

THE DYNAMICS OF THE STUDY OF TAFSIR IN INDONESIA: TRACING THE JOURNEY OF INDONESIAN INTERPRETATION FROM TIME TO TIME

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Abstract: The rapid development of the study of interpretation in Indonesia departs from the collective awareness from academics that's Nusantara Scholars have been trying to develop interpretation products since the beginning. The study of interpretation in Indonesia has cultural acculturation which is interesting. Local language revealed be interpretation language. The aim of the research is to describe comprehensively the dynamics of the development of interpretation in Indonesia in each period, with the use socio-historic approach. And in the form of library research. The result of the research shows that development and research in the studies of interpretation move dynamically and consist of four periods. Namely the Classical period, the medieval period, the pre-modern period, and the modern period.

Keywords: *Dynamic, Tafsir, Indonesia*

Introduction

The interpretation of the Qur'an impacts the development of Islam in Indonesia as religious teaching. Acculturation of the archipelago's culture with Islamic teachings also had an impact on the interpretation of the *mufassir* at that time which also resulted in people's understanding of the Qur'an and the teachings of Islam (Najiburrohman & Zulfa, 2019).

Interpretation of the Qur'an exists in Indonesia in line with the entry of Islam into Indonesia. The existence of the

Qur'an has given birth to many books of *sharah* and interpretation. The book of understanding contains the meaning and explanation of the verses of the Qur'an (Al-Ayyubi, 2020). Every scholar has a different view of the Qur'an. Amazingly, the more people who try to interpret the Qur'an, the more works of interpretation that can be produced. Because the more perspectives you have, the more you will open your horizons. When viewed from a sociological point of view, the results will be different when the Qur'an is considered with an economic, social, cultural, and so on approach (Basid, 2020).

The works of interpretation of the Qur'an in Indonesia are a representation of every Indonesian ulema who tries to discuss the understanding of the results of his reading of the Qur'an. So from the previous al-Qur'an is something sacred, but the results of the interpretation of these scholars can eventually produce something that is no longer sacred. The book of performance is a product of human work, which can be confirmed and does not rule out the possibility of misinterpretation (Fawaid, 2019).

Many things strongly influence the existence of books of interpretation in Indonesia written by scholars in their socio-historical scope. Their existence as ordinary people who live with other people, interact with others, and have different life experiences will certainly influence them. This affects the way of thinking, behaving, behaving, and seeing things. So it is necessary to understand why a scholar interprets a verse that is different from other scholars (Dozan, 2020). This is influenced by several factors that researchers in the Quranic sciences should know. The interpretation product also has adaptive dynamics and continues dialogue with the times. More broadly, this article will look at the dynamics of the study of interpretation in Indonesia from time to time? With the aim that the reader understands that the product of performance is not final but continues to experience the development of meaning by being read from various perspectives (Husna, 2021).

Research on the dynamics of interpretation in Indonesia is not new. In addition to this research, several researchers are researching the same theme, including Islah Gusmian with the article title “Tafsir al-Qur’an di Indonesia: Sejarah dan Dinamika.” In his research, Islah Gusmian focuses on the history and dynamics of writing interpretations of the Qur’an in Indonesia. The elements described in it consist of the diversity of the social identity bases of the writers of the Qur’anic commentary, the scientific background, the language and characters used in the writing of the Qur’anic comments, and the products of interpretation. There is also Ahmad Zaiyadi with the article title “Lokalitas Tafsir Nusantara: Dinamika Studi al-Qur’an di Indonesia” whose research focuses on aspects of locality used by commentators when interpreting the verses of the Qur’an. In addition, there is M. Zia Al-Ayyubi with the article title “Dinamika Tafsir Al-Qur’an di Indonesia” which focuses on studying Indonesian interpretation from the Pre-Colonial Era to the Era of Colonialism (Ashshidqi et al., 2021).

None of the several studies above have focused their research on tracking the mass from time to time. For this reason, this research becomes exciting and deserves to be continued. Furthermore, as a methodical step, the study uses library research methods that try to collect data from various literates related to the theme of this research.

Study of the Qur’an in the Nusantara

In the early days of Islamization in the Nusantara, especially on the island of Sumatra in 1290 AD, Islam began to emerge and grow. The Ulama teach the Qur’an to students individually through *langgar* and *surau*. At the time of Iskandar Muda Mahkota Alam, the sultan of Aceh, in the early 17th century AD, the mosques in Aceh were progressing. Many famous scholars such as Nuruddin Al-Raniri, Ahmad Khatib Langin, Syamsuddin al-Sumatrani, Hamzah Fansuri, ‘Abd al-Rauf al-Sinkili, and Burhanuddin (Yunus, 1984).

