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THEMATIC INTERPRETATION OF THE QUR'AN:
Critical Study to the Development of Thematic Interpretation in Contemporary Indonesia)

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Introduction
Discussion of thematic interpretation or tafsir ar mandjul'u' is always associated with the unity of verses of Qur’an. The relation between this verses shows the unity of Qur’an understanding can not be done without paying attention to the relation between verses. Thematic interpretation product is judged as the rapid solution to the requirements of today’s society. This is because, first, the public more quickly obtains information about the view of Qur’an related to issues they face in their life. Thematic interpretation is more instant than interpretation that explains the verse after verse. Secondly, the level of objectivity of thematic interpretation method is higher than previous models because methodologically thematic interpretation method only allows or unifies the verses of Qur’an related to the specific theme and in theory commentators should not include additional interpretation not discussed explicitly in Qur’an. According to M. Baqir al-Sadr in al-Madrasat al-Qur’an niyyah, here the manifestation of what Ali bin Abi Talib said "istanthiq Qur’an" (invite Qur’an to speak). Through this method a person having brought some life problems kneels before Qur’an, traces and digs to find the answer from Qur’an.

The positive side of this thematic interpretation continues to be enjoyed by the public until now. Trend of thematic interpretation of Qur’an can be found in various forms of study, both formal and non-formal, academic or non-academic. Even some ideas of the approach to Qur’an in the end result product also using thematic interpretation, for example, the ecological interpretation, sociological interpretation, feminist interpretation and interpretation of mawqo>siidi@. This is the development of thematic interpretation method that may not have been envisaged by the initiators. This article will highlight a bit of thematic commentary development, especially in the methodology. Therefore, initial discussions about the beginning of the birth of thematic interpretation methods will be reviewed. To prove the quantity of thematic interpretation method use in academic and non-academic world, the writer explores some dissertations that focused on the interpretation study and thematic interpretation work issued by the Ministry of Religious Affairs. Dissertation is choosed as the result of a long journey in lecturing that can also describe the level of material absorption of thematic interpretation method both theory and practice. While choosing the thematic interpretation of The Ministry of Religious Affairs because it constitutes the first thematic interpretation work done by a cross-scientific group. In addition, the team was determined officially by the State, in this case, the Ministry of Religious Affairs, so that it can be justified as "interpretation of the State". These data will examine applicative development of thematic interpretation methods that have been formulated by thematic interpreter figures.

Historical Perspective of Thematic Interpretation (Maudjūr)
The emergence of thematic method is the response of the previous interpretation method that has been applied by scholars when interpreting Qur’an and considered to have some deficiencies that need to be covered with other methods. Al-Kumi is a figure always mentioned among the Sunnis, as a pioneer of the application of thematic interpretation method at the University of al-Azhar, Cairo on 1970s. While among the Shia, especially Najf, [1] there was Baqir al-Sadr as the pioneer of thematic method. In his last lecture, approximately 14 meetings, Baqir al-Sadr criticized the development of classical commentaries which, according to him, need to be updated in accordance with the times. He offers a method that the interpreter does not take a passive position in front of the verses of Qur’an but he must do an active dialogue with Qur’an. [2]

The description above shows that the new method of thematic interpretation is just known or applied as an interpretation method of Qur’an with the principles and certain procedures in 1970s. However, 'Abd. Al-Sattar and other students of al-Kumi explained that the embryo or seed of thematic interpretation has existed since the time of the Prophet. According to them, there are three things that can be referred to as seed of thematic interpretation. First,
the interpretation between verses of Qur'a'n that has been done by the Prophet; second, efforts of Prophet Companions to collect verses that seem contradictory and third, the existence of "Ulumul Qur'an" discussing Qur'a'n based on a specific theme, also the idea of the themes unity in the verses of Qur'a'n. These will be explained as following: [3]

First, the interpretation between verses of Qur'a'n that has been done by the Prophet. As a transmitter of treatise, the Prophet during his lifetime always gathers his companions to learn to understand Qur'a'n in the mosque or assembly outside the mosque. [4] History explained that the Prophet was asked about the meaning of zulm at QS. al-An'am [6]: 82. This verse disturbed the companions because they thought everyone must have oppressed himself, then the Prophet replied that zulm in that paragraph means not as what companions understood but as zulm contained in QS. Luqman [31]: 13 which means shirk. [5] This suggests that interpreting a verse based on another verse is not a new phenomenon because it was exemplified by the Prophet. The attitude of this Prophet also shows that the verses of Qur'a'n have a unity that we can not understand a verse well without the support of the other verses. [6]

Second, efforts of Companions of the Prophet to collect verses seem contradictory. According to Ibn Khaldun, although Qur'a'n is derived in Arabic it is not necessarily be inferred that the companion or any Arab population can easily understand the intent and content of the meaning of Qur'a'n strongly associated with their efforts to continue to examine, investigate, think about the true meaning of every verse and ask the Prophet if they found difficulty. [7]

Besides Ali ibn Abi Talib and Ibn Abbas were two of the companions of the Prophet who are experts in the field of interpretation even though in a very young age. [8] Ibn Abbas opposes the opinion that some verses of Qur'a'n have contradictory. Ibn Abbas believes that there is no contradictory between the verses of Qur'a'n. Because all verses are derived from God. If there are verses of Qur'a'n that have contradictory, it's just a contradictory of assessment according to human logic. These verses can be compromised then that will be well understood and interrelated. One of them, the chapter al-Mu'minun [23]: 101 which confirms that in doomsday there is no longer kinship and they do not have time to ask each other, make consensus as when they were in the world. They are busy with their respective responsibilities. This is contradictory with al-Saffat [37]: 50 which explains that on the Day of Resurrection they face each other then ask each other. Ibn 'Abbas explained that at that time the first trumpet resurrects them from the grave, they can not ask each other, while in the second they are able to ask each other. [9]

