

METHODS AND PATTERNS OF INTERPRETATION AND DEVELOPMENT OF TAFSIR METHODOLOGY IN INDONESIA

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Abstract

This paper discusses the methods and styles of Qur'anic interpretation and the development of Tafsir Methodology in Indonesia. The purpose of this study is to reveal the methods and styles of Qur'anic interpretation and the development of Tafsir Methodology in Indonesia. The method used in this article is descriptive-qualitative method. The conclusion in the discussion in this article is the history of the development of the interpretation of the Qur'an from the early days to the present, found in outline the interpretation of the Qur'an is done through four methods, Ijmāli, taḥlilī, muqāran, maudlū'i. Then the styles of interpretation of the Qur'an. Then the patterns of interpretation of the Qur'an such as tafsīr fiqhīy, tafsīr I'tiqādi, tafsīr sūfiy, tafsīr ilmiy, and tafsīr falsafī. The history of tafsir methodology in Indonesia is mapped to tafsir before independence and tafsir after independence. There are several main factors that influence the development of methods and styles of interpretation of the Qur'an, among others, the scientific background of the mufasssir, the socio-historical and cultural context, the approach and perspective of the mufasssir, scientific

developments and new discoveries, and the dialectics of thought and intellectual discourse.

Keywords: *Method, Style, Methodology, Tafsir, Indonesia*

Abstrak

Tulisan ini membahas tentang metode, dan corak tafsir Al-Qur'an serta perkembangan Metodologi Tafsir di Indonesia. Tujuan penelitian ini adalah untuk mengungkap metode, dan corak tafsir Al-Qur'an serta perkembangan Metodologi Tafsir di Indonesia. Metode yang digunakan dalam artikel ini adalah metode deskriptif-kualitatif. Kesimpulan dalam pembahasan dalam artikel ini sejarah perkembangan tafsir al-Qur'an dari masa awal sampai sekarang, ditemukan secara garis besar penafsiran al-Qur'an dilakukan melalui empat metode, Ijmāli, taḥlīlī, muqāran, maudlū'i. Kemudian corak-corak penafsiran al-Qur'an seperti corak tafsīr fiqhīy, tafsīr I'tiqādi, tafsīr sūfiy, tafsīr ilmiy, dan tafsīr falsafi. Sejarah metodologi tafsir di Indonesia dipetakan kepada tafsir sebelum kemerdekaan dan tafsir setelah kemerdekaan. Ada beberapa faktor utama yang mempengaruhi perkembangan metode dan corak penafsiran al-Qur'an, antara lain, Latar belakang keilmuan mufassir, konteks sosio-historis dan budaya, pendekatan dan perspektif mufassir, perkembangan keilmuan dan penemuan baru, dan dialektika pemikiran dan wacana intelektual.

Kata Kunci: *Metode, Corak, Metodologi, Tafsir, Indonesia*

A. Introduction

The interpretation of the Qur'an is one of the most important aspects of Islamic studies.¹ Throughout history, Muslim scholars and intellectuals have developed various methods and styles of

¹ Ignaz Goldziher, *Introduction to Islamic Theology and Law* (Princeton: Princeton University Press, 1981), h. 11-12.

interpretation to understand the meaning and messages contained in the Qur'an.² The various methods and styles of interpretation are influenced by the scientific background, perspectives, and approaches used by each mufassir.³

On the other hand, the development of Qur'anic studies and tafsir in Indonesia has a long and dynamic history.⁴ Since the entry of Islam into the archipelago, Qur'anic interpretation activities have continued to develop along with the growth and intellectual development of Muslims in Indonesia.⁵ Various methods and styles of interpretation have been adopted and developed by Indonesian Muslim scholars and intellectuals to answer the challenges of their time.

This article will examine in depth the methods and styles of interpretation of the Qur'an that have developed in the Islamic scholarly tradition. The discussion will focus on some of the most popular methods of interpretation, such as the method of tafsir bi al-Ma'thur, tafsir bi al-Ra'yi, and tafsir bi al-Isyari, as well as prominent styles of interpretation, such as fiqhi, philosophy, Sufi, and others.⁶ This in-depth study of the development of tafsir methodology in Indonesia is expected to provide a more comprehensive understanding of the tradition of

² Abu Hayyan al-Andalusi, *al-Bahr al-Muhit fi al-Tafsir* (Beirut: Dar al-Fikr, 1983), h. 5-6.

³ Nashr Hamid Abu Zayd, *Ma'fhum al-Nass: Dirasah fi 'Ulum al-Qur'an* (Cairo: al-Hay'ah al-Misriyyah al-'Ammah li al-Kitab, 1993), h. 199-200.

