people and nation, love can be hard and firm.[69]

From this point, Abdurrasyid Ridha had used the topic of love to be a power to fight against authoritative and oppressive regime, in Indonesian context has arisen various anomalies. Without epitemologically losing relation to Koran, as the framework of an exegesis, he went down into practical domain critizizing against political reality in Indonesia he witnessed in writing the exegesis.

This *tafsir* was a form of resistance against New Order regime below the control of Soeharto that time—though Abdurrasyid did it in secret. But, from the citation above obviously depicts poitical situation that time. For example, "corrupt and tyranny ruler","*status quo* with full of injustice" and others, which all are talking about reality of politic that time. His unflagrant words caused by political atmosphere of that time which did not accpet any criticism.

However, apart from that assumption, must be noted that Abdurrasyid successfully freed from what Michel Foucault called as political discursive reasoning structure of

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[67] *Ibid.,* p. 161.

[68] *Ibid.,* p. 152.

[69] *Ibid.* This conception was based on `Alî ibn Abî Thâlib, "If sofness will only bring a violence, hence the violence itself is the softness." See, `Alî ibn Abî Thâlib, *Nahj al-Balaghah, trans.* Muhammad al-Baqir (Bandung: Mizan, 1993), p. 124.

that time.[70] We know, that in 1996, when this *tafsir*is written by him, political reality had been bordered by political discursive strcuture in which everything was determined by the New Order regime. Everyone was under one order to claim that New Order regime was good, not corrupt, not hegemonic and other claims. Discourse which had been fenced off our view was passed by him. He showed a discourse which that time was isolated by the regime, as a criticism in the name of love.

Such all happened in Abdurrasyid Ridha's work, at least due to two aspects. First, this tafsirwas implementing Ḥasan Ḥanafî's social method. This method directs to the concept of love studied toward praxis domain, which is related with real social problem.[71]

Second, existential awareness owned by the author. Abdurrasyid, while writing this work, was an undergraduate student in Ushuluddin Faculty in IAIN Sunan Kalijaga Yogyakarta. That time, in 1990, IAIN was the place where many students did a resistance against the oppressive regime, and protection for oppressed people. Advocacy against Kedung Ombo people, disclosuring of Cendana family prosperity, through the campus magazine *Arena*—which was then banned by the authorities—are among the examples of student of IAIN Yogyakarta criticism that time. Such situation, had established modes of thought of Abdurrasyid when understanding the theme of love in the Koran. And political reality of authoritative New Order regime, had built up a hermeneutics resistance which represented by Abdurrasyid through his exegesis.

The second work *Dalam Cahaya Al-Qur'an*. In terms of themes and language used, the work of this interpretation is more straightforward and resolute in doing criticism. This happened, because from the beginning, the author, Syu`bah, designing this *tafsir*with a contextual approach, in which the reality and history chamber where he was, became one of the cogs in exegesis.

While expounding the violence and killings carried out for no reason and with basic in QS. al-Mâ'idah [5]: 32 Syu`bah reflected it with the political reality of the Soeharto's regime. He criticized the kidnapping and massacres carried out by the authorities at that time. Straightforwardly Shu'bah writes:

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[70] Discussion about this see Michel Foucault in *The Archeology of Knowledge.* While the examples in Indoensian context, seeEriyanto, *Analisis Wacana* (Yogyakarta: LKiS, 2001), p. 65-75.

[71] *Ibid.,* p. 7.

And how many, in fact, the number of young people who never went home again, after Priok incident, a large demonstration of Moslems who rejected the imposition of Pancasila as the one rule, which was dominated by workers and low people, that were shoted and "carried away"? How many victims in Timor Timur struggle, and also in 27th July 1996, the seizure of Indonesian Democratic Party's head office lead by Megawati by Suryadi and the "members" of Indonesian Democratic Party allowed by the government? Or the others?

How did the number of youth who actually kidnapped, tortured and some might have been killed, in the days before the reform in May 1998, without ability, the military explained which side was the true murderer which according to National Committee of Human Rights (Komnas HAM) organized thoroughly? And how many people were *bang*-ed with the reason that they were thugs and thieves, in "operation petrus" (penembak misterius (mysterious gunslinger)) to clean up, lawlessly?[72]

Historically, his step was not unbound from the context in which this *tafsir* was written. An entry entitled *Dibunuh, Diculik dan Dianiaya*, talking about murdering one's life, for example, was written in 18th May 1998, three days before the downfall of Soeharto from presidency. At that time, the critical voices who wanted Suharto to fell from presidency vulgarly occured from many places. Due to the bravery of the university students, everyone became dare to give a criticism againast Soeharto. [73] From this context, Syu'bah's expoundings vulgarity had its own significance. Moreover, this *tafsir* was ever been published in magazine entitled *Panji Masyarakat*.

In this section, while expounding the QS. Al- Anfâl [8]: 53 about "God's grace lost", Syu'bah flagrantly directed his *tafsir* to the Indonesian history when Indonesia was under Soeharto's regime context. Previously, he explained that this verse is not a verse about the economic crisis. Cited al-Syawkânî, Syu'bah then said that it is Allah's usuality toward His servants that there is no change of grace for them till they change it by themselves: situations and morality.[74]

With basic epistimology like that, he then concluded: change happens due to the works of their own hands which change the situations and morality. In Indonesian socio-

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[72] Syu`bah Asa, In *Cahaya Al-Qur'an, Tafsir Ayat-ayat Sosial Politik* (Jakarta: Gramedia, 2000), p. 46.

[73] *Ibid.,* p. 45-51. About the record of the reform and the fallen of Soeharto from presidency, see for example Diro Aritonang, *Runtuhnya Rezim daripada Soeharto, Rekaman Perjuangan Mahasiswa Indonesia 1998* (Bandung: Pustaka Hidayah, 1999).

[74] *Ibid.,* p. 160.

political context, he pointed that: crisis happened in Indonesia was the work of their own hands.

> Since the presidency of Soekarno, Indonesia was trapt by the cult culture. As a result, the entire nation of Indonesia got the impact: public split apart, tempestuous political turmoil, and the emerge of PKI's rebellion in 1965, which led to slaughtering of hundreds of thousands of people. Then the inflation was rocketing reaching 650% and at the end the regime was fallen.... In Soeharto's era, there was a change. However, again, there was a change of morality. At the beginning, the parties was cut. This is followed by what is called buldozering of Amir Machmud, where extermination of any signs that could hinder Golkar victory was done. Finally, the power was centered only in Soeharto, including judicial power. That situation was causing the anxiety of people, feeling of injustice toward government and hatred. Then, disaster by disaster came: monetary crisis, public restlessness, demonstration of univeristy students toward the corrupt ruler, kidnapping and murdering. A great riot happened: looting, raping, burning, and the end authritarian and totalitarian regime of Soeharto was fallen.[75]

All of those did happen. All, said Syu'bah, are no more due to 'something within self'. Whole tragic stories above, if delivered back into self looks so simple, but it is very determining, like: unhonesty and beggar mindset.[76]

Flagrant linguistics style and terms used by Syu'bah above clearly reflect his spirit in resisting against a regime he claimed despotic. Words: "beggar mindset","spirit of *aji mumpung*","false" and other words, considerably flagrant. His flagrance of words were not only a form of critical action, but also considered as disclosuring of a reality—that in New Order regime communication are often covered with euphimism: kidnapped person as secured person, corruption as error procedure, loan as donation, and other euphimisms.

