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Between the Interactive and Justificative: Methodological Notes on the Exegesis of the Qur'an in Reformation Era Indonesia

Muh. Tasrif

Institut Agama Islam Negeri (IAIN) Ponorogo, Jl. Pramuka 156 Po. Box 116 Ponorogo, East

Java, Indonesia;

[1] tasrif@iainponorogo.ac.id

ABSTRACT:

The study of the methodology of the exegesis of the Qur'an in Indonesia directed at exegetical works during the Reformation era is still scarcely done. This study explains the methodology of exegesis of *Tafsir Tematik Al-Qur'an* (*Thematic Interpretation on the Qur'an*) compiled by Lajnah Pentashihan Mushaf (Committee for Refinement of Mushaf), The Ministry of Religious Affairs of the Republic of Indonesia, which contained 23 series of studies. With a comparative and critical approach, this study shows that *The Thematic Interpretation on Qur'an* used a thematic approach to analyze diverse topics facing contemporary Indonesian issues. However, the use of the thematic approach with its several stages in their entirety was not carried out in all the topics. Consequently, it gave birth to the justification of ideas without sufficient support from the verses of the Qur'an.

INTRODUCTION

The Qur'an as a holy book is used by Muslims as a source of guidance in every issue (Marzband et al., 2016). For this reason, the muftis in Islam make the Quran as the first reference in giving fatwas (Mangunjaya & Praharawati, 2019). In Indonesia, a country with a majority Muslim population, the Qur'an is used as a reference by Muslims to solve various problems from time to time, including during the Reformation Era. The Reformation or Post-Soeharto era began in mid-1998, when President Soeharto resigned on May 21, 1998 and was replaced by vice-president BJ Habibie. The period was marked by political and social reforms on the one hand and social instability on the other. Political and social reforms included eradication of corruption, direct elections and regional autonomy. Meanwhile, social instability was on the increase with social unrest

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and acts of terrorism on the rise. During this era, an exegetical work on Quran emerged. The work is entitled *Thematic Interpretation on the Qur'an* which contains a variety of study topics on problems facing contemporary Indonesia. The writing within the work was carried out by a team formed based on the Decree of the Minister of Religious Affairs Number BD/28/2008 dated February 14, 2008. The writing activity was carried out in stages from 2008 to 2012 and 23 studies were published in the form of a book.

In 2008 there were three themes compiled, namely the relationship between religious believers (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2008b), the Qur'an and the empowerment of the poor people (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2008a), and building a harmonious family (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2008c). In 2009 five themes were arranged, namely 1) economic development of the people (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009e), 2) the position and role of women (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009b), 3) ethics of family, community and politics (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009a), 4) environmental preservation (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009d), and 5) health in the perspective of the Qur'an (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009c). In 2010 five themes were prepared, namely 1) spirituality and morals (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2010e), 2) work and labor (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2010c), 3) inevitability of the last day (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2010b), 4) education, character building, and human resource development (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2010d), and 5) law, justice and human rights (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2010a). In 2011 there were 5 thematic titles published, namely 1) Al-Qur'an and diversity (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2011a), 2) social responsibility (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2011e), 3) communication and information (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2011c), 4) youth development (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2011d), and 5) Al-Qur'an and state (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2011b). Finally, in 2012 thematic interpretations were written on five major themes, namely 1) the meaning of jihad and its implementation (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2012c), 2) the Qur'an and contemporary issues I (with various sub-themes: social conflict, problematic marriages, child protection, natural exploration, natural disasters, food security, energy security, magic and shamanism, population and family planning, climate change, money laundering) (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2012a), 3) contemporary issues II (with a variety of sub-themes: organ transplants, cloning, blood transfusion: legal study, relations between ulama and umara, sexual deviation [homosexual and lesbianism in the view of Islamic law], plastic surgery and sex change, domestic violence, ability to perform pilgrimage [*hajj*], recommended *hajj* and social responsibility, human interaction with jinn, gambling and prostitution localization, dual obligations: zakat as tax reduction, and purification [*taharah*] and health) (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2012b), 4) Islamic moderation (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2012e), and 5) prophecy (*nubuwwah*) in Al-Qur'an (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2012d).