According to Karel A. Steenbrink, the study of the Qur'an in the early days of Islam in the archipelago revolved around the recitation of the Qur'an in *surau*, *langgar*, and mosque. The study of the Qur'an includes education in the Fiqh of Worship such as Wudlu, prayer, zakat, the introduction of hijaiyah letters, then learning to read the text in several letters in the Qur'an such as Juz 'Amma, and continuing to learn the rules of Tajweed. After graduating in the study of the Qur'an (Sunarto, 2019). The students then continued to study Islamic books. In the study of this book, the students better understand the Qur'an through the Tafsir books studied. With the halaqah method, a teacher reads the book of interpretation, and the students only write and listen to the teachers' explanations. The interpretation of the reference at that time was the *Tafsīr of Jalālayn* (Laffan, 2015).

In the 16th century, in the archipelago, the writing of commentaries appeared. It is proven by Tafsīr Surah al-Kahfī text. This technical interpretation is written partially, which dwells on certain letters. However, it is not clear who the author is. The manuscript was brought from Aceh to the Netherlands by an Arabic linguist, Erpinus w. 1624. Now the manuscript is in the collection of the Cambridge University Library (Yunus, 1984).

A complete interpretation of 30 chapters of "Tarjumān al Mustafid" was born by 'Abd al-Ra'uf al-Sinkili, written around 1675 AD. According to several observers, one of them is Christian Snouck Hurgronje; this interpretation is a translation of Tafsir al-Baidlawi. However, Peter Ridel said this Tafsīr Jalālayn interpretation because Tafsīr al-Baidawi is complex and extensive. Meanwhile, the model is brief, precise, and elementary in this commentary as Tafsīr Jalālayn (Gusmian, 2013).

In the next decade, Tafsir emerged using the Javanese Arabic Pegon script written by KH. Bisri Mustofa 1915-1977 AD with the title al-Ibrīz li Ma'rifah Tafsīr al-Qur'ān al-'Azīz. This interpretation was born with a new nuance because it uses the Javanese *ngoko* language, which is communicative and easy to read. According to Nashruddin Baidan Tafsīr al-Ibrīz uses

the *tablīlī* method because he often adds *tanbībun*, *mubimmat*, *qasās* in his interpretation. Tafsīr al-Ibrīz is oriented toward bringing back the fundamental values of the Qur'an in social practice as a result of colonialism from several foreign countries. At that time, the Indonesian people had been shaken, and the strength of their faith in the Qur'an eroded (Maslukhin, 2015).

Periodization of the Development of Tafsir in Indonesia

Different thinkers in mapping the periodization of Tafsir in Indonesia. Such as Nashrudin Baidan and Islah Gusmian. The following is the division of the periodization of interpretation in Indonesia:

The Periodization of Tafsir in Indonesia According to Nashruddin Baidan

The interpretation of the Qur'an in Indonesia can be divided into four periods. Namely the classical, medieval, premodern, and modern periods until now. Among the four periods are:

First, the Classical Period VIII-XV centuries. This period was the initial period of the arrival of Islam to Indonesia, which was the forerunner to the development of interpretation in the later periods. The form of Tafsir in this period can be said to be in the form of an integral embryonic. Namely, the interpretation of the Qur'an is given integrally with other fields such as fiqh, theology, and *tasawwuf*. All of that is presented practically and implemented directly factually.

The Tafsir method in this period used the *ijmālī* (global) method. Tafsir is given along with explanations on various subjects. The interpretation of the verses is given according to practical needs. Meanwhile, the pattern of interpretation in this period was general. Namely, the interpretation given was not dominated by specific thoughts but explained the verses needed in general and proportionally.

From these three aspects, it can be seen that Tafsir in the classical period was by the conditions of society at that time (Baidan, 2003).

Second, the Middle Period of the XVI-XVIII centuries. In this period, the interpretation of the Qur'an in Indonesia only started factually. In this period, the interpretation of the Qur'an no longer relied on memory and unification of da'wah with '*amali*' things. However, there were already books of interpretation brought and imported from the Middle East to Indonesia.

The teachers translate the commentaries from the Middle East to their students into the students' language to make them easier to understand. However, the teachers did not take the initiative to develop an understanding of a verse. The teachers are limited to giving in interpreting the books of tafsir. This pattern of interpretation lasted for approximately three centuries (Laffan, 2015).

