

The Development of Qur’anic Interpretation in the Era of Reformation in Indonesia

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Abstract: *By exploring some works of Tafsir those were published in 2000s until the present, the writer concludes that the development of Qur’anic interpretation in the reformation era is a continuation of the paradigm in the 1990s. There are some features regarding of this, both method and technique that should be noted here: First, on the method, most of the works of Tafsir in that time can be regarded as a method of Tafsir al-Ijtima’i for the characteristic of interpretation is a contextualization of Qur’anic verses as a reading of the reality of what happened in Indonesia. There is also a work that written in the method of Tafsir ‘Ilm. Not only by employing general model of Tafsir that have been used by previous Moslem scholars, but also some works import the western method of hermeneutic, that in fact yields controversial conclusion. On the technique of writing, most of tafsir in that time are written in thematic way, and there was a collective and interdisciplinary writing as in Tafsir ‘Ilm, and some of the works are written by people which are not qualified to the terms of mufasssir.*

Keywords: *Interpretation, Mufasssir, Qur’an, Tafsir.*

I. Introduction

The aim of this paper is to provide an overview of the characteristic of the development of Qur’anic interpretation or Tafsir in the era of reformation in Indonesia. The word of Tafsir is derived from the Arabic word fassara, which literally means to lift the curtain, to make clear, to show the objective. The word tafsir was explicitly mentioned in the Qur’an:

(وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا). It means: And no example or similitude do they bring (to oppose or to find fault in you or in this Qur’an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof. The experts on tafsir generally defined the word as a body of knowledge which aims at understanding the meaning of Qur’an, its injunctions, laws and wisdoms. See: Lih: Badr al-Din Muhammad ibn ‘Abdullah al-Zakrasyi, al-Burhan fi ‘Ulum al-Qur’an, Juz: 2, ed: Muhammad Abu al-Fadhl Ibrahim, (Beirut: Daar al-Ma’rifah, Cet. 1, 1957), p. 147-148. It is by exploring some works of Tafsir those were published in 2000s until the present. Generally, the study is based on Islah Gusmian’s work of “Khazanah Tafsir Indonesia: Dari Hermeneutika hingga Ideologi” that investigates Tafsir literatures from the beginning of 20th century until the decade of 1990s. It is purposed to know further the development of Tafsir works so finally can be identified, both method and technique, the characteristic of tafsir works in the era of reformation. However, before going further to that all, it is imperative in the beginning to generally explore how was the method and technique of tafsir writing in the history of Islamic civilization.

II. Methodology

A. The Method and Technique of Qur’anic Interpretation in the History of Islamic Civilization

While Qur’an was being revealed, its contents were directly explained by the Prophet Muhammad. If the companions (shahabah) do not understand or bear on problem as they arose, they would ask to the Prophet. After the Prophet's death, the authority of interpretation passed on to his companions. Their Qur’anic interpretation method generally rests on three ways: first, Tafsir of Qur’an by Qur’an. This refers to the Quranic verses providing an additional explanation of what is already mentioned in the Quran. The Quran, therefore, provides an additional explanation of its own verses; second, referring to the interpretation of the Prophet Muhammad, in accordance with its function as an explanatory of the Qur’an; third, Whenever the Companions could not find the tafseer of a passage in the Quran itself or in the Sunnah, they would use their own reasoning based on their knowledge of the contexts of the verses and the intricacies of the Arabic language in which the Quran was revealed.

During the thabi'in, the method of Qur'anic interpretation added with reference to the opinion of the Companions. Although Tafsir science already has a method, yet it is not regarded as a particular science that stands alone, but as a part of the discussion of hadith. It was only later, as reported by Ibn Taymiyah (W: 728 H), at the end of the first century Hijrah, Tafsir become a particular science pioneered by 'Abd al-Malik ibn Juraih (80-140 H). In "Early Tafseer: A Survey of Qur'anic Commentary up to 150 H" alleged that the work of the great tabi'in Sa'id ibn Jubayr (W: 95 H / 714 AD), was the first self-written tafsir work at the request of 'Abd al-Malik ibn Marwan (w: 84 H / 703 AD). And then, there was ibn Sulayman al-Muqatil Balkhi, a tabi 'tabi'in who wrote tafsir of al-Wujuh wa al-Naza'ir and Khomsu mi'ah ayah min al-Quran, al-tafsir fi Mutashabih al-Qur'an, and al-Tafsir al-Kabir. In addition to the works written by the Muqatil, there are also other works such as Ma'ani al-Qur'an by al-Farra' (w: 207 H / 822 AD), tafsir al-Qur'an by Abdurrazzaq al-San'ani (w: 211 H / 827 AD), Ma'ani al-Qur'an by al-Akhfash al-Awsat (w: 215 H / 827 AD).