These exegetical works in the context of the interpretation of the Qur'an in general are unique. *First,* the works appeared to counter the increase of radicalism which is suspected to have triggered massive terrorist events in the early 21ˢᵗ century. The Qur'an itself basically does not encourage violence (Esposito, 2015) and instead promotes moderate attitudes (Zuhdi, 2018). *Secondly,* they were compiled collectively by Muslim academics and bureaucrats, and funded by the government seeking to accomplish mainstreaming of moderate Islam. *Third,* they were compiled with the aim of giving examples of correct interpretations: consistent with the rules of interpretation of the scholars and providing guidance to the lives of Muslims within the framework of national and state life in Indonesia; or in the language of Muhammad M. Basyuni, Minister of Religious Affairs at the time, "a correct religious understanding that does not fall into an understanding that is too strict and literal, or too loose so that it is protected from all forms of distortion and deviation" (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2008b).

LITERATURE REVIEW

There are many studies on the work concerning the interpretation of the Qur'an both outside and inside Indonesia. Extensive studies on classical to modern interpretation in the Muslim world were carried out by Muhammad Husayn al-Dzahabiy (1917-1977 CE). In *al-Tafsîr wa al-Mufassirûn* (al-Dzahabiy, n.d.), al-Dzahabiy examined almost all the classical interpretations. There are at least two main perspectives that he uses, namely the method (*manhaj*) and color (*lawn*) of interpretation. *Manhaj* refers to the methodological aspects used, especially the sources used, such as the hadith of the Prophet, the views of the Companions, Tabiin, Tabi' Tabiin, and sources of language. *Lawn* of interpretation refers to the scientific background of commentators which color their interpretations, such as language, law, science, theology, and so on. The analysis finally leads to the validity status of the works as exegetical works that can be accepted or must be rejected.

About interpretation in the modern era, J.J.G. Jansen examined the thematic trends of the interpretation of the Qur'an in modern Egypt. He found three main trends, namely the interpretation of philology, interpretation of natural history, and practical interpretation. He also showed that the tendency of modern interpretations is different from the interpretation of the Gospel, especially in the basic assumptions in seeing the position of "the author" of the text being interpreted. Interpreters of the Gospel see the importance of understanding the Gospel in the context of the intent of the authors, while interpreters of the Qur'an see that the author is God himself (Jansen, 1980).

There are several works on the interpretation of the Qur'an in modern Indonesia. M. Yunan Yusuf (b. 1949) examined the methodological characteristics of nine leading interpretations of the 20th century. In his conclusion it was stated that in terms of methods, most interpretations did not state explicitly the sources used; from the technical perspective, exegetical works use simple and broad techniques; in terms of theological school, the exegetical works are traditionally patterned (Yusuf, 1992, pp. 50–60). Similar studies with different exegetical works were carried out by Islah Gusmian (b. 1973). He reviewed 24 commentary works written in 1990-2000 with two perspectives: hermeneutics

and ideology (Gusmian, 2003). With this approach, unique methods and ideologies of exegetical works in Indonesia are found when viewed from exegetical works in other Muslim worlds. Some of the uniqueness are shown by several researchers. According to Rohman, the approaches used in understanding the Qur'an in contemporary Indonesia showed contextualist tendencies, namely its reference to the historical context of Qur'an's first audience, universal message of Quran, its stressing on the urgency of contextualization to present context, and its use of Western hermeneutical theories (Rohman, 2007; see also Tasrif, 2016). In the same direction, Pink pointed to the contextualist tendencies seen in providing guidance to practical actions and in referring to contemporary events (Pink, 2010). Meanwhile, Taufiq showed an interdisciplinary tendency in the contemporary approach of interpreting the Qur'an, namely the integration of religious, natural and social sciences in an integrative way (Taufiq, 2015). Last but not least, Wardani mapped three trends of the contemporary methodology of the Qur'anic interpretation in Indonesia, namely traditionalist-critical, rationalist-monolithic, and eclectic-rationalist (Wardani, 2017).

METHOD
This study is a content analysis study on literature data extracted from the main source, *Thematic Interpretation on Qur'an,* series 1-23. Data were collected selectively and purposively from the works. It collects some main data, namely methodology of exegesis and its stages of application in analyzing various topics.

The study uses comparative and critical approach. The comparative approach is used to compare the methodology of the works with the methodology theories of Abd al-Hayy al-Farmawi (1942-2017 CE) and that of Abdullah Saeed. The critical approach is used to evaluate the accuracy of the use of the methodology so that their strengths and weaknesses are identified. As evaluation parameters of accuracy, three main stages of thematic interpretation are used, namely conceptual study, study of key words in the Qur'an, and study of interrelation of Qur'anic verses (*munasabah*). If these three stages are fully carried out, the interpretation of the Qur'an can be carried out in a dialogical and balanced manner so that the possibility of justification and partial analysis can be avoided.