Third, the existence of the idea of theme unity in Qur'a'n. Oneness of Qur'a'n has been touted since the 8th century H, but the shape is still the unity of chapter not like conceptual today. Abu Ishaq Ibrahim ibn Musa al-Syathibi (720-790 H), as described by M. Quraish Shihab in his commentary rule, has interpreted chapter al-Mu'minun, that revealed the existence of a relationship between the beginning and the end of the chapter as well as the central theme of a chapter. The idea of theme unity of Qur'a'n was then echoed again by interpretation reformer Muhammad Abduh and realized by his students and figures after Abduh, among others, M. Abdulllah Darraz, Mahmud Syal'thuth, M. Ghazali. However, these works still present the form of thematic unity between chapters not between the verses. From this idea, discussion of themes appears in 'Ulumul Qur'an, among others Abu’ Ma'amar Ubaidah ibn al-Mutansān (d. 209 H), Abu 'Ubaidah al-Qasim ibn al-Salam (d. 224 H) wrote the book of al-Na>sikh Wa al-Mansū>kh fi al-Qur'a>n. Then thematic works follow among others, Al-Mar'yā>fi Al-Qur'a>n by Mahmud Abbas al-'Aqqad, al-Insa>n fi al-Qur'a>n by Ahmad Mihana. [10]

Relations of Thematic Method (Ma'dfā't) and Analytical Methods (Tahliyāt)

There is a relationship between thematic methods and analytical methods. Someone who will use thematic method must first understand these verses as described in the classical interpretation, among others, mushkilat, miftadāt, sabab al-nuzul. If in classic interpretation method, the interpreter tries to put out the meaning in every verse, then in thematic interpretation interpreter gets one more step forward namely attempting to dig deeper and looking for correlations between the paragraphs and then compiling them and trying to limit the subject only on the themes that will be studied. Thus, the relationship between two
methods is not contradictory relationship, [11] but rather complementary, or writer term it as the various functional relationships. The writer can describe the linkage of these method as following:

Chart

relations of thematic and analytic interpretation

Maudhā'ī

Tajzi‘ī

The picture above shows that both of these interpretations have their own limitations both in terms of purpose and application method. But thematic interpretation has one more step ahead than classical interpretation as initial guidelines. The views or attitudes of Qur’a>n can only be understood in their entirety if it is correlated with other verses not just assumptions of interpreter. Thematic interpretation is a necessity in order to build a concept intended by Qur’a>n or closer to the truth of the extent of human ability.

In this case Baqir al-Sadr insists that there is no problem with the idea thematic interpretation. Thematic interpretation method does not mean shifting or even removing tajzi‘ī interpretation method but it wants to improve tajzi‘ī interpretation, give more objective interpretation weight or at least minimize subjectivity of commentators. [12]

Figures of thematic interpretation methods, among others, al-Farwawi, Mustafa Muslim, Abd al-Sattar and M. Baqir al-Sadr agreed to urgency of thematic interpretation method in grounding the messages of Qur’a>n to the public. They also agreed to the benefit resulting from the method of thematic interpretation. The benefits that can be taken include first, appearing i‘jaz of Qur’a>n on the integrity of Qur’a>n. Disclosure of the themes of Qur’a>n will continue to evolve and complement each other. The themes containing moral and guidance will not be discharged even when they have been revealed from generation to generation. it is also the miracle of Qur’a>n. [13] Second, to meet the needs of modern society. Learning model and the assessment of Qur’a>n that is about grammatical and literary science less concretely touching the life will corner and obscure the glory of Qur’a>n as a book of guidance. [14] Applying thematic interpretation method is to answer the problems faced by the community in accordance with the guidance of his time. Thematic interpretation presents not only the theories but also practical steps that are systematically presented as other scientific works.

The third benefit is that the presence of thematic interpretation as an explanatory or corrector of previous interpretations. In this case there are three factors to consider: first, to straighten the perspective of Qur’a>n. One of the reasons for emergence of schools of theology and jurisprudence that have fanaticism, tend to marginalize others and make fun of other groups is Iack of precise perspective understanding of Qur’a>n. The groups position Qur’a>n as a mean to legitimate the schools followed. They only take partial verses to establish schools without searching all verses of Qur’a>n. [15]

The second factor is that the classic interpretation is affluent heritage and reward. However, its use should not be published for generations without any development and evaluation. Qur’a>n is a book of guidance, then this guidance side should be put forward. The debate over grammatical is rendered simply by reviewing the classical interpretation. [16]

The third factor is that the search effort of passages (istiqrā’) will indirectly generate principles associated with words of Qur’a>n. For example, by tracking the verse it is found that the term al-Rih’ (wind) in Qur’a>n repeated 19 times in a single form. Nine of them shows the meaning Rahjmah. While the plural form is al-Riyah repeated 9 times, all mean Rahjmah. This conclusion rectifies conclusion of previous scholars. Al-Suyuti, for example, in the book al-Taqā‘a>n claims that all words of al-Ri>hf mean torment (punishment) but only
two verses: QS. Yunus [10]: 22 and QS. al-Shura [42]: 33. While al-Riya>h} means Rah'mah. [17]

Beside explanation above, according to the writer, there are other factors that thematic interpretation is so superior than previous interpretations, namely methodological factor. Thematic interpretation is not interpretation without methodological base so the interpreter has freedom to interpret in accordance with his preassumption or legitimate his interpretation school. However, thematic interpretation that appears in the 20th century has been adapted to the development of science, especially in the field of scientific research. A study will not focus properly if it has no clear method. Since the idea of thematic interpretation is rolled out at the beginning it is equipped with specialized research methods and techniques that can be applied. Although there is little difference in terms of formulation and technical preparation, but it needs to be stressed here that the thematic interpretation has certain methods that can be applied.