However, these works-starting from the first to the third century Hijrah-yet included interpretation of the Qur'an as a whole. Interpretation of the Qur'an as a whole began in the fourth century Hijrah pioneered by Ibn Jarir al-Tabari (w: 310 H / 922 AD) by his work Jami 'al-Bayan' an ta'wil Qur'an (set of explanations regarding the interpretation of the Qur'an). In the methodology, al-Tabari use isnad system that relies on the hadith, the Companion's statement and thabi'in's. It is also followed by Ibn Kathir (W: 774 H / 1377 AD) in his al-Dhurr al-Mantsur fi al-Tafsir bi al-Ma'thur. The model is then known as tafsir bil-ma'thur.

After al-Tabari, there are various methods and techniques of writing Qur'anic interpretation. Dr Fahd ibn Muhammad ibn 'Abd al-Rahman ibn Sulayman noted that seen from tafsir literatures which existed until the 20th century, there are at least seven methods and four techniques of interpretation. The seven of these methods are:

1. Method of tafsir bil ma'tsur. This method is grounded to the verses of the Qur'an itself, Hadith of the Prophet, and the opinions of the Companions and tabi'in. The example of this method is the interpretation of al-Tabari and Ibn Kathir as mentioned before.
2. Method of tafsir al-fiqh. This refers to the interpretation of the verses of the Qur'an which emphasizes on the legal aspects of Islam (fiqh). Typically, the commentary is written as foundation schools of fiqh. In the Hanafi school there tafsir Ahkam al-Qur'an by Abu Bakr al-Razi or better known al-Jassas; the Maliki school has Ahkam al-Qur'an by Abu Bakr Ibn al-'Arabi, al-Jami 'li Ahkam al-Qur'an by Abu 'Abd Allah al-Qurtubi; In Shafi school there are Ahkam al-Qur'an compiled by al-Bayhaqi from the writings of Imam Shafi'i, Ahkam al-Qur'an by al-Hirsi Ilkiya, al-Iklil fi Istinbhat al-Tanzil by al-Suyuti, al-Qoul al-Wajiz fi Ahkam al-Kitab al-'Aziz by Ahmad ibn Yusuf al-Halabi; the Hanbali school has Zad al-masir fi 'Ilm al-Tafsir by Ibn al-Jauziy. And the contemporary works with such methods are: Nayl al-Marom fi ayat al-ahkam, by Muhammad Siddiq Hasan, Rowai 'al-Bayan Tafsir Ayat al-Ahkam by Muhammad 'Aliy al-Shabuni, Tafsir Ayat al-Ahkam by Muhammad 'Aliy al-Sayis, Tafsir Ayat al-Ahkam by Manna' al-Qaththan.
3. Method of tafsir al-'Ilm. This method is a model that emphasizes on the aspect of scholarly interpretation of the Qur'an. In general, the interpretation is related to astronomy, biology, physics and chemistry. Among the works of tafsir that used this method are al-Tafsir al-Kabir by al-Fakhr al-Razi, al-Jawahir fi tafsir al-Qur'an al-Karim by al-Jawhari Thanthawi, Kashf al-Asror al-Nuraniyah al-Qur'aniyah by Muhammad ibn Ahmad al-Iskandariy, al-Qur'an Yanbu' al-'Ulum wa al-'Irfan by Aliy Fikri, al-Tafsir al-'Ilmiy li al-Ayat al-Kawniyah by Hanafi Ahmad.
4. Method of tafsir al-'aql. This method is also called tafsir bi al-Ijtihad, or tafsir bi al-Ra'yi, or tafsir bi al-Dirayah. This method has two categories: first, al-ra'y al-mahmud that is based on rationality in accordance with generally the principal of interpretation. Among the works that included to this category are: Mafatih al-ghayb by Fakhr al-Din al-Razi, Anwar al-Tanzil wa Asror al-Ta'wil by Nasr al-Din al-Baydhwai, Madarik al-Tanzil wa Haqo 'iq al-Ta'wil by Abu al-Barkat al-Nasafi, Lubab al-Ta'wil fi Ma'an al-Tanzil 'Ala al-Din al-Khazin, al-Bahr al-Muhith by Abu Hayyan, Tafsir al -Jalalayn by Jalaluddin al-Mahalliy and Jalaluddin al-Suyuti, Irshad al-'aql al-salim li Mazaya al-Kitab al-Karim by Abu Su'ud al-Imadi, Ruh al-Ma'ani fi tafsir al-Qur 'an al-'Azhim wa al-Sab' al-Matsani by Shihab al-Din al-Alusi, Tafsir Kalam al-Mannan by Abd al-Rahman al-Sa'di, Mahasin al-Ta'wil by Hamaluddin al-Qosimi. Second, the tafsir bi al-ra'y bi al-madzmum. According to Moslem interpreter, this method ascribed to those who cling to certain theological schools then use the verses of the Qur'an to justify their opinions. Among the works that are classified in this category: tanzih Qur'an 'an al-Matha'in by Abd al-Jabbar al-Hamadani al-Mu'tazili, al-Mizan fi tafsir al-Qur'an by thaba'taba'i.
5. Method of tafsir al-Ijtima'i. This method emphasizes the interpretation of the verses of the Qur'an as a reading of the reality of what happened around the interpreter, and then used as a solution to address the social problems that occur in the environment. Among the works that are in this method: Tafsir al-Manar by Muhammad Rashid Rida, Tafsir al-Maraghiy by Ahmad Mustafa al-Maraghy, Tafsir al-Qur'an al-Karim by

Muhammad Syaltut, Shofwah al-Atsar wa al-Mafaheem by 'Abd al-Rahman ibn Muhammad al-Dawsari, Fi Dzhilal al-Qur'an by Sayyid Qutb.