⁴ Karel A. Steenbrink, *Beberapa Aspek tentang Islam di Indonesia Abad ke-19*, (Jakarta: Bulan Bintang, 1984), h. 63-64.

⁵ Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, (Jakarta: Kencana, 2004), h. 2-3

⁶ Muhammad Husayn al-Dhahabi, *al-Tafsir wa al-Mufasssirun*, (Cairo: Maktabah Wahbah, 2000), h. 13-14.

Qur'anic interpretation in this country, as well as its contribution to enriching the treasures of Islamic scholarship globally.

B. Methods of Interpreting the Qur'an

If you look at the history of the development of the interpretation of the Qur'an from the early days until now, it is found that the interpretation of the Qur'an is done through four methods. First, *Ijmāli*, second *taḥlīlī*, third, *muqāran*, and fourth *maudlū'i*.

1. *Ijmāli* (global) method

Ijmāli (global) method is a method of interpreting the Qur'an that interprets the verses of the Qur'an by expressing the *ijmāli* (global) meaning. As for the systematics of the discussion, a mufassir discusses verse by verse in accordance with the order contained in the Qur'an, then puts forward the *ijmāli* (global) meaning intended by the verse. Nashrudin Baidan defines the *ijmāli* interpretation method as explaining the verses of the Qur'an in a concise but comprehensive manner, with popular language, easy to understand and easy to read. In addition, the style of presentation is not too far from the language style of the Qur'an so that listeners and readers seem to still hear the Qur'an even though what they hear is the interpretation.⁷

This *ijmāli* method is not much different from the *taḥlīlī* method, both methods are bound by the order of the verses of the Qur'an, and do not link the discussion with other verses on the same

⁷Nashrudin Baidan, *Metodologi Penafsiran al-Qur'an*. (Yogyakarta: Pustaka Pelajar, 2005), h. 13.

theme, except for general themes.⁸ This *ijmāli* method was applied during the time of the Prophet Muhammad and his companions in interpreting the Qur'an. The Prophet and the Companions did not give comprehensive interpretations. Consequently, in the interpretation of the Qur'an found there is no detailed form of interpretation. So, interpretation with this method can be said to be the earliest method of interpretation.

As for what characterizes the *ijmāli* interpretation method, it does not lie in the number of verses interpreted, whether the entire sequence of the Qur'an or only part of it. The benchmark is the systematic discussion. As long as the mufassir only interprets a verse concisely and briefly, without detailed explanation, without comparing, and does not follow a particular theme, then the interpretation can be categorized as *ijmāli* (global) interpretation, even if it is one or two verses.⁹

Every interpretation product or any product certainly has advantages and disadvantages. And this *ijtihadī* interpretation product is relative. That is, the existence of shortcomings in a particular interpretation product is when compared with other interpretation products in the same field. With the discovery of the shortcomings of an interpretation product, the advantages of the interpretation product will also be found. The advantages and disadvantages referred to in this discussion are not in the negative

⁸Abdul Hay Al-Farmawi, *al-Bidāyah fī al-Tafsīr al-Maudlū'i* (Cairo: al-Hadarah al-Arabiyyah, 1977), h. 67

⁹Nashrudin Baidan, *Metodologi Penafsiran al-Qur'an*, h. 21

nature of the interpretation product, but rather refer to the characteristics that exist in the method. Quoting from Nashrudin Baidan's book, there are at least three advantages and disadvantages to the *ijmāli* (global) method. Among the advantages are as follows:

a. Practical and Easy to Understand

Interpretation that uses the *ijmāli* method is more practical and easy to understand for beginners. This model of interpretation is not complicated and is easily absorbed by the reader. In addition, for those who want to gain understanding in a relatively short time, the *ijmāli* method of interpretation will be easier to help in understanding the Qur'an.

b. Free from *Isrāīliyāt* Stories

In short, the *ijmāli* style of interpretation can be said to be relatively more pure and free from *isrāīliyāt* thoughts. The consequence is that the understanding of the Qur'an is maintained from the intervention of *isrāīliyāt thoughts* that are sometimes not in line with the messages brought by the Qur'an. In addition, the *ijmāli* method can stem the thoughts that are sometimes too far from understanding the verses of the Qur'an such as the thoughts of theologians, Sufis, and others.

c. Familiarity with the Language of the Qur'an

Mufassir who uses *ijmāli* style usually directly explains the meaning of the word or verse with its synonyms and does not express his ideas or opinions personally. So that the reader does not feel that he is reading a book of interpretation and seems to be reading the Qur'an alone.