Each thematic interpreter should be able to specify the methodological steps to be taken so that interpretation efforts can be focused since the beginning to the end. With the research methods and techniques that have been formulated, each thematic interpreter can account for the interpretation they produce. Here needed the competence, accuracy and consistency of the commentator in applying appropriate research methods and techniques that had previously formulated. Such provisions are not found in the classical interpretation.

**Position of Ḥadīṭ ath in thematic Method**

Position of tradition in thematic interpretation methods is only as a supporter or reinforcing of the interpretation, not as the core source to extract the meaning of Qur’a>n. In thematic interpretation, Ḥadīṭ ath only reinforces the meaning obtained from Qur’a>n itself not to be a first step to determine the meaning of the verse. Therefore, the some figures position search of supporting Ḥadīṭ ath in sixth step. [18]

The thematic interpreter should strive to present a purely Qur’a>n concept is not a concept of Hadith Nabawi or even the concept of a certain figure. For example, the theme of "al-ʿilm fi Al-Qur’a>n", the interpreter should be able to decipher the elements as well as to explain the meaning from Qur’a>n. Selection of hadith is only to strengthen these meanings. As having been explained that the thematic interpretation is highly dependent on the title explained, the thematic interpretation is highly dependent on the title set, then if the interpreter wants comprehensive explanation then the title should be changed to be not limited to Qur’a>n view. For example, the theme al-ʿilm fi al-Kitab wa al-Sunnah, the elements of the discussion should be sought from Qur’a>n and Sunnah. Likewise, if the title is changed to al-ʿilm fi al-Isla>m, in addition to review the meanings of Qur’a>n and Hadith the interpreter should also review the opinions of companions and followers also other Muslim figures. However, this title automatically makes the replacement of these works no longer included into the study of thematic interpretations but Islam in general (Dira>sah Isla>m miyyah). [19]

Thus, the concept of Qur’a>n born from thematic interpretation method is purely interpretation between the verses of Qur’a>n instead of the concept of prophet companion or scholars. Use of companions and clerical opinion is merely explanatory, not the main goal. [20] Because of the mention and explanation of traditions (Ḥadīṭ ath) and ideas of scholars are so detail, so that explanation will be understood that it is what is meant by Qur’a>n.

**Methodological step**

a. Establishing and Limiting Themes

Determination and restriction of title mean to certain that the direction of research from early till late is on track, not discussing something that has nothing to do with the title. [21] When determining a theme, the researcher must have a theme mentioned in Qur’a>n, such as the theme of Jihad in Perspective of Qur’a>n, "Oneness Of God In His Essence And Attributes According to Qur’a>n" and so on. According to al-Sattar and other al-Kumi’s disciples, researcher is not allowed to choose a title with a sentence or a word that does not exist explicitly in Qur’a>n. For example, democratic theme, plurality and family planning, that all are not allowed because these terms are not found in Qur’a>n.
If the global theme has been mentioned in Qur'an but researchers find difficulty in determining the appropriate sentence to be used as the title, then he must look for the right words to represent the theme. For example, the theme that will be assessed on the verses of Qur'an explaining that if people or community goes through life right, does individual or collective obligations correctly then the ummah will remain victorious or prosperous, whereas if they often oppress themselves or others, ignore some obligations then sooner or later the public will be destroyed, then the appropriate title for the topic is "The Natural Law (Sunnatullah) of Rise and Fall of Civilizations" because the natural law (sunnatullah) term exist in Qur'an. [22]

Determination of the theme should be based on the meaning contained in the word, not following a shift in meaning today. For example, the word "Shar'tah" contained in Qur'an is not limited to the science of jurisprudence but rather indicates the provisions of the religion as a whole. Likewise word "fīqh" in Qur'an shows an overall understanding of religion, not limited to the laws of worship and mu'aṣalath. [23] According to al-Sattar, the terms angel, jinn and devil in Qur'an show the type of creature not just the emblem without form as developed by modern interpreters. Angel is just the epitome of pure noble attitude while devil is the symbol of a bad attitude. [24] This Meanings are illustrated in the history explaining that the Prophet had seen Gabriel in human form. [25]

Search and Collection of Verse

Researcher must collect all verses theme related to the theme he discusses and must not leave even a single verse because they will affect the conclusion drawn. Related to this there are some figures of thematic interpretation which divide it into three types, namely al-Wajiz, al-Wasi'ta and al-Basirat. Al-Wajiz is kind of thematic interpretation that takes passages containing word corresponding to the title. For example, taking term "jiha>d" without collecting the term "qita>t" and "h.jarb". Second, the interpretation of al-Wasi'ta collects the related verses but they are deliberately not examined because they are already represented on the other verses, including the interpretation of one chapter or mawṣū'at bi al-Surah. Third, the interpretation of al-Basirat namely by tracing all verses that lead to the theme in question. The first and second type are referred to as thematic interpretation in general (a'm), while the third type is called with a special thematic interpretation (kha>s). The third type is what is meant by thematic interpretation in the real sense. [26]

Steps taken in this second stage is to trace words that have related meaning directly related, adjacent or opposite. For example, theme set is al-jiha>d fa@ sabi@i lilla>h, then the related word directly is word Jiha>d, the adjacent words to the meaning of jiha>d are qita>t, h.jarb, d.jarb, ghalab, Nasir, ghanii@mah, fa'il and others. While the words that indicate antonym or comparison are al-Sala>m, al-Firar, al-Nabadh, al-Fashl, al-Ru'b, and others. [27]