6. The method of tafsir al-Bayani. This is a kind of interpretation that emphasizes the aspects of literary beauty of the Qur'an. Among works that used this method are Ma'an al-Qur'an by al-Farra ', and Majaz al-Qur'an by Abu' Abidah Ma'mar ibn al-Mutsni.
7. The metho of al-Tadzawwuq al-Adabiy. It is a method of interpretation that reveals the secrets of the Qur'an. Target to be achieved in this method is to make an evocative feeling of the reader whenever they read. One of the works of this method is Risalah al-Nur by Said Nursi Bediuzaman.

And the four techniques of writing of Qur'anic interpretation are: first, tafsir tahliliy. It refers to the interpretation of the Qur'an in accordance to the order of Qur'anic verses or chapters. Usually, this technique covers all aspects of the Qur'an in terms of verse's meaning, literary, reason of verse's decline (sabab al-nuzul), its laws, and so forth. Second, global interpretation (Ijamliy). It is an approach of interpretation that is done by general explanation of the Qur'anic contents without an extensive description and nor in detail. Third, Tafsir Muqorin. It refers to the approach of interpretation that compares verses of the Qur'an with other verses, or the hadiths of the Prophet or aathar of the Companions, or other commentary text or scriptures. All of them are compared to see a more accurate opinion. Fourth, thematic interpretation (maudu'i). It is the approach of interpretation of the Qur'an by theme or topic.

It should be noted that the interpretation of writing both in terms of methods and techniques above, in the fundamental principal of Qur'anic interpretation, to be written by authoritative scholars. In the sense that not just anyone can do those efforts. According to al-Tabari, as quoted by Jalaluddin al-Suyuti, the interpreter (mufasssir) must have the correct creed and commitment to follow the Sunnah. In addition, at least he has mastered sciences such as: Nahw, Sharf, istishshaq, Ma'ani, bayan, badi ', qiro'ah, Ushuluddin, usul, asbab nuzul, Qisas, nasikh mansukh, fiqh and hadith.

III. Discussion

A. The development of Qur'anic interpretation in Indonesia (from 20th century to the decade of 1990s)

In historical record, the activity of interpretation of the Qur'an in Indonesia has emerged since the end of the 16th century. It can be seen from the discovery of the manuscript of Tafsir Surat al-Kahf, but it is not known who the author was. Allegedly the manuscript was written in the early years of the Iskandar Muda (1607-1663) or even earlier, in the Sultan 'Ala' al-Din al-Sayyid Shah Ri'ayat Mukammil (1537-1604). In addition there Tarjuman al-Mustafad that was written by Abd al-Ra'uf al-Sinkili. Gusmian analyzed that-starting from that century until the late 20th century-many Indonesian Moslem scholars have written tafsir in various languages, both in Malay-Jawi, Indonesia and Arabic. Among the works of tafsir of Malay-Jawi, they are: Tafsir Surat al-Kahf with Melajoe Language by Abdoel Kari Moeda bin Muhammad Siddiq published in Makassar in 1920 AD; Tafsir al-Burhan, Commentary on Juz 'Ammah by Abdul Karim Amrullah familiarly called Hamka, published in Padang in 1922 AD; al- Ibriz by Mustafa Bisri, written with Java language using Arabic script pegon. In the Indonesian language can be found in the works of A. Hassan, Mahmud Yunus, TM Hasby al-Shiddieqy, and Hamka. In Arabic for example Tafsir Marah Labid and Tafsir al-Munir by Imam al-Nawawi Banten, Durus Tafsir al-Qur'an al-Karim by M. Bushori Ali Malang. According to Gusmian, linguistic diversity is a reflection of the hierarchy both of the interpretation itself and of the readers as their target.