> The purposes of those two exegeses were giving critical spirit as well as as a form resistance against authoritative regime. All of those cannot be separable with social-cognitive chamber when those exegeses were written. Social-cognitive chamber of that time (on 1997-1999) had reflected a nadir of anger of people toward the ruler of the New Order. Political euphoria in the form of reform movement which pioneered by unversity students had arisen everyone's spirit to critizize the ruler. Critical voice that

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[75] *Ibid.,* p. 160-161.
[76] *Ibid.,* p. 162-163.

was been so long silenced found its way, through media, oration, demonstrations and other actions. This *tafsir*written by Syu'bah is one of many socio-cognitive representations of media that time. And the status of journalist and humanist had easen in the production process of that socio-cognitive actions.

2. The *Tafsir*which Kept Silence against the New Order Regime

If above exegeses intentionally placed themselves as the form of criticism and resistance against New Order regime, there are exegeses which kept silence toward the oppression.

In this section, I will discuss exegeses in terms of examined themes have the linkage with the socio-political and economic themes in Indonesia, but the direction of the *tafsir*is not driven as a form of criticism.

First, one that has relevance with this case is *Wawasan Al-Qur'an* by Quraish. In this work, there are 33 analyzed themes, some of them are about public-socio-economical problem. In justice theme for example, Quraish expounded well the definition of justice and its various meanings in Koran. Then, he explained two kind of meanings of justice: the God's justice and social justice which are considered by him will bring social welfare. In social justice, Quraish approved that social justice principle is giving the same space and chance for everyone to do any activity in order to gain an achievement.[77]

Social welfare formulation like that, according to him was dependent to the people's need and the change of time. For the curret time, it is actualized in a condition free from the fear of oppression, hunger, disease, stupidity and the future. Citing Sayyid Qutb, Quraish warned that social welfare here is not only in the form of material, but also substantial: related the entire need of human being.[78]

Refering to the Holy Book, Quraish stated steps in realizing social welfare: (1) submitting self entirely for the God, (2) realizing that Allah's choice is the best one and containing a virtue (QS. al-Ḥadîd [57]: 22-3); (3) purifying prosperity by doing charity (QS. al-Ḥasyr [59]: 9, al-Mâ`ûn [107]: 1-3); (4) giving a chance to everyone in order to obtain economical-activity spaces; and (5) avoiding practices which can deharmonize

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[77] M. Quraish Shihab, *Wawasan Al-Qur'an* , p. 110-129.
[78] *Ibid.,* p. 127-9

among people, like *ribâ* (QS. al-Baqarah [2]: 275) and transaction which is not based on willingness (QS. al-Nisâ' [4]: 29).[79]

Besides the first and second principle above, entirely are therapies in social practice dimension. Unfortunately, Quraish did not direct it in the context of Indonesia's social chamber in which social and economic inequality had become a terrible disease. Such inequality, in the perspective of social analysis, a matter of principle is not only lies in the individual consciousness, as proposed by the Quraish, but also on the economic and political systems were built. From this point, we know that Quraish in *Wawasan Al-Qur'an* did not develop a crticism against economical and political system which, comprehended by Syu'bah, were obviously oppressive and corrupt.

In the context of that New Order regime, Quraish withdrawed from social reality and took refuge behind the abstract expounding. From the language used, it shows that Quraish were doing nominalization, which had offender removal effect. In this clause, "giving a chance to everyone in order to obtain economical-activity spaces" for example, the subject of the events that are required as a catalyst for social justice has become invisible. It can be implied that critical action toward the ruler, aristocrat and the owners of economical power, were not aimed for the criticism of the need in the implementation of the equality.

Why? There are several assumptions which are relevant. First, the origin and the communities of the audience of this exegesis. As we know, historically this *tafsir*originally was sermon given by Quraish in recital at Istiqlal Mosque in Jakarta, in the 1990s. In particular, that recital wasconducted by the Ministry of Religious Affairs in collaboration with the Istiqlal Mosque. Participants were specified on: the company executives, and state officials. That sermonIntended to elevate religious value within their hearts.[80]

Second, the background of Quraish. Quraish education history appeared and grew up in Egypt. After earning his doctorate in *tafsir*in Egypt, in 1982, he was active in various fields: in college as a lecturer of IAIN Syarif Hidayatullah Jakarta, off-campus became chairman of the Indonesian Ulema Council (MUI) Center, National Education Advisory Department member and the chairman of the Indonesian Muslim Intellectuals

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[79] *Ibid.,* p. 129-133.

[80] H. Ahmad Ghozali, "Sambutan Direktur Jendral Bimbingan Masyarakat Islam and Urusan Haji" in Quraish Shihab, *Wawasan Al-Qur'an,* p. xvii.

Association (ICMI). These social activities show how he was close enough to the bureaucratic power at the time. Thus, more or less, had also colorized his sermons in elite recitals in the late 1990s.

Second *tafsir*that is included in this section is *Ensiklopedi Al-Qur'an* by Dawam Rahardjo. Dawam claimed this *tafsir*as an *tafsir*that uses social analysis based on the key concept. With that claim he wanted to move a form of exploration of *tafsir*in socio-political context of Indonesia. And we know, Dawam known as an economist and analyst of the socio-economic theme in Indonesia. However, theme related to this socio-political problem, hard to find his *tafsir*which analyzed that aspect credibly.

We know that in the 1990s many social problems occurred in Indonesia due to the authoritarianism of the New Order regime, either in the social, political and economical chamber. To find out how Dawam put on his *tafsir*in such situations, one example we can take from his work associated with social themes is the theme of `*adl* and *zhulm*. Dawam regarded, dismantling the malignance and evil oppressor are allowed. Even when explaining QS. al-Hajj [22]: 39 aloud he asserted:

> ....Allah allows a war for those who are oppressed to fight against the oppressors.... Due to that, annexation must be opposed, as well as various forms of oppressive governments like despotism, authoritarianism, fascism or the dictatorship of the proletariat, which occurred in the former Soviet Union and Eastern European countries. Oppression is one form of injustice or tyranny.[81]

However, exploration of issues of injustice and justice was done Dawam was precisely directed at the phenomenon in the former Soviet Union and Eastern European countries. Implicitly, it seems he wanted to give the impression of an important need for the rememorization for the Indonesian people, that communism, or more specifically the PKI, in Indonesia is dangerous and should always be watched out, because they have really done the injustice.