The form of Tafsir in this period. Based on the available data, it can be seen that the interpretation conveyed to the indigenous population was in the form of ar-Ra'yu, namely thoughts. While the form of *al-ma'thūr* is not very popular, it does not even exist in Indonesia. In this period, no interpretation data in the form of *al-ma'thūr* was found (Baidan, 2003). These things are caused by several factors, including the condition of the *mufassir*, who does not have expertise in hadith and history. They tend to the teachings of the *tarekat* and Sufism. So it is natural to teach their commentaries to use the *bi al-ra'y* method to align with the reasoning they want to develop. This is common because, in general, the Qur'an uses global pronunciations so that various interpretations can interpret it (Zaiyadi, 2018).

Second, the condition of the Ummah (natives) at that time did not know Arabic well; even now, Arabic is still not widely mastered by Muslims in Indonesia, whose number is even more significant in the world than in other Islamic countries. Therefore, the interpretation must be translated into Indonesian or regional languages so that the interpretation can no longer be categorized as *al-ma'thūr's* interpretation. Even though he is a hadith expert, the existing interpretations have mixed with the translator's hadis.

The third is the Geographical Location where the Indonesian Archipelago is located very far from the birthplace of Islam. Therefore, previously no missionary mission reached Indonesia. The interpretation of *al-ma'thūr* was only brought to Indonesia around the 19th century to the 20th century AD after many pesantren were established under the tutelage of kiai in Java or *buya-buya* in Sumatra (Baidan, 2003).

Tafsir Method In this period still used the *ijmālī* method. However, the delivery technique improved from the previous period almost entirely delivered orally. The *ijmālī* method has the main characteristic of explaining the Qur'an in general and sequentially according to the sequence of letters and verses in the Mushaf. At this period, it is considered sufficient to provide a simple general description that can be used as a guide in daily practice (Baidan, 2003).

In this period, the technique of delivery was equipped with books. The *ijmālī* method is still considered appropriate because the students, as the target of dakwah do not yet have a deep perception of Islam, especially regarding the interpretation of the Qur'an. Although the method used is still the same as in the previous period, the difference in delivery techniques gives different teaching results from the previous period. These differences can be seen from several points, including growing self-confidence. The introduction of books that represent the students will be more confident in the knowledge they get because they rely not only on the hearing and memory of teaching from their teachers but now they have a natural grip. Second, Representative. The existence of the book being studied will instill a strong belief in the students that the interpretation they receive is very representative so that they will not hesitate to follow and develop it (Baidan, 2003). Third, Systematic. The interpretation that is carried out systematically will have greater meaning for the development of interpretive thinking among students. Therefore, establishing a book that is arranged coherently and systematically to be read by the teacher to his students carefully will undoubtedly

have a good impact compared to the interpretation carried out in the classical period (Baidan, 2003).

The interpretation style in this period is still general and does not refer to specific thoughts. The interpretation of the Qur'an is carried out through a study of the text of the book. So the pattern of interpretation studied is the style of the book they read. Tafsir al-Jalālayn, for example, in it reveals global matters relating to the content of the verse, which contains the division of the spoils of war, the characteristics of true believers, and the reward they get if they have true faith.

In addition to the interpretations described above, during this period, the writing of the translation of the Qur'an into the local language as the daily language of the students has developed. These efforts are progress, namely from unwritten to written, so the interpretations they use can reach us now.

Third is the premodern period of the nineteenth century. Interpretation in this period is not much different from what was done in the previous period. The interpretation in this period and the previous period is essentially the same because the study of the books being studied is also the same. However, the delivery technique and the means appear to be more advanced. If in the previous period the translation was not written, in this period, it has been written. Likewise, with the place and the recitation system.

During this period, Prof. Mahmud Yunus, in his book "Sejarah Pendidikan Islam in Indonesia", emphasizes that students who have graduated from fiqh or al-Minhāj continue their studies by studying the science of interpretation. The teaching system of such interpretation is the same as the books studied throughout Indonesia. So the insight into the interpretation of the Qur'an throughout Indonesia is at the same level.

Furthermore, productivity in this period can be seen after al-Fansuri published his monumental commentary entitled "Tarjumān al-Mustafid" in the 17th century. There was a vacuum in the next two centuries due to several factors. One of

them is that, in those two centuries, the Indonesian people experienced significant physical and mental colonialism, which left scars of many years of trauma.

Fourth the Modern Period of the XX Century. In the twentieth century, there has been a somewhat encouraging contribution to the interpretation of the Qur'an compared to previous periods. In the 1900-1950 period, interpretation studies were influenced by the previous period until the 19th century. The influence of the reform ideas given by the Reformers from the Middle East was also not small. The Indonesian ulama who studied there could spread and develop the knowledge they brought to benefit the advancement of Islam in Indonesia.