The shortcomings of the *ijmāli* method are as follows:

a. Making the Qur'ānic Guidance Partial

The Qur'an is a unified whole, so that one verse with another verse forms a whole understanding. So if there is a verse that is still global then in another verse will explain (*tabyîn*) in detail (*tafsīliyah*). By combining the two verses, a comprehensive understanding is obtained and avoided from error. For example, Surah al-Ra'du verse 11 and al-Anfal verse 53 as follows:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Verily, Allah does not change the condition of a people so that they change the condition of themselves.¹⁰

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

This is because Allah will not change the favor He has bestowed upon a people until they change what is in themselves.¹¹

Both verses are interpreted by Imam al-Jalalain as follows:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ "لَا يَسْلُبُهُمْ نِعْمَتَهُ" حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ "مِنْ الْحَالَةِ الْجَمِيلَةِ بِالْمَعْصِيَةِ.

The two interpretations above seem to be contradictory. In the first verse. In the first verse, he interprets *changing good qualities with sinful acts*, while in the second verse he gives a

¹⁰God will not change their situation as long as they do not change the causes of their decline.

¹¹Allah does not take away the blessings He has bestowed on a people, as long as the people remain obedient and grateful to Allah.

different interpretation, replacing the blessings with sin. So the first interpretation is abstract and the second is concrete.

The difference in understanding when interpreting the Qur'an is due to the lack of attention to *munāsabah* between verses. So, if understanding the Qur'an with the *ijmāli* method is less helpful in understanding the Qur'an.

b. No room for analysis

This method does not provide space to give a description or interpretation of a verse. Therefore, if a complete and detailed analysis is desired, this global method cannot be relied upon. This is the characteristic of the *ijmāli* (global) method of interpretation. In addition, a mufassir must realize that there is no room for them to provide adequate interpretation according to the expertise of each mufassir.

2. *Tahliḷi* (analytical) method

According to al-Farmawi in *al-Bidāyah fiḡ al-Tafāsir al-Maudlū'i*, the *tahliḷi* method is a way of interpreting the Qur'an by describing all aspects contained in the verses being interpreted and explaining the meanings included in them according to the expertise and tendencies of the mufassir who interpreted the verses.¹²

The steps are to describe the meaning contained in the Qur'an verse by verse, letter by letter according to the order in the Qur'an,

¹²Al-Farmawi, *al-Bidāyah fiḡ al-Tafāsir al-Maudlū'i*, h. 24. 24. This *tahliḷi* method of interpretation by Baqir Shadr is called the *tajzi'i* method which means that it is a method that seeks to explain the content of the verses of the Qur'an from various segments by paying attention to the order of the verses of the Qur'an as ordered in the Mushaf al-Qur'an. further Muhammad Bagir al-Sadhar, *Tafsīr Maudlūi wa al-Tafsīr Tajzi'i li al-Qur'ān al-Karīm*, (Bairut: Dar al-Ta'ruf li al-Mathbuah, 1980), h.10.

where the description concerns various aspects contained in a verse, such as understanding, vocabulary, connotation of sentences, *asbāb al-nuzūl*, *munāsabat*, and opinions given regarding the verse interpreted from the Prophet, companions, *tabi'in* and other interpreters. Like the previous method, the *tahlili* method has advantages and disadvantages. The advantages of this method are:

a. Wide Scope

This method has a wide scope, because the mufasssir can express it according to his expertise. This method can be used in two forms: *ma'tsūr* and *ra'yi*. In the *ra'yi* form, for example, a mufasssir has a wide opportunity to interpret the Qur'an from linguistic understanding, *qirā'at* science, philosophy, science and technology and others.¹³

b. Contains a Variety of Ideas

As explained above, the *tahlili* interpretation method has a wide opportunity for a mufasssir to express his ideas. These ideas can be extreme, or they can also be *tasāhul* in opinion. The consequence is the birth of many volumes of interpretation works.¹⁴

The drawbacks of this *tahlili* method are as follows:

¹³From linguistic understanding (*tafsîr al-Nasafî* by Abu al-Su'ud), *qira'at science* (Abu Hayyan with his *tafsîr Bahr al-Muhîth*), philosophy (*tafsîr al-Razi* with *Mafâtiḥ al-Ghaib*), science and technology (*tafsîr al-Jawâhir* by Thanthawî Jauhari), further read, Nashrudin Baidan, *Metodologi Penafsiran al-Qur'an*, h.53. 53.