Despite of that kind of impression, an important question need to be asked in this context is why Dawam when expounding the phenomenon of injustice, instead discussing a phenomenon in the former Soviet Union and Eastern European countries. Did not in the 1990s, when he wrote this exegesis, Soeharto's regime also do a lot of injustice and oppression?

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[81] M. Dawam Rahardjo, *Ensiklopedi Al-Qur'an* (Jakarta: Paramadina, 1996), p. 405-6.

In this context shows that Dawam was applicating critical discourse analysis perspective, and doing the passivation by deliberately not engaging in a discourse one particular group or actor. Whereas, if we talk about the oppressive and unjust ruler, in the context of Indonesia, when this *tafsir*was written, verily talking about the New Order regime on the one hand and the people on the other side.

Concealment of the social actors is used to protect himself. Dawam clearly said that the oppression and tyranny of rulers must be opposed and resisted. But, ultimately it was not the authorities in Indonesia he referred, but authorities in the Soviet Union. From this point, it is obvious that Dawam avoided critical movement against Soeharto. Or it could be, at the time he wrote his exegesis, he considered the New Order regime was irrepressive regime, thus excluding subjects who should be criticized.

Viewed from the perspective of social methods, Dawam in this case did not do social exploration by showing moral spirit of the Koran in its historical context, and then pulled into the present context in which he (the interpreter) was present, as a form of criticism. Socio-political reality where the exegese and the audience lived was not be the basic hermenutics of his exegesis' vision and movement.

Dawa,'s structural position in ICMI and Muhammadiyah, when this *tafsir*was written, seemingly had a sinificant role in the process of the movement developed by him. We know that in the beginning of its establishment, ICMI tent to be an organization of Moslems collaborating with Soeharto. The involment of key figures of ICMI in New Order regime, at least be one of reasons which implies the tendency. Whereas the position of Muhammadiyah, as analyzed ny Bathiar Effendy, was an civil organization of Islam which was very close to Soeharto's regime—cause of that, discourse about civil society very slowy grew or even never grew within the body of Muhammadiyah that time. [82] This phenomenon also was one of the reasons affecting the vision and movement of Dawam's exegesis.

3. *Tafsir*as a Praise for the New Order Regime

If the above has examined the *tafsir*that are resisting or just sitting in the middle of the New Order regime, in this section will be examined exegese that are doing exactly the

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[82] About these assumptions see, Bahtiar Effendy, *Masyarakat Agama and Pluralisme Keagamaan,* (Yogyakarta: Galangpress, 2001), p. 97-110.

opposite: praising the New Order regime. *Tafsir*model like this, for example, can be found in *Hidangan Ilahi* by Quraish.

From the interpretation of the fifth verse of al-Fâti<u>h</u>ah, Quraish explained the difference between *sunnatullâh* and *inayatullâh*. The first was defined as law of nature and society, like causal law, while the second was defined as the help of Allah which is beyond the logic.[83] Interestingly, in the explaination about *inayatullâh*, Quraish showed the sucess of Soeharto in eradicating PKI on 30th September 1965 as a form of *inayatullâh*.

The problem on this context is not the definition of *inayatullâh*, but the use of the story of PKI extermination as the example.[84] Whereas, as we know, there are many versions of 30th September Movement story. And within those versions, Soeharto was not flagrantly stated that Soeharto was the hero in the extermination of the rebellion which was accused done by TKI. Because, if PKI was really fault due to the rebellion, a hero would not finish a problem by massacring lawlessly, as experienced by them who accused as PKI.

Still in the same exegesis. While expounding the meaning of *al-ra<u>h</u>mân* and *al-ra<u>h</u>îm* in the first verse of sûrah al-Fâti<u>h</u>ah, Quraish did not also talking within context in which human has a mandatory to immitate the traits of God.[85] So, the expounding about the affection and grace just ended on the greatness of the God, not how to internalize it into ourselves, so human being could spread the peace and affection throughout the earth.

Awareness to spreading affection, either in social context or economical one, is a significant aspect needed to be implemented within the elite. A time when individualism felt so dense, solidarity and social relation become something important needed to be spreded in elite's environment. Because, they own the role to spread it largerly and freerly.

Throughout the history of the New Order, people so often are taught about the importance of national development and charity devoted for the country. However, during the national development process, instead the people were often be the victims of

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[83] M. Quraish Shihab, *Hiandgan Ilahi, Tafsir Ayat-ayat Tahlil* (Jakarta: Lentera Ilahi, 1997), p. 41.
[84] *Ibid.,* p. 45.
[85] *Ibid.,* p. 3-12.

the national development itself. It is a tragedy: a moral beautiful-package programmed for the people, but the people themselves which are actually supposed to be the victim.[86] In the case of *Hidangan Ilahi* is clearly shown that Quraish did not only keep silence in the middle of New Order regime, but also was trapt in a pattern of betrayal toward that hegemonic ruler that time. The domination of New Order regime had encovered Quraish's sight in looking into reality, so he had no chance in taking a look into discourses swept by the ruler.

All of those are really happened, and can be identified through the origin of this exegesis. As explained in chapter two, this *tafsir* came from the sermon in a *tahlilan* memorating the death of Tien Soeharto. And that time, Quraish was well know as an ulema who was very close to the Cendana family. Such situation formed a tendency to praise Soeharto.

The similar phenomenon was experienced by Dawam. In a section of *Ensiklopedi Al-Qur'an* he did not appoint his criticism toward Soeharto's regime, like has already been expounded, in another section he flagranlty praised Soeharto. Such can be seen while he expounded *rahmah* theme within the Koran. Topically, within this theme, he explained well in linguistics aspects, the variety of terms used by Koran about rahmah, as well as the frequency of usage. Among the contexts of meaning he disclosuring was affection (*raḫîm*) toward human being. According to Dawam, such kind of affection, by refering to QS. Âlu `Imrân [3]: 143, sourced from Allah's affection given for those who are taqwa.[87]

According to Dawam, that will bring some important attitudes: (1) spend money for others in need, no matter how much their money is, (2) controling the anger, (3) forgiving others' mistakes. In this context, controling anger and forgiving others' mistakes, Dawam praised Soeharto.

> ....We can be angry or irritated by people who do wrong to us. Often it is difficult for us to forgive. For example, our anger to Dr. Subandrio who in the time he became the Deputy Prime Minister, playing a revolutionary politic toward nations, following PKI. As well as, for the ovelist Pramudya Ananta Toer who spreaded a terror for the creative workers who had no the same style as he, socialist realism. Till now, many people still could not forgive them. But

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[86] Such phenomenon depicted well by K.H. Mustofa Bisri within a poem entitled *Sajak Atasnama*. This poem was written on August 1997. Then K.H. Mustofa Bisri read it in Festival Puisi Internasional Indonesia. See, *Horison* magazine special edition April 2002. P. 44.