To facilitate tracking of passages, some figures of thematic interpretation recommend to open the dictionary of Qur'an and the like, among others: Muhammad Fu'ad al-Baqi al-Mufähras writes Mu'jam li Alfa>z] Al-Qur'a>n. Work of 'Abd al-Baqi is enhanced further by Isma'il Amawirah and Mustafa al-Sayyid named al-Mu'jam Mufähras li Alfa>z] Al-Qur'a>n. Work of 'Abd al-Baqi is enhanced further by Isma'il Amawirah and Mustafa al-Sayyid named al-Mu'jam fi Adawat wa al-Djam'ir Al-Qur'a>n; Muhammad 'Abd al-Khalid wrote Dirasa>sir l Uslub Qur'a>n; Muhammad Faris Barakat wrote the book al-Murshid ila> A<ya>ti Al-Qur'a>n al-Karim wa Kalimatin wa Faydhilah Al-IIm wrote the book Fatih al-Rahim>ma>n [28] and Tafsiri@al Mawṣū'at Al-Qur'a>n, work of rientalist, Fanisi.[29] Tracking paragraph would be easier if the maker of the thematic interpretation of Qur'an memorized perfectly so that at any time required, he just corresponds verses to their needs; second, reread the verses of Qur'an at once understand its meaning. [30]

Efforts of tracking adjacent and opposite terms and understanding the meaning contained show that each word used by Qur'an has meaning and scope of applicative functions that are different, synonym terms or muradif in Qur'an do not mean exactly the meaning and function of the application but only show the adjacent meaning. [31]

c. Classification According to Revelation Chronology
The third stage is arranging verses based on verse derivation time, so it will be known that it is makkīyah or madaniyyah. This grouping is required if the emphasis is on the laws of personality, such as the prohibition of *khūmr* and usury. In this case the researcher can open the books of *Uṣūl al-ْQurʾān* like *Uṣūl al-ْQurʾān* by al-Zarkasyi and *al-ْIṣaṣa al-ْQurʾān* by al-Suyuti or *al-Muṣannaf al-Muḥāfahs* by Muhammad b. Abd al-Baqi which had marked the letter *Ka>f* for Makkī verses and letters *M@m* for Madani verse. [32]

d. Interpretation clause

Although many thematic interpretations are different in classification but these figures agree not to categorize an interpretation in thematic interpretation if the study only involves a few verses and ignore other verses related. [33] In this case the researcher is encouraged to open or search for some thematic interpretation references to find the content of the meaning of these verses, including *nāsīkh mansūkh, mushkilat, asba>b al-muzzaka*l and others. In collecting the verses of Qurʾa>n having one theme, researcher must refer to the meaning of word described in analytical interpretation. It is possible to use a single verse in different themes because it contains some emphasis. In this case the researcher is required to observe and sharp in defining the exact meaning to be applied in accordance with the theme discussed. [34]

Researcher having not mastered the meaning of the verse properly will find difficulty in compiling the elements to get a comprehensive conclusion. From this it appears that the analytical interpretation is instrumental in the formation of thematic interpretation. A thematic researcher must first understand these verses in analytical interpretation. Efforts to find meaning of the verse should not be out of the concept of Qurʾa>n itself. In thematic interpretation it is only *haddeth* that can help supplement the explanation while the role of a researcher ratio should be minimized if not possible to be totally eliminated. Thematic interpretation that prioritizes personal opinion is no longer called thematic. The results of such research will repeat some disadvantages. [35]

e. Systematic Compilation

Once researcher understand and master the content of the meaning of the verse carefully, the next stage is to split into several elements then arrange it systematically. Each of these elements or sub-chapter should be linked, not to stand alone. Researcher tries to connect verses in a predetermined theme frame without any coercion factor of verse, as criticism leveled to the interpretation of science. Putting forward the most important or primary than the supporting verses. This step is as it seems in arranging passages in each chapter. This is one of the miracles of Qurʾa>n. [36]

Each verse is arranged such a way that actually will appear a great concept which is comprehensive and systematic. It is because thematic interpretation is highly related to the theme or title. If since the beginning there are some doubts or unprecision in title set, the selection of verses, understanding and preparation of the final draft of the paragraph built also would be less precise.

**Thematic Interpretation as Trend Academic Work**

The first figure introducing thematic interpretation method (*Maudaliva*4*) in Indonesia while providing a collection of examples of thematic interpretation is Prof. Dr. Quraish Shihab with his work “Insights of Qurʾa>n”. For his services Indonesian people, especially academic community knows the assessment method of Qurʾa>n which easier or more understandable to find quickly differences of Qurʾa>nic concepts of life issues. The socialization of thematic interpretation methods may be found as compulsory subject of postgraduate lecture namely *Tafsīr al-Mualivi4*4*. Until on class of doctoral student of 2003 generation of Post Graduate UI Jakarta it is a compulsory subject for all study programs.

This thematic interpretation echoe successfully shapes the mindset of academic community about new interpretation style more suitable with modern society. This is proved by the continued emergence of thematic interpretation work in universities ranging from thesis to a dissertation. Research on study mapping of Qurʾa>n in Post Graduate UI
Jakarta and Yogyakarta through tracking dissertation in 2005-2010 that writer has done with two other researchers shows that based on the object of study, thematic interpretation study is more attractive thematically either in perspective of Qur’a’n or perspective of certain commentators. While the study ‘Ulu>m al-Qur’a>n is only a specific theme often discussed namely Ilmu al-Qira’a>â>r and Rasm, Ijâ‘z Al-Qur’a>n in term of language and story in Qur’a>n.