RESULTS AND DISCUSSION
This exegetical work used the thematic approach (*al-tafsîr al-mawdû'î*). The thematic approach established guidelines, which Muchlis M. Hanafi (b. 1971), states is a set of steps based on the agreement of Indonesian scholars of Qur'an on 14-16 December 2006 in Ciloto. The steps are as follows:

1. Determining the topic or theme to be discussed;
2. Gathering verses concerning the topic to be discussed;
3. Arranging the order of the verses according to the time they had been revealed;
4. Understanding the interrelation (*munâsabah*) between relevant verses;
5. Paying attention to the causes of their descent (*nuzûl*) to understand the context of the verses;
6. Completing the discussion with the hadiths and opinions of the scholars;

7. Studying the verses in depth;

8. Analyzing verses in an integral and comprehensive way by compromising between the *âmm* and *khass*, the *mutlaq* and *muqayyad* and so forth;

9. Making conclusions from the problems discussed (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2008b).

The steps show that the analysis of the verses in the Qur'an is related to several aspects, namely the order of the descent periods, the interrelation with other verses, the causes of the descent, the views of the hadiths of the Prophet and scholars, and the semantic content of the verse. However, some of the steps above can lead to possible operational ambiguity because they are not accompanied by more detailed explanations, for example the second step: gathering verses regarding the topic to be discussed. This step needs to be further elaborated to determine how to find verses that are relevant to the topic. The step can be accomplished for example by looking at the semantic closeness of keywords in verses in terms of synonyms or antonyms of the topics discussed. Another way is to look at the similarities in the events related to the topic mentioned in the verses of the Qur'an. Another step that is still vague is the seventh step, i.e. to study the verses in-depth. There is no clarity on what is meant by studying in-dept. In-depth studies can be critical-philosophical, comparative, or even socio-historical.

According to Muchlis M. Hanafi, the thematic steps logically combine two approaches, namely inductive and deductive. For him, what is meant by inductive is an approach whose discussion starts from the verses of the Qur'an which are then used to answer the problems of life (*min al-Qur'ân ilâ al-wāqi'*). With this approach, the commentator limits himself to the themes explained in the Qur'an, i.e. themes that emerge from terms or words explicitly mentioned in the Qur'an. Meanwhile, the deductive approach is a discussion beginning with the realities or problems that occur in the midst of community life, and then proposing their solutions from the verses of the Qur'an (*min al-wâqi' ilâ al-Qur'an*). If the solution to the real problem has a corresponding term or vocabulary in the Qur'an, the discussion refers to that term. However, if there is no term in the Qur'an that is compatible with the real problems of life, the discussion is based on the general guidance of the Qur'an (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2008b) Muchlis M. Hanafi's explanation of the meaning of the inductive and deductive approach is actually relative. The *min al-wâqi' ilâ-al-Qur'an*-approach can be inductive if the life events discussed are particular and specific, while the verses of the Qur'an referred to contain universal and general propositions. Meanwhile, the *min al-Qur'ân 'ila al al-wāqi'*-approach can be deductive, if the propositions in the Qur'anic verses are general while the life events discussed are particular and specific.

With regard to their elements, the thematic interpretation steps are comparatively similar to the thematic steps proposed by 'Abd al-Hayy al-Farmâwîy (1942-2017 CE), which consist of 7 steps and which are as follows:

1. Establishing the theme to be studied thematically;

2. Tracking and collecting verses of the Qur'an, both *makkiyyah* and *madaniyyah*, related to the theme;

3. Arranging the verses in harmony according to the chronology of their descent, accompanied by knowledge of the causes of their descent;

4. Explaining the interrelation of the verses in each chapter;

5. Arranging the discussion theme into a logical and systematic writing framework (outline);

6. Completing the verses' explanation with the traditions of the Prophet if deemed necessary;

7. Analyzing the verses thematically by way of gathering verses with similar meanings; compromising between *'amm* and *khâss*; the *mutlaq* with *muqayyad*; the global with the details; the *nâsikh* with the *mansûkh*; so there is no sense of contradiction between verses (al-Farmâwiy, n.d., pp. 49–50).

The seven steps above are also steps taken in the *Thematic Interpretation on the Qur'an* with two steps added, namely in-depth study and conclusion.