[87] Dawam Rahardjo, *Ensiklopedi Al-Qur'an,* p. 211-217

Soeharto recently decided to give clemency for them together with Oemar Dhano and Soetarto. This shows that Soeharto has an affection toward others, though for those who have mistakes or even great sin. It is *rahim* which let Soeharto forgave them.[88]

Despite of were they really involved in 30th September 1965 movement or not, like we know, a history about PKI involvement in this case is various, specifically the involvement of figures stated by Dawam above. There is a version stated, even Soeharto was involved in.[89] However, this is not the problem. But, Dawam's claim which consecrated the forgive given by Soeharto for them who were accused for involvement in the assault is the problem. Was Soeharto with his New Order regime, in this context a forgiver as Dawam claimed above? Why must the clemency from Soeharto used as an example?

Here, Dawan has done a good depicturing of Soeharto as a forgiver. In discourse structure, Dawan was trying to develop a dominant discourse that time, in which many people could do only extolling New Order and Soeharto. This dominant discourse socialization done by Dawam shows that he had a good social experience with Soeharto's regime. This impression can be seen from Dawam's social chamber in which he built a socio-political relation. That is why, in the time when people must criticize against the New Order regime hegemony, on the contrary Dawam flagrantly praised Soeharto over his forgiveness.

E. *Tafsir* in the Middle of Religious Diversity

Like what has been expounded in chapter IV, thematically, *tafsir* in 90's Indonesia had arisen sensitivity against many problems, like social interaction among religions. This problem is including many themes, which always brings diverse point of views. The meaning of *ahl al-kitâb*, in giving approval for the non-Moslem, and marrying the non-Moslem, is one of themes which become interesting dicussion between Moslems.

This following expounding will explain how is the point of view development within *tafsir* having a sensitivity with social relation among religions problem.

1. The Meaning of *Ahl al Kitâb*: Jewish Christian even Non Semitic Religion

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[88] *Ibid.,* p. 218.
[89] In this case see for example, M.R. Siregar, *Naiknya Para Jendral* (Meand: SHRWN, 2000) and Hermawan Sulistyo, *Palu Arit di Laandg Tebu* (Jakarta: KPG, 2000).

The meaning of *ahl al-kitâb*, which textually repeated many times by Koran has become a discussion among the exegeses. *Tafsir* in Indonesia methodologically in this case of theme is doing intertext process with previous exegeses.

There are many insights in formulating who is actually referred to *ahl al-kitâb* by the Koran. Some of them considered it as (1) a religion having a book that can be suspected as the holy book of samawî, (2) a Jewish and Christiant, descendants of Israel, like what have been perceived by Imâm Syâfi`î, or without differenciate the origin, (3) besides the Jewish and Christians, it is also Majûsî's, like what Ibn Ḥazm comprehended, and (4) even the Hinduism, Buddhism, Kong Fu Tse, Sinto and alike, like what comprehended by Maulana Muḥammad `Alî and Rasyîd Ridlâ.

An expounding about the comprehension of the term *ahl al-kitab* above generally reported in *tafsir* in Indonesia. Detailed expounding can be found in *Wawasan Al-Qur'an*, *Ahl al-Kitab Makna dan Cakupannya* and *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama.*[90] Quraish in *Wawasan Al-Qur'an* tent to comprehend *ahl al-kitâb* as "all of the Jewish and Christians, whenever and wherever and whose descendant they are." The reason is because the term used in Koran is limited for them.[91] Galib concluded the same. According to him, the use of *ahl al-kitâb* term in Koran is more theological and not ethnical. Therefore, whoever from any ethnic embracing the Jewish or Christians is regarded in *ahl al-kitâb* category.[92]

Different with Galib and Quraish, Tarjih Committee and the Development of Islamic Tought of Central Leadership of Muhammadiyah, after expounding the diversity of ulemas' point of views of *ahl al-kitâb* underlined:

> .... that ahl al-kitâb consists of Jewish, Christians, Majûsî and Sabi'ûn, even Konfusioanist, Hindu and Budha. In this modern era like this, finding a new meaning about the ahl al-kitâb concept which is very large must be done by Moslem scholars to anticipate the walk of time. That attempt must be done based on Koran which *shâliḥ fî kull zamân wa makân*....Discrediting certain religion according to the author's understanding is contrary to the spirit of the Koran.

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[90] Tim Majelis Tarjih and Pengembangan Pemikiran Islam PP. Muhammadiyah, *Tafsir Tematik Al-Qur'an,* specially chapter III first part, Muhammad Galib M, *Ahl al-Kitab, Makna and Cakupannya,* p. 28-37, and M. Quraish Shihab, *Wawasan Al-Qur'an,* p. 366-7.
[91] M. Quraish Shihab, *Wawasan Al-Qur'an,* p. 368.
[92] Muhammad Galib M., *Ahl al-Kitab, Makna and Cakupannya,* p. 187.

Koran actually introduces the teaching of tolerance in the relationship among religions.[93]

Giving meaning of ahl al-kitab term which so diverse above, related to the process of social interaction, it will give different consequences as well. Galib and Quraish did acknowledge that the Qur'an is basically emphasizes a friendly attitude with ahl al-kitab. Hostility shown by ahl al-kitab, according to Galib, basically not caused by religious factors, but rather was caused by the economic and political interests, and their envy because the Prophet who was raised the children of Isra'il.[94]

However, restrictions of the meaning for two religions: Jews and Christians, will obviously bring sociological implications in the context of serious social life in Indonesia. Because, the reality of religious diversity, not only limited to these two Semitic religions. Unfortunately, the two authors of this *tafsir* did not explain how the formula that allows Muslims to interact with non-Muslims, in addition to Jews and Christians. Indeed there is some sort of sociological disclaimer conducted by the two authors of this exegesis. Such a step would alienate the Koran from the social chamber of the owner, Moslems themselves.

Different form the conception of Ttarjih Committee who said that the meaning of *ahl al-kitâb* can be broaden besides those two religions. In grasping the process of changing time, this *tafsir* confirmed the needs to find new meanings in this *ahl al-kitâb* context. The reason is that Koran can be *shâliḫ fî kull zamân wa makân*. Besides, in this context, Koran substantially does not teach dicrediting against certain religion at all, but precisely introducing tolerance among religions.

Such paragidm, sociologically will open a chance to the realization of tolerance, because there will be possibly an attitude to acknowledge other religions, that is not limited to Jewish and Christians. And in the context of Indonesia's diverse society, Thematic Koranic *Tafsir* will find the roots of social cognition.

2. Formulating Cooperation among the Religions: Social and Humanity Issues as a Mean of Dialogue

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[93] Tim Majelis Tarjih and Pengembangan Pemikiran Islam PP. Muhammadiyah, *Tafsir Tematik Al-Qur'an,* p. 151-2.

[94] Muhammad Galib M., *Ahl al-Kitab, Makna and Cakupannya,* p. 189.

Above sociologist implication, we can see for example in giving (public) authority for Jewish and Christians. In this case, usually referred to QS. Âlu `Imrân [3]: 28, al-Nisâ' [4]: 139, 144, dan al-Mâ'idah [5]: 51).