Search of author along with other research team against dissertation at the Post Graduate School Syarif Hidayatullah Jakarta shows that of 454 dissertations, only 60 dissertations focus on the study of Qur’a>n. Of the 60 it can be classified; 35% thematic interpretation, 26% interpretation of the verses of Qur’a>n but not presented thematically, 25% focus on study of ‘Ulu>m al-Qur’a>n and 14% discuss the interpretation figures and their interpretation methodology. While in Post Graduate UIN Sunan Kalijaga found 19 dissertations of Qur’a>nic studies among 167 existing dissertations. Of that 19 it can be classified; 41% thematic interpretation, 18% related to the interpretation of the verses of Qur’a>n but not presented thematically, 9% focus on the study ‘Ulu>m al-Qur’a>n and 32% discuss interpretation figures and their interpretation methodology.

Thematic interpretation dominance in academic scientific work drawn from the results of the research shows that the presentation of the meaning of Qur’a>n in thematic form has been the trend in interpretation. Thematic interpretation is interesting, because through thematic interpretation, reading public more easily understand the message of the Qur’a>n as a whole on certain themes needed. Thus, dissertations of thematic interpretation will be more beneficial to society at large.

**Thematic Interpretation as part of State Interpretation**

The need for thematic interpretation work is not only required by the academic community but also by public in general. Level of religiousity of Indonesian Islamic community is rapidly increasing. It can be proven from the increasing number of studies or recitation of Qur’a>n from tashih (correcting reading Qur’a>n in accordance with the laws of the recitation having been specified), Tahfi[z] (memorizing verses of Qur’a>n in accordance with a predetermined reading law ) and Tafsir (meaning and understanding of the verses of Qur’a>n either in global way or by depth analysis). There are many mosques, Masaalla> or Surau having been carrying out one of the three of these activities.

Indonesian society is part of modern society that always want instant product without bothered with something that is not urgent or anything they do not need related to meaning process of Qur’a>n verses. Thematic interpretation method is one of solutions that are appropriately welcomed by the people of Indonesia. The Government as a responsible country feels compelled to produce thematic interpretation which will facilitate citizens especially the Muslims to understand certain themes related to problems of life in perspective of Qur’a>n. Director General of Islamic Guidance in his speech in one of the thematic interpretation book of Religious Affairs Department wrote that the government in this case the Ministry of Religious Affairs of Republic of Indonesia participates in studying Qur’a>n and what it implies using thematic interpretation. The Ministry of Religious Affairs hoped the presence of this thematic interpretation work product can help people understand the content of Qur’a>n and give a new horizon more applicable and more responsive to dissect Qur’a>n and answer social reality that continues to move.

Since 2008 till now the Ministry of Religious Affairs in this case the Standing Committee of Manuscripts Correction of Qur’a>n has managed to make the work of thematic interpretation done by a team consisting of the commentators, scholars of Qur’a>n and scientist from various related fields of science. The team is supported and guided by the Ministry of Religious Affairs has succeeded in issuing some themes of thematic studies of Qur’a>n, namely the Economic Development of Ummah, the Status and Role of Women, Ethics of Family, Community and Politics, Environmental Protection and Health in Perspective of Qur’a>n.

According to Mukhlis Hanafi, thematic interpretation done by a team from various disciplines, had previously been expected by Prof. Dr. Shaykh Abdurrahman M. Bishar, former Secretary General of the Islamic Research Institute (Majma al-Buhut al-Islamiyya) al-Azhar in 1970s. He said, as quoted by Mukhlis, "honestly and with a sincere
heart we crave the efforts of scholars and experts, either individually or collectively to develop a form of thematic interpretation, so that it can complement the study of Qur’aan treasures that exist.” In 2010 a number of academics from the University of Sharjah in United Arab Emirates issued a thematic interpretation work per chapter. The team consists of 31 scholars, led by Prof. Dr. Mustafa Muslim. Successful commentaries published numbering 10 volumes in about 575 pages. For Mukhlis, till today there is not a single work of collective thematic interpretation backed up, material or non-material, by the Government. (Ministry of Religious Affairs: 2012, xxiv). The work of interpretation spearheaded by government is what the writer terms as “interpretation of the State.”

Evaluation of Development Trend Thematic Interpretation

The development of thematic interpretation of Qur’aan, as described shows that the thematic interpretation is still rated as the best way to unearth the message of Qur’aan both formal and non-formal academics. However, there are some differences and specific development of the initial concept of thematic interpretation idea in the world of thematic interpretation methodologies, among others:

First, how to choose theme. Some references on thematic interpretation methods confirm it is thematically specific commentaries on Qur’aan insights related to a specific theme, hence the recommended title form is like: The Unity of Ummah on Perspective of Qur’aan; Happiness in perspective of Qur’aan, Qur’aan insight about patience; Religious community harmony and the like that shows a direct perspective of Qur’aan. However, in today's development there are currently some works that restrict the study to the character of certain commentator, the reason is to narrow the discussion and tracking interpreter opinion.