The interpretation of the Qur'an in the first half of the 20th century can be said to have begun to move towards a more comprehensive understanding. However, it must also be acknowledged that the ulama' and educators in general still follow the legacy of the interpretations of the previous times. Although the al-Irsyad organization in Jakarta and several educational institutions in West Sumatra have initiated the development of insight into the interpretation of the Qur'an, this is an exception. The majority are less interested in developing new insights, so that interpretation will still not develop because an unsupportive environment always hinders it.

Places for Teaching Tafsir during this period were carried out in Islamic boarding schools and schools with more comfortable infrastructure. Teaching system teaching is classified into several classes according to the level of teaching. such as *Ibtidaiyyah (MI)*, *Tsanawiyah (MTs)*, and *Aliyah (MA)*.

The teaching method is not much different from before, where the teacher reads the book to the students and translates every word into the student's language. The system taught is also still traditional. Many students are directed to memorize subjects rather than develop their reasoning. The curriculum and syllabus have been outlined in a fairly strict curriculum. However, the interpretation of interpretation gets a disproportionate portion

when compared to other subjects. Spiritual lessons are dominated by two main subjects, namely Arabic and fiqh.

Prof. Mahmud Yunus said that such conditions occur throughout Indonesia. So interpretation in Indonesia at this time has not received serious attention from the ulama. *Mufassir's* productivity there is still not much progress due to the lingering effects of colonialism. During this period, colonialism was still rampant.

Furthermore, in the Second Period, 1951-1980, signs of the development of interpretation towards a better condition began to appear. Indonesia at this time was free from colonialism. Many State Islamic Universities have been built. To the master's program. Tafsir began to appear in madrasas, Islamic boarding schools, and universities. In madrasas and Islamic boarding schools, the curriculum and system are still inclined toward discussing the book of interpretation which still has to be supported by various references related to the interpreted verse. Meanwhile, the teaching of Tafsir in Islamic Universities has begun to appear and is not like the high school level. College teaching has emphasized the creation of experts. During this period, there was a slight change in the application of the method and curriculum and began to develop a form of question and answer, discussion, or dialogue led by the lecturer. At the end of the 20th century, to be precise, starting in 1995, there was only concrete support from the curriculum for the teaching of interpretation. The productivity of teaching Tafsir in Islamic Universities is mainly produced by the lecturers or teaching staff at these institutions. During this period, there were also works of interpretation written by the nation's youth.

The commentators of this period can be called the second generation. In addition to the works of interpretation in Indonesian during this period, there are also works of interpretation in local languages. Their descriptions are still dominated by Arab culture in his works, except for Hamka's Tafsir al-Azhar. The form of interpretation uses the *al-*

ra'y form, the same as the first generation; the method used is still global. The style is neutral and does not take sides with any genre except Hamka's work.

In the Third Period, 1981-2000, the development was more rapid with the existence of Masters and Doctoral programs to produce higher quality interpretation outcomes. Remarkable progress in Tafsir Al-Qur'an has also begun to be seen in the work and productivity produced by the lecturers. In the system and teaching methods, this particular progress is also seen in developing systematic and logical scientific thinking methods. That is, prioritizing the development of reason.

Students are required to develop their creativity. For this purpose, lectures are dominated by scientific discussion systems. As for productivity, there have been many works produced by domestic lecturers and undergraduate, postgraduate, and doctoral degrees. However, many of their works are not published.

The third generation in this period has recorded a new history in Tafsir Al-Qur'an by introducing thematic and comparative forms of interpretation. This third generation initiated the two methods that had never been found in the previous period. So, Ulama's interpretation in the first period applied the *ijmali* method. Then the ulama's commentary in the second period applied the *tablili* method and in the third generation completed it with the "thematic and comparative" method.

Periodization of Tafsir in Indonesia According to Islah Gusmian

Islah Gusmian stated that the periodization he used had been used by Howard M Federspiel before. However, according to Howard, he was still confused in mapping the periodization of the interpretation. Islah Gusmian plots at least four periods (Gusmian, 2015).

The First Period, namely the Beginning of the 20th Century until the 1960s. During this period, interpretation in Indonesia used simple writing models and techniques. The presentation of interpretations during this period was quite diverse. First. interpretation whose object of study is only on certain letters, such as the “Tafsir Surah Yasin dengan Keterangan, Tafsir al-Qur’anul Karim: Yasin”, and the like (Gusmian, 2013). Surah Yāsīn has become the object of study by thinkers because this letter is often read at certain moments, such as the *tablil* tradition, *yāsīnan*, *salametan*, and others. Choosing Yāsīn’s letter as the object of the study of interpretation is also a form of strengthening and emphasizing cultural traditions in Java. Because this tradition has a positive impact on the people who practice it. *Yāsīnan* or salvation is a community tradition that has been entrenched in Indonesia, especially in Java. However, this interpretation is common outside Indonesia.