*Tafsir*in Indonesia in this case explains various conceptions. *Al-Qur'an dan Tafsirnya* while expounding QS. Âlu `Imrân [3]: 28 explains that Allah prohibits Moslems to have a close relationship with the blasphemies, either they are relatives, old friends, or even neighbors, so far it is causing damage to the religion and Moslems themselves. However, relationship and agreement which can guarantee Moslems' safety is not prohibitted. The Prophet himself had ever held a friendship treaty with Bani Khuza`ah who was idolatrous. In order to avoid mudharat, in this case, this *tafsir*allowes the *taqiyah*.[95] However, this *tafsir*at the conclusion still warns Moslems to be careful in having social interaction with Jewish and Christians.[96]

Tafsir Tematik tentang Hubungan Sosial Antarumat Beragama in this context provides more paradigmatic expounding. There are two hermeneuitics movements done in this exegesis. *First*, moving backward reconstructing the historical background (not only reporting individual case) and comprehending the historical mechanism as well as factor which affecting the text in this problem in order to comprehend context from the message contained in the verse.[97]

Second, moving forward to the social environment of the exegese, but with no intention to actualize the contemporary desires by those texts, certainly to find new knowledge in order to boarden the insight, so, deeper meaning which maybe in Arkoun's term is called untought, could be diclosured.[98]

With those hermeneutics movements above, *Tafsir Tematik Al-Qur'an* then concluded that social interaction with other religions principally is allowed in Islam, as long as it does not insult Islam, deny the truth and oppress the Moslems.[99] The same

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[95] Tim Baand Wakaf UII, *Al-Qur'an and Tafsirnya,* I: 551-552. See also while this *tafsir*expounding QS. al-Nisâ' [4]: 331.

[96] *Ibid.*, p. 460-461.

[97] Tim Majlis Tarjih and Pengembangan Pemikiran Islam PP. Muhammadiyah, *Tafsir Tematik tentang Hubungan Sosial Antarumat Beragama,* p. 89.

[98] *Ibid.,* 90.

[99] *Ibid.* p. 96.

conclusion also appears from *Tafsîr al-Mishbâh*. Prohibition makes the non-Moslems as the *auliya* stated the above verse is not absolute.[100]

Different with three exegeses above, *Tafsir al-Hijri* gives a contrary insight. Word *awliyâ'* in QS. al-Mâ'idah: 51-53 comprehended by him as "leader".[101] Comprehension by Didin was a constrigency. Because, according to Quraish, the base meaning of word *walî* is "close", which then evolved into new meanings, like supporter, defender, protector and other meanings.[102]

Caused by that constrigency of meaning, Didin in this verse case was talking about leadership problem. In the end, the conclusion becomes exclusive:

> If we have a chance to choose a leader, in any level, hence, choose the those who are pious, Moslems, those who shalat, pay the alms, and love Islam and Moslems. Not only due to their skills, but rather than due to the sameness of belief and aqidah....It is allowed to choose a leader who was blasphemy, as long as they have repent their sin with the definition of repent as stated in QS. al-Nisâ' [4]: 146.[103]

From the above statement, obviously Didin saw the signifance of Islamic institutions as the sole leadership framework. In choosing the leader, skill is not the main, but the Islamness of one must be more prioritized. Formalism measurement and religion institution, in this case is Islam, related to behaving in socio-political chamber in Indonesia, of course will bring a problem. Because, as we know, besides Indonesia is not institutionally Islamic nation, Indonesia in reality is a nation with diverse religions.

From the above expounding shows that the diversity of conceptions which was built in the exegesis, within certain limits, however cannot be separated from the social chamber and the milieu in which the exegese is in. Above those all, the most interesting phenomenon is theme about the social interaction among the religions by Tarjih Committee and the Development of Islamic Thought of Central Leadership of Muhammadiyah. Whereas, in the history, Muhammadiyah did not have a tradition in doing social interaction with non-Moslems' community. Alwi Shihab showed that one

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[100] M. Quraish Shihab, *Tafsîr Al-Mishbâh,* III: 116-117. See also while Quraish was expounding QS. al-Nisâ' [4]: 139, 144, in *ibid,* II: 595-603.

[101] Didin Hafidhuddin, *Tafsir Al-Hijri, Tafsir Al-Qur'an Surat Al-Maidah,* p. 100. See also in *Tafsir Al-Hijri, Tafsir Al-Qur'an Surat Al-Nisa',* p. 189.

[102] M. Quraish Shihab, *Tafsîr Al-Mishbâh,* III: 115-116.

[103] Didin Hafidhuddin, *Tafsir Al-Hijri, Tafsir Al-Qur'an Surat Al-Maidah,* p. 100. See also in *Tafsir Al-Hijri, Tafsir Al-Qur'an Surat Al-Nisa',* p. 192-93.

sole reason of the establishment of Muhammadiyah was the protection against the evangelist in Java.[104]

Despite of the breaktrough taken by Tarjih Committee, conception developed within that work actually structurally is neither the reflection of the formal view of Muhammadiyah nor the representation from general view within Muhammadiyah. Because, this *tafsir* is included as a work that does not enter the area of religious practical guidance, but included in religious thought that is not binding,[105] since published into public, recieved a tough oppositive reaction from most of the Muhammadiyah themselves.

3. Inter-Religious Marriage and Psychological Suspense

Inter-religious marriage is a complex problem related to social interaction among religions. In the history of Islamic thought, specifically fiqih, there are already many similar opinions like this. One says it is allowed with some notes and another says the contrary, either the man is Moslem and the woman is *ahl al-kitâb* or idolarous and vice versa.

The problem is that the context where now religions are not only Jewish and Christian which by some exegeses considered as the only *ahl al-kitâb*. Galib, who specifically studied *ahl al-kitâb* term, is one who explained well about this problem. Due to the different comprehension about the term *ahl al-kitâb*, there are two choices in this problem: (1) a marriage between Moslem with *ahl al-kitâb* and (2) a marriage between Moslem with one outside Jewish and Christians.

In the first section, there are two opinions. *First*, the proscribing opinion, like what stated by al-Thabarsî. Because QS. al-Maidah [5]: 5 refers to *ahl al-kitâb* woman who is already independent, and this is strenghthened by QS. al-Baqarah [2]: 221. *Second*, the opinion of allowence, like what has been stated by al-Thabâthabâ'î dan Mahmûd Syaltût.[106] In this part also is divided into two opinions. *First*, proscribing male Moslem to marry female Majusi, because it is not considered as *ahl al-kitâb*.

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[104] Anout this problem see, Alwi Shihab, *Membendung Arus: Respon Cendekiawan Muhammadiyah terhadap Penetrasi Misi Kristen di Indonesia*, *trans.* Ihsan Ali Fauzi (Bandung: Mizan, 1998).

[105] "Kata Pengantar" Majelis Tarjih and Pengembangan Pemikiran Islam PP Muhammadiyah in *ibid.,* p. ix.

[106] See the expounding of Muhammad Galib M., *Ahl al-Kitab, Makna and Cakupannya*, p. 167-173.