Changes in entitlement of thematic interpretation, for example, the concept of fairness in perspective of Sayyid Qutb. The title of this kind shows that the interpretation of the commentator is focused on how Sayyid Qutb understands passages related to justice. The thought pattern of Sayyid Qutb is the priority, not the verses of Qur’aan. This thematic interpretation model is possible to add an explanation according to interpreter tendencies. For example, story of the prophet Adam, in some commentaries did not mention the existence of the snake, but the interpretation of al-Khazin explicitly mentions there was a snake in paradise, whereas in Qur’aan it is not explained. If the title set is story of the prophet Adam in perspective of Tafsir al-Kha‘zin, the story of the snake must be included in the work of thematic interpretation because the explanation was part of the interpretation of al-Khazin, but when the title set is story of the prophet Adam in perspective of Qur’aan, the story of the snake must be discarded because it is not found in Qur’aan. Thus, the difference between the result of interpretation of Qur’aan perspective and interpreter perspective is very visible. Here the methodological reduction occurs. This constriction of the title is recommended by some scholars as first, to facilitate the object of study; second, if it is not constrained by certain commentator, the researcher or the interpreter will take interpretation references at random without categories and criteria.

Second, methodological reduction in verse search. Several methods of thematic interpretation literature confirm that thematic interpretation is the result of collaboration or produced from all verses of Qur’aan associated with a title having been set so it will produce conclusions related to Qur’aan view of that title. However, along with the times and the ability of the makers of the commentary in some thematic commentaries it is found titles "Caliphate concept in perspective of Qur’aan: the study of thematic interpretation Qs al-Baqarah / 2: 30-35". It will even happen twice reduction when the title is "Concept of The Caliphate in Perspective of Tafsir al-Mizan: The Study of Thematic Interpretation Qs al-Baqarah / 2: 30-35". Reduction or discard of some verses supposedly linked will greatly affect the final results of thematic interpretation, unless some verses are already represented by another verse or repeated. This theory is as set out in the determination of the sample and the population in the research methodology.

Third, trends and patterns of interpretation. Al-Farmawi in Al-Bida‘yah explained about various shades of interpretation when discussing methods of analytical interpretation(Tahjihi) rather than thematic method, because analytical method does allow commentators to analyze from various aspects. Therefore, there were some shades
of interpretation, the linguists interpreter will interpret with a tendency of language field, for example, al-Zajaj in Ma'a-nil@ al-Qur'a-an. Similarly, the one whose attention is science, such as Al-Jauhar by Thanhawli Jauhari and others. However, the development of thematic commentary also appeared in various shades. For example, the concept of Ahlul Bait in perspective of Qur'a-an. Likewise interpretation of science issued by Ministry of Religious Affairs is more dominant in the theory of knowledge.

Fourth, the response to the problem of reality. Birth of thematic interpretation method is to perform active response to the problem of reality. When the main criticisms leveled at the previous method, analytical method is limited to the interpretation of verse-by-verse, word by word without recognizing the problems of society, the emergence of thematic method is to help modern society to respond problems they experienced. However, it is not yet certain that the existing product of thematic interpretation until now is able to uncover problems related to themes defined as well as solutions appropriate to guidance of Qur'a-an, so the interpretation resulted is just normative-dogmatic.

One example of post graduate student dissertation in UIN Syarif Hidayatullah Jakarta in 2009, entitled "Sea And its Management in Perspective of Qur'a-an." This dissertation concludes that the sea and all its potential are essentially gift of Allah. That is destined for mankind. This conferment consequences for humans, as the caliph of God on earth, they have management rights to the exploration of the sea in order to benefit from it, in addition to have responsibility (obligation) to undertake conservation efforts in order to maintain the ecological balance. The conservation efforts are not only able to maintain the ecological sustainability of the marine environment, but also the continuity of human life itself in long term, especially future generations also have the right to this gift. Therefore, for the purposes of the exploration it needs exploration methods appropriate, balanced and proportionate to avoid damage to the sea and its contents.

Humans should not only see the ocean as object-to "self-enrichment" for one generation (their generation only), without regarding to the needs of future generations-but also must look at it as a gift of God that must be preserved. Regarding to the relationship of the sea and human existence according to Qur'a-an it can be explained that Allah creates human beings on this earth and gives the position as well as very high functionality to manage and regulate the earth (in this case, managing marine) to take benefits. By doing so, the relationship between man and nature and all its contents is within the framework of tasks of human caliphate.

Another example is dissertation of Post Graduate School Syarif Hidayatullah Jakarta in 2007, entitled "The concept of Shi'fa in Tafsir Mafath Al-Ghayb by Fakhruddin al-Razzi's ". This dissertation does not offend contemporary social anxiety related to the theme of Shifa (health in Qur'a-an). If interpreter searches initial public understanding related to what and how the treatment is, according to Qur'a-an and how they perform various treatments, the practical significance of this dissertation will be highly visible and meaningful directly for the Indonesian Muslim community. The researcher only stated expectations: "It is hoped that research results can help businesses increase, appreciation and practice of the teachings and values of Qur'a-an, particularly with respect to the use of Shifa' for human life".

Making the thematic interpretation with examples of the themes above, when using the theory of Al-Farmawi the work of interpretation is sufficient to enrich Indonesian thematic interpretation, however, when using the theory of thematic interpretation Baqir al-Sadr, then step research begins with the identification of the problems of society related to comprehension, application, irregularities and abuse of the public to the theme. Thus, product of thematic interpretation resulted does not stop at the sight of Qur'a-an in normative-dogmatic one but continued to answer or respond the problems of contemporary Indonesia, so that interpretation work also can be applicable solutions.

Thus this paper just as much emphasis on the urgency of thematic interpretation method in Indonesia. If the quantity of assessment of thematic interpretation either verbally or in writing is not in doubt, then the most important thing is the improvement of product quality of thematic interpretation so it not only produces speech materials which only provide an ideal and normative concept but also reveals the real problems which communities need to get concrete solutions from Qur'a-anic perspective. If the product
quality of thematic interpretation is not initiated to be done, it will be very possible that method of thematic interpretation will also be left behind, especially in academic circles.