In addition to Surah Yāsīn there are also those who concentrate on Surah al-Fatihah, such as; “Rahasia Ummul Quran atau Tafsir Surat al- Fatihah (Jakarta: Institute Indonesia, 1956)” by A. Bahri, “Tafsir Al-Qur’anul Karim: Surat al-Fatihah (Jakarta: Widjaja, 1955)”, “**Content of Al-Fatihah** (Jakarta: Pustaka Islam, 1960)” by Bahroem Rangkuti and “Tafsir Surat al-Fatihah (Cirebon: Toko Egypt, 1969)” by H. Hasri (Gusmian, 2013).

Second is the work of interpretation, whose object of study concentrates on specific chapters. Juz which is the main object of study is chapter 30, such as “Al-Burhan Tafsir Juz ‘Amma (Padang: Al Munir, 1922)” by H. Abdul Karim Amrullah, “Al-Abror Tafsir Djuz ‘Amma (Surabaya: Family Business, 1960)” by Mustafa Baisa.

Third, many have also interpreted 30 chapters in full, such as “Tafsir Qur’an Karim (Jakarta: Pustaka Mahmudiya, 1938)” by H. Mahmud Yunus. In addition, the interpretation of 30 Juz,

which was worked on collectively, was also carried out by several commentators during this period, such as “Tafsir al-Qur’an Karim (Medan: Firma Islamiyah, 1956)” compiled by H.A Halim Hassan, H. Zainal Arifin Abbas, and Abdurrahman Haitami (Gusmian, 2013).

The following is a table of commentary works in the first period:

No.	Book of Tafsir	Year	Objek of Tafsir	Author
1	Tafsir al-Qur’anul Karim; Yasin	1951	Certain Tafsir	Adnan Yahya Lubis
2	Tafsir Surat Yasien dengan Keterangan	1951	Certain Tafsir	A. Hassan
3	Tafsir al-Qur’anul Karim. Surat al-Fatihah	1955	Certain Tafsir	Muhammad Nur Idris
4	Rahasia Ummul Quran	1956	Certain Tafsir	A. Bahry
5	Kandungan Al-Fatihah	1960	Certain Tafsir	Bahroem angkuty
6	Tafsir Surat Al-Fatihah	1969	Certain Tafsir	H. Hasri
7	Al-Burhan. Tafsir Juz ‘Amma	1922	Certain Juz	H. Abdul Karim Amrullah Hamka
8	AL-Hidayah Tafsir Juz ‘Amma	1954	Certain Juz	Adnan Yahya Lubis
9	Tafsir Al-Qur’anul Karim Djuz ‘Amma	1955	Certain Juz	Zuber Usman
10	Tafsir juz ‘Amma dalam Bahasa Indonesia	1958	Certain Juz	Iskandar Idris
11	Al Abror. Tafsir Djuz ‘Amma	1960	Certain Juz	Mustafa Baisa
12	Tafsir Djuz ‘Amma dalam Bahasa Indonesia	1960	Certain Juz	M. Sa’id

13	Tafsir Qur'an Karim	1938	30 Juz	Mahmud Yunus
14	Al-Furqan: Tafsir al-Qur'an	1962	30 Juz	Ahmad Hassan
15	Tafsir al-Qur'an al-Karim	1956	30 juz	Collective. H.A Halim Hassan. H. Zainal Arifin Abbas dan Abdurrahman Haitami
16	Tafsir al-Qur'an	1959	30 Juz	Zainuddin Hamidy. Fachruddin Hs..
17	Al-Bayan	1966	30 Juz	Hasbi Ash-Shiddiqey
18	Tafsir al-Qur'an al-Karim	1956	30 Juz	Collective: H. A Halim Hassan. H. Zainal Arifin Abbas dan Abdurrahman Haitami

The second period was from the 1970s to the 1980s. The technical presentation and the object of interpretation studied in the first period can still be found in this second period. Like the object of study that concentrates on a particular letter. Certain and whole juz 30 juz. During this period, an interpretation developed, which was to concentrate on legal verses. A Mufassir collects verses in the Qur'an that are related to law and arranges them into one. This can be found in the book of "Ayat-ayat Hukum: Tafsir dan Uraian Perintah-perintah dalam al-Qur'an (Bandung: CV. Diponegoro, 1976)" written by Q. A Dahlan Saleh and M. D. Dahlan (Gusmian, 2013).