Second, it is allowed as stated by Abû Ḥanîfah, Muḥammad Rasyîd Ridhâ, dan `Abdul Ḥâmid Ḥâkim.[107]

From this point, Galib only compiled previous ulemas' various opinion. He did not compose his own conception independently. Nevertheless, at the end of the description he underlined that the issue of marriage with *ahl al-kitab* contained in the Koran is just an allowance, neither a suggestion nor a command. Most importantly, he says, the main purpose of marriage is the sakinah family. That is why, ultimately, by citing the opinion of Quraish, he asserted that the marriage will be lasting and peaceful if there is a chemistry between husband and wife.[108]

Quraish in *Wawasan Al-Qur'an* also noticed those diverse ulemas' opinions. However, in the end of his expounding he wrote:

> If a Moslem woman is prohibited to get married by the non-Moslem due to the anxiety if she could be affected or even under the authority of the non-Moslem, and vice versa. A marriage between Moslem and non-Moslem *ahl al-kitâb* must not be allowed if the Moslem and the children could be affected by the non-Moslem's teachings which are different with Islam's.[109]

Tafsir Tematik Tentang Hubungan Sosial Antarumat Beragama also has similar point of view.The basic reason is the together benefit. Because, in this exegesis' view, though the marriage is done by the individuals, but verily it is related with public interest. And the adjusment is also related with formal religious institution.

The second consideration is the pshycological factor. Inter-religious marriage can be a problem in the actualization of sakinah family and even could bring a destruction. By refering to ushul fiqh: *dar' al-mafâsid muqaddam `alâ jalb al-mashâlih*, this *tafsir*tends to choose disallowing inter-religious marriage.[110]

From the above expounding, generally this *tafsir*disallows inter-religious marriage. The consideration is not only about the complexity of Koranic scriptures which give various exegeses, but on top of that is the pshycological consideration. Instead of being agreed or not, reasons used by above *tafsir*show the face of Indonesian *tafsir*in seeing inter-religious marriage problem.[]

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[107] *Ibid.,* p. 173-175.
[108] *Ibid.,* p. 176.
[109] M. Quraish Shihab, *Wawasan Al-Qur'an,* p. 199.
[110] Tim Majelis Tarjih and Pengembangan Pemikiran Islam PP. Muhammadiyah, *Tafsir Tematik Al-Qur'an,* p. 219.

CHAPTER VI

A CONCLUSION:

TOWARD THE HERMENEUTICS OF AL-QUR'AN IN INDONESIA

Al-Qur'an *tafsir* is not only a religious practice, but also a cultural practice in humen history. It is a dialectics between the text (Al-Qur'an) with the context (socio-political dynamics) where the *mufassir* lives and interacts with others. In the previous chapters, analyses have already shown that there are factors outside Al-Qur'an text playing a role in the practice of *tafsir* of Al-Qur'an, either technically or paradigmatically.

In the history of the *tafsir* of Al-Qur'an, historical momentum of modernity has altered the Muslim's point of view after Al-Qur'an and its *tafsir* . This is obviously shown from the process of Al-Qur'an-*tafsir* development since Sayyid Ahmad Khan (1817-1898) to Farid Esack. Ahmad Khan believes that the truth within Al-Qur'an is provable by the movement of an era. He also tries to prove that the basis of social and religious reform must be based on Al-Qur'an. This prespective is claimed by J.M.S Baljon as the beginning of conscious modern interpretation of Al-Qur'an[1].

Muhammad Abduh (1849-1905), a Muslim thinker who is better known as the initiator of revolution in Islam, develops hermeneutics of Al-Qur'an for public and connects it with their daily life. He states that Al-Qur'an must be comprehended and interpreted based on the scripture of Al-Qur'an itself[2]. Besides `Abduh, in the late 1980s, Riffat Hassan promoting feminist Al-Qur'an hermeneutics emerges in the history. There are three principles of hermeneutics Riffat Hassan develops. First is about the linguistic accuracy seeing the theme or concept in order to obtain a whole insight by referring to all classical lexicons, what is meant by a word in a culture where it is used. Second, criterion of philosophical consistency, in which seeing the usage of words in Al-Qur'an which are philosophically consistent and are not contradictive toward each other. Third is ethical criterion, for example if the God is Just, so the justice must be reflected from the basic idea of Al-Qur'an.[3]

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[1]J.M.S. Baljon, *Modern Muslim Al-Qur'an Interpretation,* (Leiden: Brill, 1968), p. 4.

[2]For this hermeneutics and *tasir* by Abduh, see J.J.G. Jansen, *The Interpretation of Al-Qur'an in Modern Egypt* (Leiden: E.J.Brill, 1974) terutama bab dua.

[3]Riffat Hassan, "Women's Interpretation of Islam", in Hans Thijsen (ed.), *Women and Islam in Muslim Society* (The Hague: Ministry of Foreign Affairs, 1994), p. 116. Besides Riffat, at least there are two feminists who did a study of Al-Qur'an in the scope of feminism, they are Amina Wahdud-Muhsin and Fatima Mernissi. For these two authors, read: Amina Wadud-Muhsin, *Qur'an and Women* (Kuala Lumpur: Fajar Bakti, 1992); Fatima Mernissi, *Women and Islam An Historical and Theological Enguiry* (USA: Oxford, 1991); Fatima Mernissi and Riffat Hassan, *Setara di Hadapan Allah, Relasi Laki-laki dan Perempuan dalam Tradisi Islam Pasca Patriarkhi,* terj. Tim LSPPA (Yogyakarta: LSPPA, 1995).

Ten years later, Al-Qur'an hermeneutics about religious pluralism and liberation based on social experiences of the *mufassir* appears. This model is promoted by Farid Esack with his experience living in South Africa with its political-regime, apartheid causing injustices and oppressions. Farid Esack emphasizes the importance of Al-Qur'an comprehended from the problems existing in the society where the *mufassir* lives. For him, the fundamental aspect and the point of departure of interpretation is the specific context, where Al-Qur'an scriptures are accepted and 'being lived', not the universal one.[4]

On the modern Al-Qur'an hermeneutics map, there are meny Muslim thinkers who are still arranging and promoting the the formulations of Al-Qur'an hermeneutics.[5] A brief statement above is just showing about the development of paradigm in Al-Qur'an *tafsir* . Related to the development of paradigm above, the history of Al-Qur'an *tafsir* in 90's Indonesia has achieved the touch of the above methodology development. Generally, the practices of hermeneutics in the *tafsir* of Al-Qur'an in Indonesia becoming the object of this study shows the birth of significant change. Generally, within it there is a confirmation about the significance of socio-antropology in the process of interpretation of Al-Qur'an. According to Abû Zayd, this socio-antropology is able to reveal the meaning of a text deeper.[6]

Argumen kesetaraan Jender Perspektif Al-Qur'an which is authorized by Nasaruddin Umar has emphasized the significance of that socio-antropology in intrepretting Al-Qur'an. In seeing the gender equality on the point of view of Al-Qur'an, Nasaruddin does not only implement a rational method with linguistics elements[7], but also the socio-historical, antropological dan psychological aspects[8].