¹⁴Such as *tafsîr Jâmi al-Bayân fî Ta'wîl al-Qur'an* by al-Tabari which amounted to 15 volumes, *tafsîr Rûḥ al-Ma'âni fî Tafsîr al-Qur'ân al-Azîm wa Sab' al-Matsâni* by al-Alusi which amounted to 16 volumes. *Tafsîr Mafâtiḥ al-Ghaib* known as *tafsîr al-Kabîr* by al-Razi which amounted to 17 volumes and *tafsîr al-Marâghi* by al-Maraghi which amounted to 10 volumes.

a. Making the Qur'ānic Guidance Partial

This method also makes the Qur'anic guidance partial. That is, the understanding is fragmented and it seems as if the Qur'an provides incomplete and inconsistent guidance. This can happen because the interpretation given to a verse is different from the interpretation of other verses that are similar to it. An example is the beginning of Surah al-Nisa':

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ
وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

The word (نَفْسٍ وَاحِدَةٍ), Bisri Musthofa interprets the word with Adam.¹⁵ As a consequence, when he interprets the continuation of the verse (وَخَلَقَ مِنْهَا زَوْجَهَا), it is siti Hawa.¹⁶ At first glance, there is no problem in Bisri Musthofa's interpretation. However, when compared to the interpretation of the same word in other verses, there will be differences in interpretation such as the word (أَنْفُسِكُمْ) in Surah al-Taubah verse 128, interpreted by Bisri Musthofa with nation.¹⁷ Bisri Musthofa's inconsistency is felt because the words *nafsun* and *anfus* are from the same root. The difference is only in the *mufrad* form and the *jama'* form. The change from the singular to the *jama'* form only brings about a change in the connotation

¹⁵Bisri Musthofa, *al-Ibrîz li Ma'rifati Tafsir al-Qur'an al-Azîz* (Kudus: Menara Kudus, tth), h. 193

¹⁶ Bisri Musthofa, *al-Ibrîz li Ma'rifati Tafsir al-Qur'an al-Azîz*, h. 193

¹⁷ Bisri Musthofa, *al-Ibrîz li Ma'rifati Tafsir al-Qur'an al-Azîz*, h. 581

of the word and does not bring about a change in meaning. By looking at the interpretation as expressed by Bisri Musthofa, the understanding of the Qur'an seems divided, partial, and inconsistent. Whereas what is inconsistent is the interpretation, not the Qur'an.

b. Giving Birth to Subjective Interpretation

As explained above, this *tahlili* method provides a great opportunity for the mufasssir to express his ideas and thoughts. To the point of not realizing that a mufasssir interprets the Qur'an subjectively, and does not rule out the possibility that someone interprets the Qur'an following the whims of his lust without seeing and heeding the rules that have been applied. In addition, this subjectivity can also arise due to excessive fanaticism towards the group (*firqah*).

c. The Influx of Israiliyyat Thought

The *tahlili* method does not provide restrictions in pouring ideas when interpreting the Qur'an, so various thoughts can enter into it, including the thought of *isrāiliyāt*. These *isrāiliyāt* stories are not a problem if they are not related to the understanding of the Qur'an. But if they are connected, the opinion will arise that the stories described are the intention of Allah's words, even though they do not necessarily match what Allah intended in the Qur'an.

3. Comparative Method (*Muqâran*)

The definition of this comparative method is generally divided into three. *First*, comparing the texts of the verses of the

Qur'an that have similar or similar wording in two or more cases, and or have different wording for the same case. *Second*, comparing the verses of the Qur'an with the hadiths that appear to be contradictory (*ta'ārudh*). *Third*, comparing various opinions of tafsir scholars in interpreting the Qur'an.¹⁸

The steps taken when using this method are as follows:¹⁹

- a. Collecting verses to be studied
- b. Presenting the explanation of the mufasssirs both *salaf* and *khalaf*, both tafsir *bi al-ma'tsūr* or *bi al-ra'yi*.
- c. Comparing the tendencies of their respective interpretations in order to find out the tendencies, the schools that influenced them, the scientific fields they mastered.

The comparative method, like the previous methods, has advantages and disadvantages. Among these advantages are:²⁰

- a. Provides relatively broad interpretive insights
- b. Open the door to always be tolerant of differences of opinion. So as to reduce fanaticism to a particular school or group.
- c. Knowing different opinions about the interpretation of a verse
- d. Encouraging the mufasssir to study various verses and traditions as well as the opinions of other interpretive scholars in a valid and accountable manner.