The following is a table of tafsir born in the second period:

No.	Book of Tafsir	Year	Object of Tafsir	Author
1	Samudra Al-Fatihah	1972	Certain Letters/Classic Thematic	Bey Arifin
2	Tafsir Ummul Quran	1981	Certain Letters/Classic Thematic	M. Abdul Hakim Malik
3	Butir-butir Mutiara Al-Fatihah	1986	Certain Letters/Classic Thematic	Kolektif: Labib MZ dan Maftuh Anan
4	Risalah Fatihah	1987	Certain Letters/Classic Thematic	A. Hassan
5	Tafsir Surat Yasien	1978	Certain Letters/Classic Thematic	Zainal Abidin Ahmad
6	Kandungan Surat Yasien	1978	Certain Letters/Classic Thematic	Mahfudi Sahli
7	Terjemah dan Tafsir al-Qur'an: Huruf Arab dan Latin	1978	30 Juz/Classic Thematic	Bachtiar Surin
8	Tafsir Al-Azhar	1967	30 Juz	Hamka
9	Tafsir Rahmat	1983	30 Juz	H. Oemar Bakry
10	Al-Qur'an dan Tafsirnya	1975	30 Juz	Kolektif: DEPAG RI
11	Ayat-ayat Hukum dan Uraian Perintah-perintah Al-Qur'an	1976	Legal Verses	Q.A Dahlan Saleh dan M.D. Dahlan
12	Tafsir Ayat Ahkam. tentang Beberapa	1984	Legal Verses	Nasikun

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3rd period, the 1990s to 2000s. In this third period, the writing of commentaries continued to develop. Presentation of interpretation in this era tends to use thematic presentation. Because community needs are more complex, a comprehensive and problem-solving interpretation is more needed. The following is a table of interpretations born in the third period:

No	Book	Year	The Object of Study and Style of Presentation	Author
1	Konsep <i>Kyfi</i> dalam al-Qur'an	1991	Singular Modern Thematic	Harifuddin Cawidu
2	Konsep Perbuatan Manusia Menurut Al-Qur'an	1992	Singular Modern Thematic	Jalaluddin Rahman
3	Manusia Pembentuk Kebudayaan dalam Al-Qur'an	1992	Singular Modern Thematic	Musa Asy'Arie
4	Tafsir Bil Ma'tsur: Pesan Moral Al-Qur'an.	1993	Singular Modern Thematic	Jalaluddin Rakhmat
5	Al-Qur'an dan Tafsirnya	1995	30 juz	
6	Ensiklopedi Al-Qur'an: Tafsir Sosial berdasarkan Konsep Kunci	1996	Thematic	M. Dawam Rahardjo
7	Menyelami Kebebasan Manusia	1996	Thematic	Harya Machasin ⁸

8	Wawasan Al-Qur'an. Tafsir Maudu'i Pelbagai Persoalan Umat	1996	Thematic	M. Quraish Shihab
9	Hidangan Ilahi Ayat-ayat Tahlil	1997	Thematic	M. Quraish Shihab
10	Tafsir Al-Qur'an Al-Karim; Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu	1997	Certain letters of Nuzuli	M. Quraish Syihab
11	Memahami Surat Yasin	1998	Certain classic thematic letters	Radiks Purba
12	Ayat Suci dalam Renungan	1998	30 Juz	Moh. E. Hasim
13	Ahl al-Kitab; Makna dan Cakupannya.	1998	Singular Modern Thematic	Muhammad Ghalib M.
14	Argumen kesetaraan Jender. perspektif Al-Qur'an	1999	Singular Modern Thematic	Nasaruddin Umar
15	Tafsir bi Al-Ra'yi: Upaya Penggalan Konsep Wanita dalam Al-Qur'an	1999	Singular Modern Thematic	Nashruddin Baidan
16	Tafsir Kebencian. Studi Bias Jender dalam Tafsir	1999	Singular Modern Thematic	Zaitunah Subhan
17	Tafsir Sufi surat Al-Fatihah	1999	Classic thematic	Jalaluddin Rahmat
18	Tafsir Hijri; Kajian Tafsir Al-Qur'an Surat An-	2000	Classic thematic	Didin Hafidhuddin