The methodological steps in the *Thematic Interpretation on the Qur'an* are also comparatively simpler than those compiled by Abdullah Saeed. By developing Fazlur Rahman's (1919-1988 CE) thematic approach, Abdullah Saeed proposed a model of interpretation consisting of four stages, namely: 1) encountering with the text world in general; 2) critical analysis of texts by examining their internal aspects (linguistic aspects; literary context in chapters or broader; literary forms as prayers, stories, laws, parables, or proverbs; similar verse texts; and similar verse texts that descended earlier); 3) linking texts with their first recipients by analyzing historical realities in Hijaz; determining the nature of the text message whether it is legal, theological or ethical; determining the nature of text messages whether they are contextual or universal; and linking text messages with the entire Qur'an's messages; 4) linking the text with the current context, i.e. discussing current problems that are relevant to the text, finding specific values relevant to the values found in the text; comparing the current context with the context when the text came down; associating the meaning of the text as understood by the first recipients with the current context so that it can be recognized in terms of its similarities and differences and evaluating the universality and particularity of text messages when applied to the current context (Saeed, 2006, pp. 150-152.). The steps proposed by Abdullah Saeed contain some aspects as the focus of the analysis, namely the internal aspects of the text of the verses and the external text of the verses. The internal aspects of the text are related to the linguistic aspects, the relationship of the text of the verses with other texts of the verses, as well as with the general contents of the Qur'an. Meanwhile, the external aspects are related to the context when the text came down and with that of the current context. In contrast to the steps compiled by Abdullah Saeed, the steps of the *Thematic Interpretation on the Qur'an* are associated with fewer limited aspects. In these steps, the contextualization of the text of the verses with the present or contemporary context is not discussed.

Application of the Thematic Approach in Interpretation

The method used in the *Thematic Interpretation on Qur'an* is based on the topics relevant with contemporary Indonesian problems. Unfortunately, the use of the thematic approach with its entire and comprehensive stages is not carried out in all the topics discussed, but is randomly carried out. This is due to the

constraints of time. Among the examples of the topics discussed in full thematic stages is the topic of women's inheritance (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009b). Meanwhile, many topics are discussed partially and even sometimes justified unilaterally by making the verses of the Qur'an as a justification for the views of the author without any adequate analysis of the meanings of the verses. The justification occurs when several key stages in thematic interpretation are not proportionally carried out. Some basic and important stages are the first three stages: a conceptual study, a study of the key words of the Qur'an, and a study of the interrelation of the verses (*munâsabah*). If these three stages are fully carried out, the interpretation can be carried out in a dialogical and balanced manner so that the possibility of a partial and justificative study can be avoided.

Critical Notes: Between Dialogical and Justificative Methods

The use of the thematic approach to analyze the verses of the Qur'an based on topics containing interpreters' ideas can give rise to several possible tendencies. *First,* the interactive-dialogical tendency, namely the balance of discussion between the interpreters' ideas and those derived from the verses of the Qur'an. In this tendency, the stages of thematic analysis are carried out in a balanced manner so there is no coercion between ideas. *Second*, the justificative-monological tendency, namely the imbalance of discussion between interpreters' ideas and those obtained from the verses of the Qur'an. In this tendency, the stages of the thematic analysis are not carried out in a balanced manner so that intercoercion between ideas occurs. In this tendency two possibilities emerge: the interpreters' ideas are dominant or on the contrary those of the Qur'anic verses are dominant. In the first case, the verses of the Qur'an are quoted or discussed briefly to justify unilaterally the interpreter's ideas. In the second case, the verses of the Qur'an are quoted or discussed without any discussion of their relevance to the topic being discussed. The discussion below will provide examples of these two trends.

Among the examples of the interactive-dialogical tendency is the discussion in the subtitle "Women and Inheritance." The analysis in this subtitle is quite comprehensive, taking into account many things: contextualization, conceptual review of the topic, macro historical context, *munâsabah* in chapter (Sûrah), and provisions of the amount of inheritance for women. In general, the writing aims to show the superiority of the provisions of Islam in the context of the provisions applied in other civilizations, both before and during the emergence of Islam.
The discussion begins with an explanation of the context of the emergence of gender equality discourse questioning the distribution of inheritance in Islam. The discussion continues with a conceptual study of inheritance. Then it proceeds with a systematic discussion of interpretation as follows: a) an explanation that the provisions of inheritance are a decree of God that is immutable in nature (*ta'abbudî*); b) explanation of inheritance rights in some societies, such as ancient Egypt, ancient Semites, Judaism, Greek civilization, and Arab nations during the Jahiliah period; c) the stages of change in Islamic societies: ranging from building Muslim brotherhoods, canceling inheritance due to adoption, canceling inheritance due to fellowship or oath, and God's command for women's and children's shares in inheritance; d) the context of

the mention of women's inheritance rights in Surah an-Nisâ'; and e) comparison of the inheritance rights of men and women, when the share of women is half of the share of men, when the share of women is equal to the share of men, and when women get more share than men (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009b).