The shortcomings are as follows:

¹⁸Al-Farmawi, *al-Bidāyah fi' al-Tafāsir al-Maudlū'i*, h. 45-46

¹⁹Al-Farmawi, *al-Bidāyah fi' al-Tafāsir al-Maudlū'i*, h. 46-47

²⁰Nashrudin Baidan, *Methodology of al-Qur'an Interpretation*, h. 142-144

- a. Interpretation that is too broad, making it difficult for beginners to understand the messages of the Qur'an.
- b. It is not able to solve social problems in society. Because this method tends to be dominant in comparing rather than problem solving.
- c. Tends to quote the opinions of previous scholars of interpretation and has not provided new interpretations.
- d. Thematic Method (*maudlū'i*)

The term thematic method can be interpreted by discussing the verses of the Qur'an in accordance with the theme or title (*maudlū*) that has been determined. All related verses are collected and then thoroughly studied from various aspects related to it (*asbâb al-nuzûl*, *tafsîr mufradât* and others). Then it is supported by arguments that can be scientifically justified, both arguments from the Qur'an, Prophetic traditions, and rational thinking.²¹

The main characteristic of this thematic interpretation method is to emphasize the theme to be discussed. There are at least two scholars who provide operational steps that must be taken when using this thematic method.

- a. The Thematic Method of Abdul Hâÿ Al-Farmâwî

Al-Farmawî determines the steps taken by the mufasssîr when interpreting the Qur'an. Among them:²²

²¹Nashrudin Baidan, *Metodologi Penafsiran al-Qur'an*, h. 151

²²Al-Farmawî, *al-Bidâyah fî al-Tafâsîr al-Maudlū'i*, h. 48

- a. Establish the problem to be discussed (theme/topic)
- b. Collecting verses related to the issue
- c. Arranging the sequence of verses according to their time of revelation, with knowledge of *asbāb al-nuzūl*.
- d. Understand the correlation of the verses in their respective surahs
- e. Organize the discussion in a perfect framework
- f. Supplementing the discussion with hadiths relevant to the subject matter
- g. Studying the verses as a whole by compiling verses that have the same meaning, or compromising between general and specific, *mutlaq* and *muqayyad*, or those that are contradictory in appearance so that everything boils down to one *muzzle* without difference and coercion.

b. M. Quraish Shihab's Thematic Method

M. Quraish Shihab developed the *maudlū'i* method of interpretation with several steps.²³ Among them are as follows:

- a. Define the problem to be discussed
- b. Arranging the verse sequence according to the sequence period
- c. Understand the meaning of the vocabulary of the verse by referring to the Qur'an's own usage.
- d. *Asbab al-Nuzul* if (any)

²³Quraish Shihab, *Membumikan al-Qur'an*. (Bandung:Mizan, 2008), h. 60-65

C. Patterns of Qur'anic Interpretation

Style in the context of the history of interpretation is often used as a translation of the Arabic *al-laūn*, whose basic meaning is color. The style of interpretation referred to here is a special nuance or special nature that gives its own color to an interpretation. As has become known, that tafsir as a form of intellectual expression of a mufassir in explaining the meaning of the Qur'anic utterances in accordance with human abilities will certainly describe the interests and knowledge horizon of the mufasir. It also adapts the mufasir who lived in his time.

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If you look at history, tafsir dominated by certain interests surfaced in the middle period. The reason for the emergence is due to the diversity of disciplines that developed at that time which became the interest of the mufassir before he interpreted the Qur'an.²⁵ The sciences that developed in the middle period were directly related to Islamic sciences such as fiqh, kalam, Sufism, language, literature, and philosophy. Given the existence of certain people among the enthusiasts of the study of each discipline trying to use their knowledge base to understand the Qur'an, or even some who deliberately seek the basis of legitimacy of their theories from the Qur'an, then emerged what was later called the *style of tafsîr fiqhîy*, *tafsir I'tiqâdi*, *tafsîr sūfiy*, *tafsîr ilmiy*, and *tafsîr falsafî*, even the most crowded studied and reviewed

²⁴Abdul Mustaqim, *Mazâhibut Tafsîr, Peta Metodologi Penafsiran Al-Qur'an Periode Klasik Hingga Kontemporer*, (Yogyakarta:Nun Pustaka, 2003), h. 81

Abdul Mustaqim, *Mazâhibut Tafsîr*, h. 81

²⁵Abdul Mustaqim, *Mazâhibut Tafsîr*, h. 82

today is feminist interpretation which is loaded with the aroma of gender analysis.²⁶

1. *Tafsir Corak Fiqhi*

This interpretation is built based on the mufasssir's insight in the field of fiqh. That is, the interpretation of the verse of the Qur'an is influenced by the mufasssir's knowledge before he did the interpretation. This fiqh interpretation seems to see the Qur'an as a holy book that contains the provisions of the law. Or make the Qur'an as a book of law.