From time to time, the writing of Qur'anic interpretation in Indonesia, as Gusmian said, rapidly progress. This is proofed by the emergence-particularly in the 1990s-the works of tafsir in the complex technical writing, even adopting methods like Western method of Hermeneutics as contextualization to make the text of the Qur'an is worth praxis. To see in detail the phenomenon, the following explanation will present Gusmian's view on the development of Qur'anic interpretation which is divided into three periods:

- 1) The beginning of the 20th century until the 1960s. The works of Tafsir in this period is written in the simple technique and method of writing. In terms of the text of Qur'an, the interpretation is engaged in three forms. First, the literature which interprets certain chapter (surah), especially for surah Yasin and al-Fatihah. For example: Tafsir al-Qur'an al-Karim, Yaasin by Adnan Yahya Lubis (Terrain: Islamiyah, 1951); Tafseer Surat Yaasin with the explanation by A. Hassan (Bangil: Persis, 1951); Tafsir al-Qur'an al-Karim, Surat al-Fatihah by Muhammad Nur Idris (Jakarta: Widjaja, 1955); Kandungan Surat al-Fatihah by Bahroem Rangkuti (Jakarta: Pustaka Islam, 1956). Second, the work of Tafsir that focuses on juz-specific chapters, particularly chapters 30, such as: al-Burhan Tafseer Juz 'Ammah (Padang: al-Munir, 1922), by H. Abdul Karim Amrullah. Third, tafsir which contains 30 chapters, namely: Tafsir Quran Karim (Jakarta: Pustaka Mahmudia, 1957, cet. VII) by Mahmud Yunus; Al-Furqan: Tafsir al-Qur'an (Jakarta: Tintamas, 1962) by Ahmad Hasan; Tafsir al-Qur'an al-Karim (Terrain: Firm Islamiyah, 1956) by HA Halim Hassan, H. Zainal Abbas and 'Abdurrahman Haitami; Tafsir al-Qur'an by H. Zainuddin Hamidy and Fachruddin Hs; and Tafsir al-Bayan (New York: al-Maarif, 1966), by TM Hasby ash-Shiddieqy.

- 2) In the 1970s and 1980s. In this period, the literature of Tafsir that appears not much different with the previous period. It can be seen in the technical model of presentation and interpretation objects. However, there are new developments in this period that emerged works that concentrate on verses of law. This model can be seen from the book: *Ayat-ayat Hukum: Tafsir dan Uraian perintah-perintah dalam al-Qur'an* (Bandung: CV. Diponegoro, 1976), by Q.A Dahlan Shaleh and M. D. Dahlan; *Tafsir Ayat Ahkam tentang beberapa perbuatan Manusia* (Yogyakarta: Bina Usaha, 1984), by Nasikun.
- 3) The decade of 1990s. In this period—ten years from 1990 to 2000—the creative process of tafsir writing progressively continues. By mean, there are diverse interpretations of Indonesian Muslim intellectuals. Exciting development this year is the proliferation of works of thematic interpretation. The thematic interpretation does not only refer to previous interpretations, but rather refers to foreign methods. In addition, during this period, *Tafsir al-Misbah* by Quraish Shihab was published. According to Gusmian, works of Tafsir that present in this period reflect the diversity of technical writing, interpretation models and methodologies. This is one way that showed new trends that are unique in the process of tafsir writing on the 1990s.

B. The Works of Tafsir in the Era of Reformation (From 2000s until the present)

In general, seen from the aspect of technical writing and method, the works of Tafsir in this period are not much different from the works that emerged in the decade of 1990s. In this case, to view a detailed model of tafsir writing on the era of reformation—starting from 2000 till now, the writer will expose it in three models: first, work of Tafsir which focuses on certain verses, chapters or Juz; second, thematic model that focuses on specific issues; Third, the Qur'an interpretation for whole chapters of Qur'an. In addition, the writer does not refer to the entire literature of Tafsir published in this period, but only some of the literature that is considered representative.

1) The works of Tafsir that focus on particular verses, chapters or Juz

Among the works of Tafsir which are classified in this category is *Tafsir al-Qur'an Kontemporer: Juz Amma Jilid 1* (Bandung Khazanah Intellectual, 2004). This work was written by Aam Amiruddin, a young intellectual born in Bandung¹⁴ August 1965, he has a strong base of Islamic knowledge and familiar with modern science. Aam intellectual journey begins when he studies in Persatuan Islam (Persis) Bandung, then continues to Ma'had Ta'lim al-'Arabiya (school belonging to the embassy of Saudia Arabia). In 1986, he received a scholarship from Ibn Su'ud University-Saudia Arabia to pursue the field of Islamic Studies at the International Islamic Educational Institute. Furthermore, in 1991-1995, he pursues science in the faculty of Public Relations Communication Studies Unisba. After completing his Post-Graduate Program, University of Padjadjaran Bandung, now he became a student of the doctoral program (S3) with a concentration in the communication sciences at the same faculty. In addition, he also served as chairman of the Foundation of Faith spark, and a lecturer in the Graduate Program at Unisba. He was also a guest speaker on radio OZ 103, 1 FM Bandung.