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[4]Farid Esack, *Qur'an, Liberation and Pluralism: An Islamic Perspective of Interrelegious Solidarity Againt Oppression* (Oxford: Oneworld, 1997), hlm. 49-77.

[5]Some of them are Fazlur Raḥmân, Maḥmûd Thahâ, Ḥassan Ḥanafî, Muḥammad Arkoun, Muḥammad Syaḥrûr, and Nashr Ḥâmid Abû Zayd. For the hermeuitics map, see Moch Nur Ichwan, "Hermeneutika Al-Qur'an Analisis Peta Perkembangan Metodologi *Tafsir* Al-Qur'an Kontemporer" Skripsi Jurusan *Tafsir* Hadis IAIN Sunan Kalijaga, 1995, was not published; and Moch Nur Ichwan, "Hermeneutik Qur'an Nashr Ḥâmid Abû Zayd, Menuju Kesarjanaan Qur'an Kritis", Thesis of MA in Leiden University, 2000, Indonesian version was not published especially chapter II.

[6]Abû Zayd divides three categories in interacting with Al-Qur'an, they are:*qirâ'ah, tafsîr* and *ta'wîl.* The first step is *qirâ'ah* which is only used to obtain the "surface meaning". Second, interpretation to obtain the "outer meaning" by mean the knowledges of Al-Qur'an in traditional and linguistics meaning. Third, *ta'wîl* which used to grasp the "inner meaning". *ta'wîl* process using humenitarian and social sciences. See, Abû Zayd, *Mafhûm al-Nashsh,* pg, 268.

[7]According to Andrew Rippin, the modern interpretation of Al-Qur'an generally soled on three connected principles, (1) interpreting Al-Qur'an in the luminosicity of the mind and scientific methodology, (2) through the use of interpretation, to free Al-Qur'an from any 'flavor of legend', fantasy, magic, fable, and superstision (*khurâfah*), ;symbolical interpretation is the main mean to these cases and (3) rationalization of doctrin from, or justificated by, the reference of Al-Qur'an. See, Andrew Rippin, *Muslim: Their Religious Beliefs and Practices, Volume 2: the Contemporary Period* (London and New York, 1993), p. 86.

[8]See, Nasaruddin Umar, *Argumen Kesetaraan Jender Perspektif Al-Qur'an*, terutama bab II dan bab III.

Similar to the building of Al-Qur'an hermeneutics built by Riffat Hassan—although Nasaruddin does not explicitly cite Riffat Hassan's point of view— his *tafsir* also implements the linguistics accuracy, in which it sees the theme or concept in order to obtain a whole insight by referring to all classical lexicons, what is meant by a word in a culture where it is used. Nasaruddin stated:

> The reader should enter inside the 'corridor' of past, as if he belongs to that era and is close to the author of the text, comprehends the geographical condition and the socio-cultural background, because every author is the child of his time. After that, the reader is expectedly able to do which is called by W. Dilthey as *verstehen*, comprehending text with full insight of the text, like he comes back from the past 'corridor', and brings a conclusion. It is not a wise choice to measure a classic text by implementing modern criterion and category. According to H. White, past itself is a text. A classic text observer must first comprehend 'the text of the past'[9].

Nasaruddin's statement above strenghthens the conception in which the history of the produced text is verily a 'text' which also must be read as a part of the processes in comprehending a written text. A text, including the religious one, is a cultural construction where it is written. Such is called by Abû Zaydas the process of 'humenizing' Holy Book scripture[10]. Previously, the process of humenizing scripture like this has ever be applied by Fazlur Rahmen causing himself to leave his homeland, Pakistan, to the States[11].

The practice of hermeneutics with socio-historical varibel as the context of scripture above is also implemented by Zaitunah in his *Tafsir Kebencian* which explains a theme of the nature of women and her partner of equality, men. In this context, he explains the shift of partner of equality sociologically and antropologically by prioritizing three models of society. First is the nomad society. In this category, including Arabic society where Al-Qur'an is revealed. In this model of society, the roles of men dominate the public area, like

[9]*Ibid.,*pg, 267.

[10]Abu Zayd, *Naqd al-Khithâb al-Dînî,*p. 126. However, in his other writings, especially in articles written in English, he said that "historicity of Al-Qur'an as a text is not, and must be not, meant Al-Qur'an is a humane text." This contradiction according to Ichwan can be caused by his own faith or his own self-censorship, in order to cause hazard toward his own self. However, for Ichwan it is important to know in what language is his statement written in, because this implicates the aimed audiences. Indeed, his opinion about "humane text" is written in Arabic, while his contradicted opinion is written in English. According to Abû Zayd, in the first case he faced with his own audiences who wanted to be developed on their conciousness critically, while in the second case he faced different audiences (western ones) and, in this case presents the perception of Muslims in general. However, argument like this feels odd and indicated dualisme. See, Analilis Ichwan based on his own personal communication with Abû Zayd, in "Hermeneutik Qur'an Nashr Hâmid Abû Zayd, Menuju Kesarjanaan Qur'an Kritis" Thesis MA Universitas Leiden, 2000, unpublished Indonesian version, p. 71.

[11]Rahmen said that Al-Qur'an entirely is the words of Allah, and in common meaning, entirely also is the words of Muhammad. These Godly words according to him flows within Prhophet Muhammad's heart. See, Fazlur Rahmen, *Islam* (London: Weidenfeil and Nicolson, 1966), p. 31 and 33.

hunting and warring, while the women are in the house with their domestic tasks. *Second*, agrarian society, which statically matrilineal and matrilocal system do not appear within the hunting society, but within the agrarian one. Meanwhile jobs that economically do not require a lot of physical power, but the nature power, women can be more dominant or equal toward men. Third is modern society where jobs are no longer dominated by physical power, but dominated by skill[12].

Partner of equality paradigm between men and women within Al-Qur'an according to Zaitunah must be sociologically comprehended by the people of Arabic nomads. Thus, in this current situation where social system of society has changed, according to Zaitunah requires a reconstruction of *tafsir* toward that idea of Al-Qur'an[13].

Similar analysis is used also in women's witnessing problem with the formulation one men equal to two women. Zaitunah does not agree with some of Indonesian *mufassir*, like Hamka and Mahmud Yunus pointing out that women are forgetful, emotional, and inferior in thought than men's as the cause, and also the probability about the outer factors which force women to submit a deceptive testimony[14]. Zaitunah says that men are open to those reasons also. The main point which is more sufficient, according to her, is the ability and the experience of the witness without concerning the gender[15].