The history of the birth of this style of interpretation is actually since the Prophet died and the emergence of *problems* that did not exist at the time of the Prophet, so there is no solution (*problem solving*). The demand to get the correct solution according to the Sharia causes them to be interested in digging deeper into the basics of the law from the book of the Qur'an. The consequence is the emergence of various schools of law and tend to be fanatical about the group.²⁷ The figures of tafsir fiqhi style is very much. Here five groups will be classified,²⁸ namely the Hanafiyah group such as Al-Râzi (d.370) and Ahmad Ibn Sa'id, the Shafi'iyah group such as Al-Tabarî (d. 450 H), Âli ibn Âbdillah, and Jalâluddîn al-Ŝuyuţî (d. 911), the Malikiyah group such as Abû Bakr Ibn al-Ârabi (d. 543), Abû Âbdullah al-Qurthubiÿ (d.671), the Zaidiyah group such as Abû Bakr Ibn al-Ârabi (d. 543), Abû Âbdullah al-Qurthubiÿ

²⁶Abdul Mustaqim, *Mazâhibut Tafsîr*, h. 82

²⁷Muhammad Husain az-Zahabi, *at-Tafsir wa al-Mufasssirun*, h. 435

²⁸Muhammad Husain az-Zahabi, *at-Tafsir wa al-Mufasssirun*, h. 435-437

(d.671), and the Zaidiyah group such as Abū Bakr Ibn al-Ârabi (d.671).), the Zaydiyah such as Ḥusain Ibn Ahmad al-Najari and Muḥammad Ibn Ḥusain Ibn Qâsim, and the *Imamiyah Iṣna Âs'yariah* faction

The characteristic or character of the fiqh style is that the mufasir explains at length when interpreting verses of law (fiqh), namely verses related to Islamic law in the Qur'an. Sometimes the mufasir only interprets certain verses on the same theme, so in this case the fiqhi interpretation is methodically called *maudhu'i* interpretation.

2. Theological Style of Interpretation (*Tafsîr al-I'tiqâdi*)

Tafsir theological style is a form of interpretation of the Qur'an that is not only authored or written by certain theological experts or groups, but furthermore is an interpretation that is used to defend the point of view of a theological school. This model of interpretation tends to be more sectarian and defends the views that become the reference of the mufassir. The verses of the Qur'an are often used as a means of justifying theological views. If contextualized with Islam (*ahlu al-Sunnah* and *Mu'tazilah*) often the verses of the Qur'an are used as legitimacy justification for their respective groups.

3. Tafsir Sufistic Style (*Tafsîr al-Şhūfî*)

The development of Sufism in the Islamic world was marked by the practices of *asceticism* and *escapism* carried out by the early generations of Islam since the emergence of political conflicts after the Prophet's death. These practices have continued and developed

from generation to generation until now. Even by certain circles this practice is theorized and the foundations of mystical theory are sought. The implication is that it gave rise to Sufism theories, such as *khauf*, *maḥabbah*, *m'rifah*, *ḥulūl*, and *wihdatul wujūd*. Thus two Sufism developed in Islam, namely Sufis who prioritize practical characteristics for *taqarrub* to Allah, and Sufis who are more concerned with mystical theories. These two models of Sufism led to two interpretations of the Quran, which later gave birth to two models of Sufistic interpretation known as *tafsîr isyarî*²⁹ and *tafsîr ṣhufî naẓhârî*.³⁰

4. Tafsir Falsafi Style (*al-tafsîr al-Falsafî*)

After the books of philosophy were translated into Arabic and consumed by Muslims, the impact was the emergence of reactions from Muslims. So that two camps are formed, there are those who reject philosophical theories on the grounds that these theories are contrary to theological beliefs, and those who accept because they are amazed by the theories and feel able to compromise between *ḥikmah* and *aqîdah*, between philosophy and religion. To compromise the two by way of interpreting religious texts in accordance with the views of philosophers. It means an attempt to subordinate the texts of the Qur'an to the views of

²⁹Interpreting verses of the Qur'an that are different from their original meaning, and in accordance with the special instructions received by Sufism figures, but between the two meanings can be compromised.