By Daily Republika, this work is categorized as a Best Seller. From its contents this paper only discusses Surat al-Fatihah and 22 short Surat in Juz Amma in reverse order, starting from Surat al-Nas to al-Duha. As the author said, this work is an initial stage to examine All surah in Juz Amma. In his study, this interpretation refers to some works of Tafsir, namely: *Tafsir al-Qur'an al-Karim (Juz Amma)* by Muhammad 'Abduh, *Tafsir al-Qur'an al-Jalil Haqo'iqu at-Ta'wil* by Abdullah Ahmad, *Tafsir al-Jalalayn* by Jalaluddin al-Mahalli, *al-Jami 'li Ahkam al-Qur'an* by Muhammad ibn Ahmad al-Qurtubi, *Rawai al-Bayan tafsir Ayat al-Ahkam* by Muhammad Ali as-Sabuny, *Jami' al -Bayan fi Tafsir al-Qur'an* by Abu Ja'far Muhammad at-Tabari, *Tafsir al-Qur'an al-Karim* by Abu al-Fida Isma'il Ibn Kathir, *Tafsir al-Qur'an al-Karim: Tafsir atas surat-surat pendek Berdasarkan urutan Turunnya wahyu* by M Quraish Shihab, *Tafsir Fi Dzilal al-Qur'an* by Sayyid Qutb.

This work is presented in several steps: first, the author wrote the Surah and its Indonesian translation. Second, the author explains the meaning of surah etimologically, and its sabab nuzul if there is one. Third, he interprets the verses by referring to the interpretation of previous scholars, but with the use of language that is simple and easy to understand, as well as with the examples according to the context of Indonesian. Therefore this work is called Contemporary interpretation of the Qur'an. If viewed from the aspect of the method of interpretation, this work can be classified into the model of al-ijtimai, because kind of interpretation emphasizes on the solution to the problem of man's spiritual life now. And from the technical aspects of writing, this work can be classified into the model of tahliliy because the discussion that covers almost all aspects of the interpretation of the Qur'an.

In addition, there is **Tafsir Salman: Tafsir Ilmiah atas Juz 'Amma (Bandung: Mizan Pustaka, 2014)**. This work was written collectively by a team of scientific interpretation Salman Bandung Institute of Technology, which includes the scientific interpretation of fully Surah Juz 'Amma from surah al-Naba' to al-Nas. Before interpreting the verses of Surah, the work was preceded by an explanation of Tafsir 'Ilm regarding its

meaning and position between other model of tafsir, as well as interpretation method used in this work. On the meaning of the Tafsir, they wrote that:

Tafsir al-'Ilm refers to explanation of Qur'anic views on physical nature or natural world according to the terminology of the Qur'an. We cannot explain the phenomenon of the metaphysical nature of the Qur'an, such as the afterlife, with modern scientific theory that is objective and empiric. Science cannot explain the non-physical nature such as values and norms that govern human life which are contained in the Qur'an.

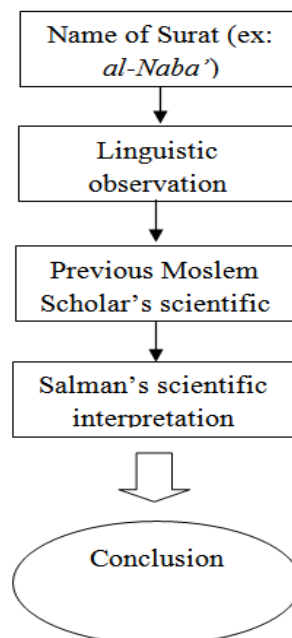
Regarding the position, they said that:

...the position of Tafsir al-'Ilm does not replace another model of tafsir, but only the complementary of interpretations such as the Sufis model of interpretation that seek linkages verses of the Qur'an with the ascetic practice and Sufism experience. So, tafsir 'ilmi and the Sufis interpretation are the complementary of Tafsir Fiqhi and tarikhi. Just by reading that various types of interpretations of the Qur'an can make the reader into a totally Muslim who practice Islam in the dimension of personal, social, cultural, natural, intellectual, and spiritual. Further, regarding the method of interpretation, they said that:

This work of tafsir can be called as tafsir al-'Ilmi which combines al-manhaj al-naqli and al-manhaj al-aqli proportionally, using the scientific findings that have been proven correctly. The spirit of the book of this work is still respecting the classical interpretations of Islamic heritage (al-Turath), as well as complements and suggesting alternatives fresh and enlightening. Therefore, we invite experts of Arabic for linguistic problem.

In addition, we always do a comparison toward previous scientific interpretations. The findings of scientific latest research on cosmos are verified by a number of experts from relevant scientific fields.