The second variable from the hermeneutics of *tafsir* of Al-Qur'an in Indonesia is about the meaning of the key themes within Al-Qur'an based on the context. Assumption from this variable is that every text—like what Nasaruddin Umar states— is irreplacable from three sole factors: 1) the creator of language (*wâdli`*), 2) the language user or the language loaner (*musta'mil*), and 3) the text comprehenser (*ẖâmil*). In the context of Al-Qur'an, whether God functions as the Creator (*wadli`*) or as the Loaner or User of Arabic of which the *mufradât* has already been used in the Arab society, or of which the partial *mufradât* is His own creation. Thus, in comprehending text, one must has a systematic insight and hermeneutics. Such requirements are used to see the shift of the usage of the same vocabulary with semantic and pragmatic differences[16].

In this framework also, study of Al-Qur'an scripture like what is explained by Nasaruddin Umar, will face three aspects: a text refers to the nature of language (*al-ẖaqîqah*

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[12]See, Zaitunah Subhan, *Tafsir Kebencian,* hlm. 99-100.
[13]*Ibid.,* p. 100.
[14]Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka, 1988), III: 83-84; Mahmud Yunus, *Tafsir Qur'an Karim* (Jakarta: Hidakarya Agung, 1993), hlm. 66.
[15]Zaitunah Subhan, *Tafsir Kebencian,* hlm. 121.
[16]See, Nasaruddin Umar, *Argumen Kesetaraan Jender Perspektif Al-Qur'an*, hlm. 268. See juga, Toshihiko Izutsu, *God and Men in the Quran* (Tokyo: Keio Institute of Cultural and Linguistic, 1964).

al-lughawiyyah), or the nature of tradition (*al-ḥaqîqah al-`urfiyyah*), or the nature of syara'(*al-ḥaqîqah al-syar`iyyah*). For example, the *shalat* semantically means *dua*, according to the nature of the people's tradition at that time might refer to worshipping god symbolized in the form of idols, like Lata and 'Uzza, and according to the nature of *syara'* shalat means prayers started by *takbirihram* and ended by *salam*[17].

Besides Zaitunah dan Nasaruddin Umar, other works of *tafsir* presenting the importance of variable of basic meaning of the key termes used by Al-Qur'an as well as the shift of the meaning written in thematic presentation are *Konsep Kufr dalam Al-Qur'an* karya Harifuddin Cawidu, *Menusia Pembentuk Kebudayaan dalam Al-Qur'an* by Musa Asy`ari, *Konsep Perbuatan Menusia Menurut Al-Qur'an* by Jalaluddin Rahmen, *Ahlul Kitab Makna dan Cakupannya* by Muhammad Ghalib M, and *Memasuki Makna Cinta* by Abdurrasyid Ridha. These works *tafsir* seriously implement that semantical analysis. They reveal a definite concept within Al-Qur'an, starting by exercising an investigation on the key terms connected with the sole theme as well as the semantic field.

However, in *Argumen Kesetaraan Jender* by Nasaruddin Umar, as stated before, he does not only apply semantical analisis, but also socio-cultural and antropological aspects. In this context shows that hermeneutics formulation of Al-Qur'an is not only as what is comprehended by the tradition of traditional Al-Qur'an knowledge, limiting the involvement of the text and the history (*asbâb al-nuzûl*), but also involving modern knowledge disciplines, like history, sociology and antropology[18].

The third variables are socio-political and historical places where the interpreter lives. *Tafsir* considering this variable shapes contextual-hermeneutics model. It is implemented in *Tafsir Ayat-ayat Sosial Politik* karya Syu'bah Asa dan *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat* Council of Legal Affairs and Development of Islamic Thought PP. Muhammadiyah. Meanwhile the situation in South Africa with its apartheid regime gave birth to*Al-Qur'an, Liberation and Pluralism*by Farid Esack, in the 1990's Indonesia it gave birth to those two works of *tafsir* .

Farid Esack comprehends the scripture of Al-Qur'an based on the condition of the society where the interpreter lives. Refering to Buckley and E. Schüsler Fiorenza about

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[17]See, Nasaruddin Umar, *Argumen Kesetaraan Jender Perspektif Al-Qur'an*, hlm. 268.
[18]See (explanation) about the development of the means of interpretation like these in Abû Zayd, *Mafhûm al-Nashsh,*p. 268.

hermeneutics response[19]. He states that all of humen's non-prophetic experience is solely interpretative and mediaterized by the untransendent cultur and personality. Interpreting activity and conclusions are limited in the particular context. All of the interpreting activities, according to him are not 'free from value'. Therefore, interpreting activity must be based on people's interest where the *mufassir* lives[20].

Tafsir Ayat-ayat Sosial Politik dan *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama*,to some extent the practices of interpretation also departs from Indonesian people's problems. Problems about a relation among religions, a marriage between two different religions, as well as violence in the name of a religion, are issues which mostly happen in Indonesia, and in the 90's, such issues are still being discussed among the Muslim inttelectual.

Some works of *tafsir* revealed above show a new tendency within the interpretation of Al-Qur'an by considering the Indonesian-contextual aspect. Later, efforts in paradigmatically formulating Indonesian-Al-Qur'an-hermeneutics are required; it is a hermeneutics departed from Indonesian problems. In this context, Al-Qur'an will perform better in the process of social change. It brings two benefits: 1) strenghthen the faith that Al-Qur'an is a holy book guiding humen being (*al-ittijâh al-hidâ'i*); and 2) strenghthen the naturality of Al-Qur'an(*al-ittijâh al-`ilmiy*).

Indonesian *tafsir* of Al-Qur'an in the 1990's move with two powers. The first is power in context of hermeneutics. In this way, modern hermeneutics becomes one significant aspect. Specifically for works of *tafsir* hailing from academic interests, modern-hermeneutics aspect achieved the highest priority and was employed to discover world-view toward Al-Qur'an. This phenomenon directing into a moment where *tafsir* will appear as a natural product readable and comprehendable not only by the Muslims, but also other religious devotees.

Second, tafsir writing is placed as a social-communal movement. Here, the searching of Al-Qur'an as a conception is the fundamental value in providing a socio-humenitarian spirit of human's life. The paradigms of *tafsir* absorbing the problems lying within Indonesia

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[19]hermeneutics responseis actually one category of fungsionalisme in textual study, hermeneutics responses has a focused study on the process of interpretation and the appropriateness of interpretation than on the dead text. According to Fiorenza, an interpretation like this is not only considering the text and the original audiences, but also the transformation between past horizon and present one. See, E. Schüsler Fiorenza, "The Crisis of Scriptural Authority: Interpretation and Reception", dalam *Interpretation*, Vol. 44, No. 4, Oktober 1990.

[20]Farid Esack, "Contemporary…", hlm. 222-223.

are the forms of social analysis with the spirit of Al-Qur'an attempting to formulize the idea of Al-Qur'an in social practice.

Besides showing the dialectics between the text (Al-Qur'an) and the context (socio-humanitarian problems), this study also shows that *tafsir* is not a holy creation which is anti-criticism. A critical discourse analysis implemented within this study shows that *tafsir* , in its every form, containing various tendencies. This tendency of representation process is exercised through many ways. In this context, the readers are asked to be critical and able to dismantle basic aspects within *tafsir* . All of those force the readers to always be aware in positioning the work of *tafsir* critically.[]

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