³⁰An interpretation that is constructed to promote one of the mystical theories by shifting the purpose of the Qur'an to the mystical goals and targets of the mufasssir.

philosophers so that the two are in line. Then, by explaining religious texts using various philosophical views and theories.

These two models form *falsafi* interpretation, which is interpretation dominated by philosophical theories or interpretation that places philosophical theories as its paradigm. This interpretation is ultimately considered nothing more than a description of philosophical theories.³¹

5. Tafsir Ilmi Style (*tafsîr al-Ilmiy*)

Tafsir *ilmiy* can be interpreted as tafsir that tries to place various scientific terms in certain verses of the Qur'an. This interpretation is built on the assumption that the Qur'an contains various types of science either that have been discovered or that have not been discovered.

In addition, the emergence of tafsir *ilmiy* also has an impact on those who agree and those who do not. Among the scholars, the group that disagrees says that the Qur'an is not a book of science but a book of *hudan* that contains guidance to mankind. This is feared if when a theory is found and seems 'relevant' to the verses of the Qur'an, then a new theory is found that overthrows the previous theory, and will certainly have an impact on the impression that the verse in accordance with the previous theory will also collapse. For this reason, there is no need for interpretation with a *ilmiy* style. Because the theories found are only *relative*. The pros and cons can actually be found in the middle. The trick is to understand that the

³¹Muhammad Husain az-Zahabi, *at-Tafsir wa al-Mufasssirun*, p. 419. Furthermore, Abdul Mustaqim in *Mazahib al-Tafsir*, h. 86

Qur'an is not a book of science, but there is no denying that signs or moral messages about the importance of developing science.³²

D. The Development of Tafsir Methodology in Indonesia

The tradition of writing tafsir in Indonesia has actually existed for a long time, with a variety of writing techniques, styles, and languages used. This section will describe the history of the methodology of Qur'anic interpretation in Indonesia.

1. Interpretation Before Independence

Tafsir that emerged before independence can be referred to from one of the manuscripts written by Acehnese scholars. In the 16th century, there was an attempt to interpret the Qur'an, with the existence of a manuscript interpreting surat al-Kahf (18:9), whose author is unknown, this manuscript is thought to have been written during the early reign of Sultan Iskandar Muda (1607-1636). A century later, there was the tafsir tarjumān al-Mustafid, written by Ābd al-Rauf al-Sinkili (1615-1693) with 30 juz.³³

A few centuries later, in the 1920s, several Malay-language literatures began to appear that tried to provide convenience in interacting with the Qur'an. At this time, Mahmud Yunus began compiling tafsir al-Qur'an written in Javanese writing (Indonesian or Malay written in Arabic writing). Eight years later, precisely in 1928, Ahmad Hassan had begun the interpretation of the Qur'an and

³²Abdul Mustaqim, *Mazâhibut Tafsîr*, h. 86-87

³³Islah Gusmian, *Khazanah Tafsir Indonesia, dari Hermenutika sampai Ideologi*, (Jakarta: Teraju, 2003), h. 43

had interpreted the Qur'an juz one to Surah Maryam.³⁴ Less than a decade, in the 1930s Abdul Karim Amrullah published a work of tafsir juz Amma entitled *al-Burhan*. Munawar Khalil also wrote a Javanese tafsir entitled tafsir Qur'an *Hidjātur Rahman*. Translation and interpretation of the Qur'an entitled tafsir *al-Qur'an Karim* by H.K.M Bakry.³⁵

2. Interpretation after Independence

After Indonesian independence, the interpretation of the Qur'an grew and began to focus on discussions of certain themes or letters. In the object of a particular letter, namely the study of Surah al-Fatihah. Among them are Surah *al-Fātihah*, born *Tafsir al-Qur'anul Karim*, *Surah al-Fātihah* (Jakarta: Widjaja, 1955) by Muhammad Nur Idris; *The Secret of Ummul Qur'an* or *Surah Al-Fātihah* (Jakarta: Institute Indonesia, 1956) by A. Bahry; *The content of Fātihah*, (Jakarta: Pustaka Islam, 1960) by Bahroem Rangkuti; *Tafsir Surah Fātihah*, (Cerebon: Toko Egypt, 1969) by H. Hasri. Hasri; *Samudra Fātihah*, (Surabaya: Arini, 1972) by Bey Arifin; *Tafsir Ummul Qur'an*, (Surabaya: al-Ikhlās, 1981) by M. Abdul Hakim Malik; *Grains of Pearl Fātihah*, (Surabaya: Bintang Fajar, 1986) by Labib MZ and Maftuh Ahnan, *Risalaha Fātihah*, (Bangil: Yayasan al-Muslimun, 1987) by A. Hassan, and many more.³⁶