Among other examples of interactive-dialogic thematic analysis is the study of "Environmental Damage." In this theme two issues are discussed, namely 1) the types of environmental damage or natural disasters and 2) the causes of environmental damages or natural disasters. In each discussion two levels of analysis are carried out: 1) a study of the relevant Qur'anic terms and 2) a conceptual study of the topic.

In the analysis of the terms in the Qur'an, it was found that environmental damages are referred to as *fasâd* which includes several categories, namely: 1) deviant and abuse behavior; 2) disorder/mess; 3) destructive behavior; 4) abandoning or not caring; 5) environmental damages (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009d)

Meanwhile, natural disasters are called by several terms: *rajfah* (severe shaking), *sâ'iqah* (loud noise), *saihah* (very loud sound), *zalzalah* (shaking), reversed earth, floods, pests, and whirlwinds (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009d) Meanwhile, it is explained that the causes of environmental damages are greater because of non-physical causes than physical ones, namely *tabzîr* (squandering), *isrâf* (transgressing), *itrâf* (boasting) (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009d). In addition to an analysis of the terms of the Qur'an, an analysis is also carried out on the concepts in the topic, namely the types of disasters and their impacts. Among the disasters described in detail are tsunamis, earthquakes, global warming, landslides and floods (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009d). With two levels of analysis on this topic, it is shown how dialogic interaction between concepts in the topic and ideas in the Qur'an is reflected in the key words of the Qur'an itself. In this context, the ideas of the Qur'an are presented in accordance with its own terms so that there is no coercion of ideas from outside. However, the ideas of the Qur'an have an interrelationship with the problems raised in the concepts of the topic so that the problems have their solutions from the Qur'an. Thus, although not involving historical analysis and contextualization, this thematic analysis can suggest a particular thesis of the Qur'an on the problem under discussion as reflected in the following quote:

It is true, if we look at some of the disasters, not all of them are from direct result of human activity. However, the statement of *wa hiya zâlimah* (see al-Hajj/22: 45-46: writer) should be seen as the cause of the natural disasters, although not directly. This becomes quite important in relation to disaster mitigation management so as to be precise and comprehensive. So, not only relying on recovery or overcoming the physical nature, but it is also, no less important, to make changes in terms of mental attitude (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009d)

In this case, the thesis proposed is that according to the Qur'an the handling of environmental damages must include simultaneous physical and mental activities because environmental damages involve not only physical but also mental aspects.

The justificative-monological tendency can be retrieved from the discussion in the section "Position and Role of Women" in the subtitle "Child Murder and Abortion:"

The Qur'an presents three models of child murder, all of which are highly barbaric crimes against humanity. First, the Fir'aun model that kills boys and leaves girls alive. Second, the model of the Jahiliah Arab society which kills girls and leaves boys alive. Third, the model of modern society that kills both men and women without discrimination (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009b).

Of the three models of child killings put forward, only the first and the second models are followed by an explanation of the verses of the Qur'an. For the Pharaoh model it is explained in Surah al-Qasas/28: 4, while for the Arab Jahiliah model it is explained in Surah an-Nahl/16: 57-59. Meanwhile, for the modern model it is not supported by any verses that explain it.In the subtitle "Child Murder and Abortion," there is also other example:

According to the Qur'an there are several strategic steps that can be taken to prevent abortion among teenagers and young mothers. These steps include the following: First, to do not approach adultery; second, to dress properly, covering nakedness; third, to implement consistently the Law on Pornography; fourth, to increase religious guidance and counseling among adolescents and young mothers; fifth, to increase the awareness of adolescents and young mothers that acts of abortion are crimes against humanity, barbaric acts, and murder of fetuses; sixth, to make the obstetricians, midwives, health workers, and traditional healers not to try to help anyone among women who want to abort; seventh, to increase awareness of law enforcement (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009b)

In some parts of the exposure to the solution to abortion there are verses used as a backrest, but in other parts there are no verses used as a backrest. In the first part there is the Surah al-Isrâ '/17: 32, in the second part the Surah al-Ahzâb/33: 59. Meanwhile, in the third to seventh part no verse is quoted.