From the above statement, the work can be said as a phenomenal Tafsir, because the interpretation is generated by the experts with cross-scientific field and is happened for the first time in the world of interpretation, especially in Indonesia. In addition, the focus of study that reveals the scientific sides of the Surah in Juz 'Amma would be something new because usually, in Indonesia, the model of tafsir 'ilmi was thematic. Furthermore, the integration between method of naql and 'aql and of comparison (muqoronah) can be seen from the presentation technique. First, this work examines the meaning of the verses linguistically by using munasabat ayat, hadiths and sayings of Ulama about it. Second, explaining the Moslem scholar's scientific interpretation regarding the verses. Third, interpretation of Qur'anic verses through the verification of modern scientific discoveries. Those steps indicate the originality of Salman's interpretation. These steps can be seen from the following scheme:



2) The Works of Thematic Tafsir (Maudu'i)

As in the 1990s, the models of thematic Tafsir also have appeared in 2000 until today. Among these are: **Tafsir Ayat-Ayat Pendidikan (Tafsir al-Ayat al-Tarbawiy)** (Jakarta: Rajawali Press, 2008). This work was written by the expert on education named Abuddin Nata. This work is purposed to Moslem college student, especially Faculty of education, and all those who cultivate the Islamic education. The writing of this book was motivated by the author's anxiety of rarely reference of Tafsir concerning Education in Islamic universities.

Besides referring to Arabic Tafsir, this book also refers to local interpreter like Quraish Shihab and TM Hasbi al-Shidqiy. In the presentation, this work discusses aspects related to education such as the Aqeedah,

Apostle, human, universe, hereafter, reason, passion, Science, commanding the good and forbidding the evil, youth, religious harmony, community development, discipline and enforcing rights. In its system, the discussion in this work begins by focusing on interpreting Surah al-Fatihah as the main points of the content of the Qur'an; and on explanation of the origins of human through interpreting Surah al-'Alaq and al-Muminun, 23: 12-17; and on knowing God through interpreting surah al-Hashr, 59: 22-24 and al-Rum, 30: 22-25; and then on the prophetic mission through interpreting surah al-Nisa', 4: 115 and 170 as well as surah Ali Imran, 3: 106-108; and on the essence of the existence of the universe through interpreting Surah al-Baqoroh, 2: 29 and al-A'raf, 7: 54; and then the aspect of education contained in the pillars of faith and life of the Hereafter with reference to the interpretation of Surah Qaf, 50: 19-23, al-'Ala, 87: 14-17; and on the position of sense and lust in Islam as well as its position in the interpretation of Islamic education in Surat al-Kahf 18: 18-28, shad, 38: 26, and Ali Imran, 3: 190-191; and on the science through interpreting surah al-Mujadalah, 58: 11, al-Zumar, 9: 122, as well as al-Tawbah, 9: 122; Amar Ma'ruf Nahi in the sight of education, Surah al-Nahl, 16: 125 and Ali Imran, 3: 104, 110 and 114; and on youth's education, surah al-Nisa, 4: 9 and 95, al-Tahrim: 6 and al-Taghabun: 14-15; further on the harmony between religious people, surah al-Mumtahanah, 60: 8-9, Ali Imran 3: 118, al-Ma'idah, 5: 5 and al-Kafirun 109: 1-6; and on community development with reference to the interpretation of Surah al-Hujurat 49: 9-13 and al-Nahl 16: 91-92; and on discipline to do justice, Surah Fuhsilat, 41: 9-12, Hud, 11: 112-113, al-Nahl, 16: 990, al-Nisa, 4: 58 and Luqman, 31:32.

Ayat-ayat Semesta: Sisi-sisi al-Qur'an yang Terlupakan, (Bandung: PT Mizan Pustaka, 2008). This book was written by Agus Purwanto, D. Sc, the theoretical physicist, graduated of Hiroshima University in Japan, and the lecturer of Physic in Surabaya Institute of Technology (ITS). Systematically, this book begins with three chapters contains index or classification by subject, chapters and verses with translation. The classification process is taken through some stages: First, the author selects verses of universe (ayat kawniyah) by reading directly the Qur'an and its translation, and then classifies them into a specific classification of words and terms such as water, fire, stone, moon, earth, sun, zarah and so on. The result is 1,108 verses. Second, the author sorts these verses to find out which ones the ayat kawniyah that lead to the construction of the science of nature and which ones are not. In the sense that not all verses which contain the word natural elements such as the heavens and the earth is Ayat Kawniyah that lead to the structure of natural science. For example, Allah said:

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great. (as-Syu'ara: 4) According to the author, the word "heavens" and "earth" in that verse does not provide any information other than to explain the wealth and ownership of Allah. This selection provides the final number of Ayat kawniyah, namely 800 verses.

After the classification and assessment of Ayat kawniyah, at the end of this book presents a picture of how to build science, which is based on scripture, as well as stimulate and provoke ideas from readers. Therefore, the description in the end does not have to finish to a conclusion, but also to answerable question or mystery. The themes discussed are also limited in accordance with the background of the author.