³⁴Islah Gusmian, *Khazanah Tafsir Indonesia*, h. 49

³⁵Islah Gusmian, *Khazanah Tafsir Indonesia*, h. 50

³⁶Islah Gusmian, *Khazanah Tafsir Indonesia*, h.57

Then tafsir that concentrates on certain juz. In this section that appears is the study of juz 'amma which is the object of interpretation. Among them are *Tafsir al-Qur'an al-Karim: Djuz 'Amma* (Jakarta: Wijaya, 1955) by Zubair Usman, *tafsir Juz 'Amma in Indonesian* (Bandung: al-Ma'arif, 1958) by Iskandar Idris, al-Abroor, *Tafsir Djuz 'Amma* (Surabaya: Usaha Keluarga, 1960) by Mustafa Baisa, and *tafsir Juz 'Amma in Indonesian* (Bandung: al-ma'arif, 1960) by M. Said.³⁷

Then there are those who interpret the whole 30 juz of the Qur'an. Among them are *Tafsir Qur'an Karim* (Jakarta: Pustaka Muhammadiyah, 1957, cet VII) by Muhammad Yunus, *Tafsir al-Qur'an al-Karim* (Medan: Firma Islamiyah, 1956, 9th edition) by H.A. Halim Hassan, H. Zainal Arifin Abbas, and Abdurrahman Haitami. *Tafsir al-Azhar* (Jakarta: Pembina Mas, 1967) by Hamka, and others.³⁸

From the two categories of the history of the development of tafsir in Indonesia above, it can be analyzed that the tafsir that appeared before and after independence in Indonesia was written by many Indonesian scholars. This shows that the stretch of interpretation and its methods have developed in such a way. The development of tafsir methodology can be seen from the model of writing tafsir. There are interpreting the Qur'an in certain letters and juz-juz, some even up to thirty juz according to the order of the

³⁷ Islah Gusmian, *Khazanah Tafsir Indonesia*, h. 67

³⁸ Islah Gusmian, *Khazanah Tafsir Indonesia*, h. 67

tartib al-Qur'an. all of them have one goal, namely understanding the messages contained in the Qur'an.

E. Factors affecting the development of methods and styles of interpretation of the Qur'an

There are several main factors that influence the development of methods and styles of interpretation of the Qur'an, among others:

First, the scientific background of the mufasssir which includes the mufasssir's mastery of Islamic sciences, such as Arabic language, hadith, fiqh, theology, etc. and the mufasssir's expertise in certain fields, such as Sufism, philosophy, science, and so forth. Second, the socio-historical and cultural context which includes the political, economic, and social situation surrounding the mufasssir and the intellectual and cultural traditions of the society in which the mufasssir lives.

Third, the approach and perspective of the mufasssir which includes ideological tendencies, schools, or schools of thought adopted by the mufasssir and the motivation and interpretive goals that the mufasssir wants to achieve. Fourth, scientific developments and new discoveries which include advances in science, technology, and other disciplines and new discoveries that affect the interpretation of the Qur'an.

Fifth, the dialectic of thought and intellectual discourse which includes discourse and debate within the Islamic scientific tradition and interaction and exchange of ideas with thoughts outside the Islamic tradition. These factors are interrelated and influence each other,

resulting in a diversity of methods and styles of interpretation of the Qur'an that develop throughout history.³⁹

F. Conclusion

The following is the conclusion of the above discussion that the history of the development of the interpretation of the Qur'an from the early days until now, it is found that the outline of the interpretation of the Qur'an is done through four methods, *Ijmāli*, *tahlilî*, *muqāran*, *maudlū'i*. then the patterns of interpretation of the Qur'an such as *tafsîr fiqhiy*, *tafsir I'tiqâdi*, *tafsîr sūfiy*, *tafsîr ilmiy*, and *tafsîr falsafî*. The history of tafsir methodology in Indonesia is mapped to tafsir before independence and tafsir after independence. There are several main factors that influence the development of methods and styles of interpretation of the Qur'an, among others, the scientific background of the mufassir, the socio-historical and cultural context, the approach and perspective of the mufassir, scientific developments and new discoveries, and the dialectic of thought and intellectual discourse.

³⁹ Mustafa Muslim, *Mabahith fi al-Tafsir al-Mawdhu'i* (Damascus: Dar al-Qalam, 1989), h. 17-22.

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