	Nisa'			
19	Tafsir Tematik al-Qur'an tentang Hubungan Sosial Antarumat Beragama	2000	Plural Modern Thematic	Majlis Tarjih dan Pengembangan Pemikiran Islam PP Muhammadiyah
20	Memasuki Makna Cinta	2000	Plural Modern Thematic	Abdurrasyid Ridha
21	Dalam Cahaya al-Qur'an. Tafsir Sosial Politik al-Qur'an	2000	Plural Modern Thematic	Syu'bah Asa
22	Jiwa dalam al-Qur'an; Solusi Krisis Keruhanian Manusia Modern	2000	Singular Modern Thematic	Achmad Mubarok
23	Tafsir Juz 'Amma Disertai Asbab An-Nuzul	2000	Certain juz	Rafi'uddin dan Edham Syifa'i
24	Tafsir Al-Misbah: Pesan dan Kesan dan Keserasian al-Qur'an	2000	30 Juz	M. Quraish Shihab

In this third period, the thematic presentation is divided into two, namely Modern thematic and classical thematic. Classical thematic is a systematic style of presenting interpretation using a specific letter with the theme listed in the letter. Also called classic if this kind of systematic style occurs in specific chapters. Meanwhile, modern thematic is a systematic style of presenting interpretations that concentrates on specific themes chosen by the author himself. This modern thematic is then classified into plural modern thematic and singular modern thematic. Modern thematic

plural is a systematic presentation of modern thematic in which it only discusses one central theme in the work of interpretation. A particular modern thematic is a systematic presentation of commentary works in which it discusses several main themes (Gusmian, 2013).

The periodization carried out by Islah Gusmian is considered medieval in the periodization of Nashruddin Baidan. So, from the first period until the second period, Islah only presented interpretations in Indonesian because the Malay-Jawi interpretation was no longer popular and had been replaced by Indonesian.

Fourth period (Contemporary), 2000-2010. The Qur'an has the validity that it has the authority of *sālib li kulli zaman wa makan*. Departing from that, it becomes ambiguous if the Qur'an is interpreted textually and literally. So, the reviewers of the Qur'an seek to find the right solution to understanding the true meaning and value contained in the texts of the Qur'an.

The paradigm of contemporary interpretation is more inclined to contextualize the meaning of the Quran by raising the moral principles and ideals behind the text. If there are verses of the Qur'an that are deemed less relevant to the times, contemporary Muslim thinkers try to continue to explore the meanings and moral ideals implied in them by the spirit of the times. Such as cases of polygamy, pluralism, and slave freedom. So it is not uncommon for them to apply the relevant methodology in interpreting a verse so that the validity of the interpretation and its scientificity can be justified. Thus, interpretation in the contemporary era no longer captures a textual or literal meaning but has now stepped into contextual interpretation, exploring the moral and spirit ideals and *maghdha's* meaning behind the verse (Zuhdi, 2014).

In this period, the paradigm used in interpreting the Qur'an was the hermeneutic paradigm which emphasized the epistemological-methodological aspects. The hermeneutic

paradigm interprets traditional classical texts where a problem must always be directed so that the text can always be understood in the present context, which is undoubtedly different from the condition of the text being born. By using this hermeneutic method, it is hoped that the universal meaning in the Qur'anic text can be expressed along with the spirit of the times (Zuhdi, 2014).

The following is the work of Tafsir, who was born in the era 2000-2010:

No	The Title of the Tafsir	Year	Method	Author
1	Tafsir Maudhu': Solusi Qurani Atas Masalah Sosial Kontemporer	2001	Plural Modern Thematic	Nashruddin Baidan
2	Memahami Kandungan Isi Al-Qur'an	2001	Thematic	Jan Ahmad Wasil
3	Al Fatihah: Membuka Mata Batin Dengan Surah Pembuka	2002	Classic Thematic	Achmad Chadjim
4	Al Falaq: Sembuh Dari Penyakit Batin Dengan Surah Subuh	2002	Classic Thematic	Achmad Chadjim
5	Qur'an Al Karim Bayani: Memahami Makna Al-Qur'an	2003		Ahmad Mudjab Mahalli Dkk.
6	Kontekstualitas Al-Qur'an: Kajian Tematik Atas Ayat-Ayat Hukum Dalam Al-Qur'an	2003	Singular Modern Thematic	Umar Shihab
7	Tafsir Al-Hidayah: Ayat-Ayat Akidah Jilid I&II	2003		Sa'ad Abdul Wahid
8	Tafsir Surat Al	2004	Classic	Rafiq Zainul