Another example is found in subtitle: "Ethics of the family." This subtitle has two ideas, namely that marriage must begin with the intention of seeking God's willingness and that there are nine attempts to rearrange the household before it breaks:
1) to carry out introspection, evaluation, and deliberation of all family members, try to find common ground, and develop common perceptions without bringing up differences between one another; 2) to improve and enhance work ethos and the household economy; 3) to ask their wise parents to participate in mediating and giving advice, accompanied by the willingness of all family members; 4) to ask for advice from scholars or clerics; 5) to ask for advice from the Board for

Counseling Service, Marriage and Divorce Advisory; 6) to ask for advice from the Legal and Family Assistance Institutions; 7) to consult with a marriage consulting firm, providing advice on the basis of humanitarian considerations; 8) to consult with a psychologist; 9) to consult with a psychiatrist (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009a).

The ideas put forward and claimed to originate from the Qur'an have no explicit support and explanation from any of the verses in the Qur'an at all.
Another example of claims not based on an adequate analysis of the meaning of the Qur'an is found in the discussion of the subtitle "Qur'anic Views of Corruption, Collusion, Nepotism and Bribery." In the discussion it is stated that the verses relevant to the prohibition of corruption, collusion, nepotism, and bribery are al-Baqarah/2: 188 and Âli 'Imran/3: 161 (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009e). In the final part, based on M. Quraish Shihab's interpretation that the meaning of *yaghlul* of Âli' Imran/3: 161 is to betray, it is concluded that:

Thus, anyone who betrays, such as abusing his position, accepting bribes to pass off the vanity, or appointing his family without capability to an office, is unprofessional, and does not have good morals, all of them are classified as traitors to the community and country. Traitors can emerge from perpetrators of corruption, collusion, nepotism, or people who bribe and those who receive bribes (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2009e).

In terms of completeness of analysis, this conclusion contains flaws, namely a description of the betrayal aspects of the perpetrators of corruption, collusion, nepotism, or bribe givers and people who are bribed. This explanation should appear in the discussion section before finally becoming the final conclusion.
Another example of incomplete thematic analysis, so that it gives the impression of a mono-justification, is the analysis of the position of the child working in the subtitle "Qur'anic View of Working Children." In his/her analysis, the author of this theme cites two verses: at-Talâq/65: 6 and al-Baqarah/2: 279 which explain the obligation of fathers to provide livelihood in accordance with their abilities to wives breastfeeding their babies. According to the author:
Although this verse describes the obligation to make a livelihood during breastfeeding, it implicitly includes the livelihood of the child in general because the position of sustenance after the weaning period is the same as livelihood during the breastfeeding period. Because the child is part of the father, the livelihood obligation is the same as the liability for himself (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2010c).

Furthermore, the author relies more on the views of *fiqh* experts who do not directly refer to the Qur'anic ideas. Among the view of *fiqh* experts cited is that the condition of the child's right to support from his father is absolute, even when in poverty and when facing prospects of inability to work. Inability to work includes two conditions, namely the condition of the child still studying and the condition of workplace which adversely affects the health of the child (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2010c).

CONCLUSION

The method used in *Thematic Interpretation on Qur'an* is the thematic approach based on the topics using the following stages of analysis: a) conceptual review of the topic; b) study of the key words of the Qur'an which have a semantic similarity to the concept of topic; c) examination of interrelationships between verses either in a chapter or between chapters; d) study of *sabab nuzûl* both in macro and micro level, accompanied by chronological order analysis of verses based on the period of the descent; e) examination of the contextualization of meaning in the Qur'an against contemporary realities.

The use of thematic approach with its several stages in their entirety or comprehensiveness is not carried out in all the topics discussed, but is randomly carried out. Among the examples of topics discussed in full thematic study is the topic of women's inheritance. Meanwhile, many topics are partially discussed and sometimes even justified unilaterally by making the verses of the Qur'an as a justification for the views of the author without adequate analysis of the meaning of the verses. Partial and justificative studies occur when several key stages in thematic interpretation are not proportionally carried out. Some basic and important stages are the first three stages: a conceptual study, a study of the key words of the Qur'an, and a study of the *munâsabah*. If these three stages are fully carried out, the interpretation can be carried out in a dialogical and balanced manner so that the possibility of a partial and justificative study can be avoided.

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