Reference List

1 Najaf is a city in the state of Iraq located 160 kilometers south of Baghdad. The city is a historic place of Shi'ites because they believe in the tomb of 'Ali ibn Abi Talib (Masyad 'Ali) there. This magnificent building is placed near the lake Wa>di@ al-Sala>m and claimed to be the tomb of Muslim world, especially Shi'ites Muslims. A few years later around the masyad dispeptar built hospitals, schools and places of worship of the Sufis. However, these buildings are damaged since the regime of Saddam Hussein controlled the area around Wa>di@ al-Sala>m. Najaf for the Shiites is like al-Azhar in Cairo Egypt for Sunnis. Najaf is claimed as a study center of Shi'a caliber figures, classical and modern, including Baqir al-Sadr. N Joyce Wiley, The Islamic Movement of Iraqi Shi'as (London: Lynne Riener Publishers, 1992), 11. Chibli Mallat, Refreshing Islam: First Comprehensive Study on Life and Work Baqir al-Sadr, trans. Santi Beautiful (Bandung: Mizan, 2001), cet I, 22-23.


8 In an occasion he had been praised directly by the Prophet. Ibn Abbas also referred to as Tā'īm al-Qur'à>n. Ibn Mas'ud judge Ibn 'Abbas as a young companion who's qualified in the field of interpretation. One day 'Umar called companions including Ibn Abbas and asked them to interpret chapter al-Nasr. One of companions said this verse commands us to always praise and ask His forgiveness after obtaining relief and triumph. Then at the request of friend Umar, Ibn 'Abbas explained that he does not agree with the opinion of the other companions. According to him, this verse indicates signs of death of the Prophet, then he should always praise God and ask His forgiveness. Umar and other companions are astonished hearing Ibn Abbas different interpretations with others. Narrated by al-Bukhari in Ba>b al-Tafsīr Hadith number 221. See Muhammad Husain al-Dhahabi, al-Tafsīr wa al-mafāsirin, Volume I, 64. Al-Zarqâni, Manā'hil al-Ífrān (Beirut: Dar al-Fikr, t.th) vol II, 15.

9 As the history of al-Bukhari, the verse is one of the four questions asked by Nafi 'bin Azarqā, Khawarij Leader. Other verses that seem contradictory are QS. al-Nisa [4]: 42 with al-An'am [6]: 23 and QS. al-Nazāt [79]: 27-30 with QS. Fushshilat [41]: 9-11. More details see Muhammad Isma'il al-Bukhari, Sūrat@h al-Bukha>rā>, Kitab al-Tafsīr, book number 6, hadith number 36. See also Mustafa Muslim, Māhūli fi al-Tafsīr al-Maudū'i (Damascus: Dār al Qalam, 1989), 18; Shahā' 'Abd al-Fattah al-Khalidī, al-Tafsīr al-Maudū'i bain al-Nazār'iyah wa al-Tārīkh (Jordan: Dār al-Nafa'is, 1997), 34.
Following figures: 'Ali ibn al-Madini, (d. 234 H) \textit{Asba}'>b \textit{al-nuzu}'>l, Ibn Qutaibah (d. 276 H) \textit{Ta\'ir}'>
\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{i} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{a} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{t} al-\textit{Qur'a}'>n, Abu Bakr al-Sijistani (w. 330 H) wrote book \textit{Ghar}'>\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{e} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{a} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{t} al-Raghib al-Ashfahani (d. 425 H) wrote the book \textit{Ghar}'>\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{e} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{a} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{t} \textit{Mufrada}'>t \textit{Qur'a}'>n. Ibn al-Qayyim al-Jauziyyah (d. 751 H) collecting the verses that use qasam. See Mustafa Muslim, \textit{Mab\c{c}h}'>\textit{ith} fi@\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{a} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{t} al-Tafsir@r al-Maudjü't, 21-22. Al-Khalidi, al-Tafsir@r al-
Maudjü't, 36. Muhammad Husain al-Dhahabi, al-Tafsir@r wa al-Mufassirün, Volume I, 148-
149.

A similar explanation was found in Mustafa Muslim, \textit{Mab\c{c}h}'>\textit{ith} fi@\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{a} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{t} al-Tafsir@r al-
Maudjü't, 52.

Muhammad Baqir al-Sadr, \textit{Maimadrasa} >\textit{al-Qur'an}iyyah, 42.

\'Abd al-Sattar, \textit{al-Madkhal ila} >\textit{al-Tafsir@r al-Maudjü't}, 40.

Ibrahim Sharif, \textit{Itti\c{c}\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{i}a} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{a} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{t} al-Tajdid@d, 185-187.

Al-Dagham\c{c}h, \textit{Manhajiyyat al-Bahjith}, 76.

\'Amin al-Khuli, \textit{Manhaji} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{a} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{t} al-Tajdid@d, 229-239.

Al-Suyut\c{c}, \textit{al-Iqa}'>\text{n fi@ \textit{Ulu}'>\text{n Qur'a}'>n, volume I, 192.

Some scholars receive followers opinions and others reject it because followers are assessed as not the generation that directly knew or even witnessed the conditions and situations of descent of verses of \textit{Qur'a}'>n. See \'Abd al-Rahman, \textit{al-Tafsir@r al-Nabawi@a}, 38.

\'Abd al-Sattar, \textit{al-Madkhal ila} >\textit{al-Tafsir@r al-Maudjü't}, 69. And \'Abd al-Ha\c{c}y al-Farmaw\c{c}, \textit{al-Bida}>'yah fi@\textit{al-Tafsir@r al-Maudjü't}: \textit{Dirasah Manhajiyyah Maudjü't}, 62.