Al-Qur'an dan Harmonitas antariman, (Bandung: Citapustaka Media Perintis, 2010). This book was written by Arifinsyah born in Batu Bara 1968, graduated of doctoral program for religion and Islamic philosophy in IAIN north Sumatera. This book was written in an effort to build a harmonious relationship among religions in the midst of a pluralistic society, especially in Indonesia. Systematically, this book consists of six chapters. From chapter 1 to chapter 2 describe the nature of the prophethood; the nature of man as an individual being, social and religious; the Qur'anic view on interfaith relation; the rules of Qur'an on religious freedom. In the last chapter, the author displays the discourse of religious and interfaith harmony, such as the issue of Human Rights (HAM), liberalism, terrorism, religious pluralism, and so forth. In general, this book refers to some works of tafsir both local and outside the local. However, the whole works are translated version. This shows the weakness of the author on language skill.

After identifying the themes above, by referring to the verses of Qur'an, the author concludes that:

...and then Qur'an just urge all other religious faiths and Muslims themselves to find common ground outside the theological aspects that have differed from the beginning finding common ground through the meeting and continuous constructive dialogue is the eternal task of humanity, without ceasing.

Besides the three works above, there are some thematic works that used the Western method to do interpretation of the Qur'an. The method is known as hermeneutic. As a method of interpretation, hermeneutic has various streams. However, as far as the writer known, the works that generally appeared in reformation era employed model of hermeneutic that have been modified by Muslim thinkers such as Fazlur Rahman, and Nasr Hamid Abu Zayd Typically, models of interpretation that appear contrary to the interpretation of previous Moslem scholar, even consider their interpretation is not relevant to today. Indeed, principally, this is done to support liberalism which contains the idea of both pluralism and feminism. Although the Moslem scholars do

not agree that this method is called as a model of Tafsir, but we need to discuss a number of literature related to the method, since it is an attempt interpretations of the Qur'an. Some of the works are:

Meretas Kesarjanaan Kritis al-Qur'an: Teori Hermeneutika Nasr Abu Zayd (Bandung, Teraju, 2003).

This work is an elaboration of Moch Ichwan's Islamic Studies thesis at University of Leiden in 1999. Although not focused on a work of thematic interpretation of the Qur'an, however, the author describes some examples of how the use of Nasr Hamid's model of hermeneutic toward some verses of the Qur'an regarding the jinn, syaithan, sihr, and envy; usury and interest of the Bank; slavery; polygamy; Inheritance Rights of Women.

On the problem of polygamy for instance, mentioned in the Qur'an that:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

By the spirit of Abu Zayd's Hermeneutic, the author explained that to understand the verse above must go through several stages. The first is to expose context of the text of polygamy itself. Licensing polygamy in this verse, of course, closely linked with gender-relation in pre-Islamic period. Before the coming of Islam, polygamy is infinite (unlimited number of wife). A man was allowed to have any wives unlimitedly. Women did not have the right to resist for the function of women according to Arab's culture in that time was to serve the interests of men. When Islam came, polygamy was then restricted to only four wives. However, it is by requirement to be able to deal justly with them. By doing so, the favor of polygamy in the verse must be understood in the context of "restriction" (tadhiyiq), instead of "permissibility" (ibâhah). This provision is the first step towards the liberation of women from male domination. Thus, according to him if Muslims at this time to support that a man enough to marry one wife then they still stand on the spirit of the Qur'an.

Besides that, there is also **Argumen Pluralisme Agama: Membangun Toleransi berbasis al-Qur'an**, (Jakarta: Kata Kita, 2009). This work was previously Abd. Moqsith Ghazali's dissertation of Doctoral Program for Tafsir at the State Islamic University Jakarta by the title: "Pluralitas Umat Beragama dalam al-Qur'an: Kajian terhadap Ayat Pluralis dan Tidak Pluralis". When it was being published the title was changed to "Argumen Pluralisme Agama: Membangun Toleransi Berbasis Al-Qur'an". Another difference is the additional of section regarding interfaith marriage that does not exist in the dissertation.

By employing the method of Hermeneutic, this work reveals the Qur'anic verses regarding the relation between religious communities, which is then interpreted in accordance with the spirit of religious pluralism which assumes that all religions are equal. For example:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. (al-Baqoroh: 62)

According to the author, this verse explains that Islam claims that other religions are also survived, as long as they believe in Allah, the Last Day and do righteous good deeds without believe in Muhammad and became his follower formally.

3) The work of Tafsir for totally 30 Juz

Besides the all works of tafsir above, the reformation era was also marked by the works of Qur'anic interpretation for totally 30 Juz. Among them are: **Tafsir Inspirasi: Inspirasi Seputar Kitab Suci al-Qur'an**, (Medan: Duta Azhar, Cet. 1, 2012). This work was written by Zainal Arifin Zakariya, a general chairman of Indonesia Ulemas Council (MUI) in North Sumatera. This work is based on the writer's inspiration presented in the study of Tafsir on the RRI programa 1 94, 3 FM since 2006 until this book was written (- + 1 500 episodes).