	Fatihah		Thematic	Mun'im.
9	Tafsir Maudu'i Al-Muntaha Jilid I	2004		Tim Sembilan
10	Tafsir Inklusif Makna Islam: Analisis Linguistik-Historis Pemaknaan Islam dalam Al-Qur'an Menuju Titik Temu Agama-Agama Semitik	2004	Thematic	Ajat Sudrajat
11	Tafsir Sosial: Mendialogkan Teks Dengan Konteks	2005		Waryono Abdul Ghaffur
12	Konsep Sabar Dalam Al-Qur'an: Pendekatan Tafsir Tematik	2005	Singular Modern Thematic	M. Fajrul Munawwir
13	Tafsir Ayat-Ayat Haji: Menuju Baitullah Berbekal Al-Qur'an	2005	Singular Modern Thematic	Muchtar Adam
14	Tafsir Al-Qur'an Juz 30	2007	Classic Thematic	H. Zaini Dahlan
15	Tafsir Tematik Al-Qur'an Dan Masyarakat: Membangun Demokrasi Dalam Peradaban Nusantara	2007		Hasyim Muhammad
16	Hidup Bersama Al-Qur'an: Jawaban Al-Qur'an Terhadap Problematika Sosial	2007		Waryono Abdul Ghaffur
17	Metode Ayat-Ayat Sains Dan Sosial	2007		Andi Rosadi Sastra
18	Tipologi Manusia dalam Al-Qur'an	2007		Yunahar Ilyas
19	Menguak Rahasia	2008		Nur Faizin

	Cinta dalam Al-Qur'an			Muhith
20	Tafsir Tarbawi: Kajian Analisis dan Penerapan Ayat-ayat Pendidikan	2008		Rohimin
21	Menerapkan Surah Yasin dalam Kehidupan Sehari-Hari	2008		Achmad Chadjim
22	Ayat-ayat Semesta: Sisi Al-Qur'an Yang Terlupakan	2008		Agus Purwanto
23	Tafsir Ayat-ayat Ahkam	2008		Syibli Syarjaya
24	Tafsir Ayat Ahkam	2008		Luthfi Hadi Aminuddin
25	Tafsir Ibadah	2008		Abd Khaliq Hassan
26	Menyingkap Rahasia Al-Qur'an: Merayakan Tafsir Kontekstual	2009		Waryono Abdul Ghaffur
27	Argument Pluralism Agama: Membangun Toleransi Berbasis Al-Qur'an	2009		Abd. Moqsith Ghazali
28	Metodologi Studi Al-Qur'an	2009		Abd. Moqsith Ghazali. Luthfi Asy Syaukani. Ulil Abshar Abdalla
29	Tafsir Al-Qur'an Tematik	2010		Kemenag RI
30	Tafsir Kebahagiaan	2010		Jalaluddin Rahmat

31	Tafsir Al Wa'ie	2010		Rakhmat S. Labib
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Orientation for Writing Tafsir al-Qur'an in Indonesia

The writing and the study of commentary are never separated from two critical orientations, namely:

1. Declare with the faith of Muslims that the function of the Qur'an is as a guide to *al-ittijāh al-hida'i*.
2. As the scientific validity of the Qur'an *al-ittijāh al-'ilmiyyah*.

Meanwhile, in the context of writing, Tafsir in Indonesia cannot be separated from two forces that are the path of its development. First power in a hermeneutic context. Contemporary hermeneutics is the most critical aspect in exploring an interpretation. The work of interpretation that was born for academic interests became a new perspective in interpreting the Qur'an. So that interpretation will be born as a scientific product whose contents can be understood not only by Muslims but also by other religions (Zuhdi, 2014).

Second, the writing of interpretation becomes a social movement. That is a search for the conception of the Qur'an in managing social-human life while at the same time raising the fundamental values of the Qur'an that are capable of becoming a humanist spirit in managing life. The birth of a partial Indonesian interpretation is a form of analytical effort to implement the moral ideals of the Qur'an in social praxis (Zuhdi, 2014).

Conclusion

The development of interpretation in Indonesia has experienced a dynamic movement, although there was a period of *fatrah* due to the entry of the Dutch into Indonesia. Interpretation in Indonesia goes slowly but moves dynamically.

From time to time, the development of interpretation continues to increase. In the classical century, initially, interpretation was still in the form of textualist and literalist, so in this century, it developed into a contextualist interpretation. All of this cannot be separated from the spirit of the scholars and academics to continue to develop the interpretation of the Qur'an. The classification period in Baidan's view consists of four periods, namely: the classical period (VIII-XV centuries), the middle period (XVI-XVIII centuries), the pre-modern period (XIX centuries), and the modern period (XX centuries). Meanwhile, Islah Gusman continued the division of interpretations by Nasruddin Baidan earlier, which began in the early 20th century until 1960, then 1970-1980, and the third period in 1980-1990, the third period 1190-2000, and the contemporary period in the 2000-2010 century.

This research can be developed to see how the development of commentary studies from the 2010-2020 period because massively fast-moving technology continues to encourage new interpretation products.

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