One example of the work of Yusuf Qaradawi, entitled "\textit{al-Sa\c{c}br fi@ al-Qur'an}'>\text{n}. In one of his \textit{fassal}, Yusuf Qaradawi seems present opinion of Imam Ghazali about the meaning of patient coverage or the multiplication of passages related to patient.

Mustafa Muslim, \textit{Mab\c{c}h}'>\textit{ith} fi@\textit{al-Tafsir@r al-Maudjü't}, 57. Measures are formulated together with \textit{al-Sattar}, but rather shortened. While \textit{al-Sattar} al-Farmaw\c{c} summarize.

\'Abd al-Sattar, \textit{al-Madkhal ila} >\textit{al-Tafsir@r al-Maudjü't}, 59-60. Although not explicitly detailed explanation like this is only carried out by \textit{al-Sattar}, but in the application of such provisions it is often found in the works of maudjü't. Mustafa Muslim and al-Farmaw\c{c}, for example, provide the themes that can not be separated from words in \textit{Qur'a}'>n. Mustafa Muslim, \textit{Mab\c{c}h}'>\textit{ith} fi@\textit{al-Tafsir@r al-Maudjü't}, 139 and \'Abd al-Ha\c{c}y al-Farmaw\c{c}, \textit{al-Bida\c{c}yah fi@\textit{al-Tafsir@r al-Maudjü't}: Dirasah Manhajiyyah Maudjü't}, 81.

As mentioned in the QS. al-Jatsiyah [45]: 19 and QS. al-Tawbah [9]: 122.

See interpretation of Rashid Rida who follows M. Abduh when interpret angel on the chapter al-Baqarah.

\'Abd al-Sattar \textit{al-Madkhal ila} >\textit{al-Tafsir@r al-Maudjü't}, 68.

Al-Khalidi, \textit{al-Tafsir@r al-Maudjü't}, 42. \'Abd al-Sattar \textit{al-Madkhal ila} >\textit{al-Tafsir@r al-
Maudjü't}, 62.

As having been explained that \textit{al-Sattar} is trying to give a more detailed explanation than his friend. Provisions of \textit{al-Sattar} are also agreed by their fellow in one school, such as \textit{al-Khalidi}, Mustafa Muslim, al-Farmaw\c{c} and others. \'Abd al-Sattar \textit{al-Madkhal ila} >\textit{al-Tafsir@r al-
Maudjü't}, 60-61. Mustafa Muslim, \textit{Mab\c{c}h}'>\textit{ith} fi@\textit{al-Tafsir@r al-Maudjü't}, 37. \'Abd al-
Ha\c{c}y al-Farmaw\c{c}, \textit{al-Bida\c{c}yah fi@ al-Tafsir@r al-Maudjü't: Dirasah Manhajiyyah Maudjü't}, 62.

Al-Khalidi, \textit{al-Tafsir@r al-Maudjü't}, 48. \'Abd al-Sattar \textit{al-Madkhal ila} >\textit{al-Tafsir@r al-
Maudjü't}, 35-36.

Through this work shown that the Orientalists also anxious simplify the tracking of passages, however, according to \textit{al-Sa\c{c}heer} one of the drawbacks is that they tend to choose a specific theme and avoid other themes or select certain verses and ignore other verses. See Muhammad Husayn \textit{Ali al-Sa\c{c}heer}, \textit{al-Mustasryiqin wa al-Dirasat al-Qur\c{c}an}iyyah (Beirut: al-Muassasah al-Jam\c{c}iyah li al-Dirasat, 1986) ed., II, 5.

\'Abd al-Ha\c{c}y al-Farmaw\c{c}, \textit{al-Bida\c{c}yah fi@ al-Tafsir@r al-Maudjü't: Dirasah Manhajiyyah Maudjü't}, 32. \'Abd al-Sattar \textit{al-Madkhal ila} >\textit{al-Tafsir@r al-Maudjü't}, 59.

\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{A}in al-Khuli forwarded by his wife, Bin al-Syathi is known as the man who managed to prove the linguistic miracle in \textit{Qur'a}'>n that he came to the conclusion that \textit{Qur'a}'>n is the largest Literary Book, it is unprecedented until now. View \text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{A}in al-Khuli, \textit{Manhaji} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{a} >\text{\c{c}}\text{\c{c}}\text{\c{c}}\textnormal{t} al-Tajdid@d fi@ al-Nahw wa al-Balagha wa al-Tafsir@r wa al-Adab (Beirut: Dar al-Muf\c{c}rafah, 1961 M),


34 Mustafa Muslim, Maḥāfīz fi al-Tafsīr al-Maudūṭī, 52. In this issue al-Farmāwī just explains difference sides of tajzī'ī and maudūṭī but does not explain the linkage. See 'Abd al-Hayy al-Farmāwī, al-Bida>yah fi al-Tafsīr al-Maudūṭī: Dirāsah Manhājiyyah Maudūṭīyyah, 64-67.


36 Many classical scholars criticized interpretation Mafāṣīṣ fi al-Ghayb, work of al-Razi, while many modern scholars railed interpretation al-Kabir best work of Tanthawi Jauhari. The two interpretations are considered to be too excessive in his explanation so it seems there is coercion or position only to legitimate presumption that previously existed in mind or in the mind of the interpreter. Muhammad Husain al-Dhahabi, al-Tafsīr wa al-Mufassirūn (t.ttp : tp 1976 M), See also Muhammad 'Ali İyazi, al-Mufassirūn H(āya)tūhum wa Manhajjumlah (Tehran : Wizarat al-Thaqāfah wa al-Irsha>d al-Islā>mī, 1373 H), 98.