As called "**Tafsir Inspirasi**", this work concentrated on the translation of the verses of the Qur'an from the aspect of inspiration in life. Therefore, this Tafsir does not focus on interpreting verses linguistically, or on laws and science. It was, as the author said:

The work that in the hand of reader is called as inspired interpretation which focuses on the translation and explanation of the Qur'an from the side of motivation and inspiration in life. The interpretation is less or even not focuses on the language, and concerns regarding Islamic jurisprudence in order to achieve an important message of what God wanted Him in the Qur'an as a Guide and Mentor of human being. This inspiration much associate happiness based on faith in God. Even the words "happy" many scattered in this interpretation, because the Qur'an that Allah has revealed was aimed to make human being happy through the faith and belief in Him.

As the author said, almost this work refers to Sya'rawi's Tafsir that was translated by the author himself with al-Azhar Shapire Group and Tafsir Muyassar by Dr. Aidh al-Qarni as well as Yusuf Ali's Tafsir.

Seen from the object, this work reveals the motivations of life in the verses of Qur'an, which is described very briefly. In the discussion of Surah al-Fatihah, for example. The author explains that the verses in that Surah contain six tips to make life meaningful.

The first verse (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) interpreted as a tip to start the work in the name of Allah. The second verse (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) interpreted as grateful and tip for maximum work. The third verse (الرَّحْمَنُ الرَّحِيمُ) interpreted as tip to be better and spread love. The Fourth verse (يَوْمَ الدِّينِ) is defined as a tip for human being to realize that his ultimate goal is the hereafter. The fifth verse (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) interpreted as a tip that life is a devotion to Allah. The sixth and the seventh verse (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) and (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) interpreted as a prayer of success is still in Islam.

There is also **Tafsir Qur'an per Kata: Dilengkapi dengan Asbab al-Nuzul dan Terjemah, (Maghfirah Pustaka, 2009)**. This work was written by Dr. Ahmad Hatta, an expert on Ulum al-Qur'an, graduated of the University of Medina, and the editor is the graduated of the University of Riyadh Saudi Arabia. Target readers in this Tafsir is not only the intellect but also arranged as simple to be understood by commonalty. In general, this work is similar to Tafsir al-Jalalayn. Systematically, the interpretation of every word in the verse written underneath equipped with Asbab al-nuzul and translation of Indonesia and also a list of themes in the last page. In detail can be seen from the sheet per-word of Tafsir as follow:

| 1 | 2. Al-Baqarah | 3 |
|--|---|---|
| <p>إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ sama kafir dan ingkar orang-orang sesung- saja (terhadap Allah dan Rasul-Nya) yang guhnya</p> | <p>6. Sesungguhnya orang-orang kafir,⁹¹ sama saja bagi mereka, engkau (Muhammad) beri peringatan atau tidak engkau beri peringatan, mereka tidak akan beriman.</p> | |
| <p>لَا يُؤْمِنُونَ ٦ خَتَمَ اللَّهُ عَلَى at) atas Allah telah mereka tidak menutup 6 akan beriman</p> | <p>7. Allah telah mengunci hati dan pendengaran mereka,⁹² penglihatan mereka telah tertutup, dan mereka akan mendapat azab yang berat.</p> | |
| <p>أَبْصَارِهِمْ غِشَاوَةٌ وَ لَهُمْ dan bagi terdapat tutup penglihatan- mereka (sehingga tidak melihat kebenaran) penglihatan mereka</p> | <p>Asbabun Nuzul ayat 6-7 Ibnu 'Abbās memaparkan, bahwa kedua ayat tersebut diturunkan sehubungan dengan kaum Yahudi Madinah, yang meskipun diberi peringatan, mereka tetap tidak akan beriman. (HR. Ibnu Jarir dan Ibnu Ishāq).</p> | |
| <p>مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ ada kepada kami yang ada Kiamat Allah beriman berkata orang (munafik)</p> | <p>8. Dan di antara manusia ada yang berkata, "Kami beriman kepada Allah dan hari akhir," padahal sesungguhnya mereka itu bukanlah orang-orang yang beriman.</p> | |
| | <p>9. Mereka menipu Allah dan orang-orang yang</p> | |

IV. Conclusion

From the brief explanation above it can be concluded that the development of Qur'anic interpretation in the reformation era is a continuation of the paradigm of interpretation of the Qur'an in the 1990s. However there are some features, both method and technique that should be noted here: First, on the method, most of the works of Tafsir in that time can be regarded as a method of Tafsir al-Ijtima'i for the characteristic of interpretation is a contextualization of Qur'anic verses as a reading of the reality of what happened in Indonesia. There is also a work that written in the method of Tafsir 'Ilm. Not only by employing general model of Tafsir that have been used by previous Moslem scholars, some works import the western method of hermeneutic, that in fact yields controversial conclusion. On the technique of writing, most of tafsir in that time are written in thematic way, and there was a collective and interdisciplinary writing as in Tafsir 'Ilm, and some of the works are written by people which are not qualified to the terms of Mufasssir. Wallahua'lam...

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