

Qur'anic Interpretation Research in Indonesia (Case Study: Undergraduate Theses at Islamic Higher Education in Indonesia)

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Abstract

The development of science and the establishment of Islamic state of higher education (PTAIN) are the beginning of Qur'anic interpretation (*tafsīr*) development in Indonesia. This paper will discuss the development of *tafsīr* at PTAIN by examining the undergraduate thesis at Tafsir Hadith Department of Ushuluddin Faculty. This study will focus on the methods and styles of *tafsīr*, *tafsīr* by using non-religious studies approach and its role for the society. Developments of *tafsīr* characterized by the diversity of methods and approaches used. The used methods of *tafsīr* are analysis, comparative, thematic and research field, while the styles used are religious sciences, natural sciences and social sciences. *Tafsīr* studies at PTAIN can do approach to the study of non-religion sciences gradually. The new formulation of *tafsīr* studies is expected to be able to make a dialogue and approach, both between religious and non-religious sciences and also theory with its applications in society.

Keywords: *the Qur'an, tafsir studies, PTAIN, undergraduate thesis, Islamic studies, non-religious studies*

Hypothesis statement:

Discourses of Islamic studies, especially Qur'anic interpretation (*tafsīr*), at Islamic state of higher education (PTAIN) in Indonesia, such as Islamic State for Islamic Studies (IAIN) or State Islamic University (UIN), are in significant growth. *Tafsīr* studies at PTAIN already make discussion and dialogue with the social sciences (*Geisteswissenschaften*) and the natural sciences (*Naturwissenschaften*). Thus, dualism or dichotomy between religious and non-religious sciences is narrower and it can be bridged. This is due to the influence of the development of Islamic thought in the West and in the East as well as the opening of new faculties of non-religious sciences at PTAIN in order to achieve integration and unity of sciences.

Research Questions:

1. How does the development of *tafsīr* studies at PTAIN in Indonesia?
2. What methods and styles are used in the undergraduate thesis at PTAIN in Indonesia?
3. Can *tafsīr* studies at PTAIN in Indonesia do approach to non-religious studies?
4. What are the roles of *tafsīr* studies at PTAIN in Indonesia for society?

Methodology

This study uses content analysis, comparative study, primary and secondary data. The examined universities are four State Islamic University (UIN), namely UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta (first two prototypes UIN in Indonesia), UIN Walisongo Semarang and UIN Sunan Ampel Surabaya (two converted UIN from IAIN in recent year). The data were taken are 151 undergraduate theses written by students from Tafsir Hadith Department of Ushuluddin Faculty among 2012-2014. The details are Syarif Hdayatullah Jakarta 18, UIN Sunan Kalijaga Yogyakarta 42, UIN Walisongo Semarang 58 and UIN Sunan Ampel Surabaya 33 undergraduate theses.

1. Introduction

The Qur'an is a guide to implement the religious life of Muslims, especially in Indonesia. Studying the Qur'an is a commitment to the teachings of Islam. Therefore, the meanings of the Qur'an must be studied and explored (Federspiel, 1996). The development of Qur'anic studies in Indonesia is not as big as in other Islamic countries. It starts with the comments of the Qur'an in Javanese and Sundanese written since the 18th century (Nurtawab, 2009). According to Johns (1988), the development of *tafsīr* studies is a bit late due to Indonesian as young language of intellectual discourse. Qur'anic studies in Indonesia was increasingly diverse since there was intellectual contact with the Middle East, such as the Indonesian students who studied at al-Azhar in Cairo at the end of the 19th century. The diversity of *tafsīr* methods at that time affected *tafsīr* studies in Indonesia (Azra, 1995).

Developments of *tafsīr* in Islamic higher education were getting more attention with the establishment of *al-Jāmi'ah al-Islāmiyah al-Hukmiyyah* (Institut Agama Islam Negeri or IAIN) in Yogyakarta with Peraturan Presiden Republik Indonesia No. 11 Tahun 1960 (Yunus, 1962). After that, some PTAINs were established under supervision of the Ministry of Religion Affairs in several regions in Indonesia. Furthermore, Saeed (2005) says that with the establishment of PTAIN, the modern educational system was combined between Islamic studies and other scientific disciplines such as anthropology, sociology, psychology and other as well as with modern teaching methods. Religious studies, especially *tafsir*, then influenced by the orientalists, modern Muslim scholars and curriculum from overseas. The graduates then developed a critique of the classical tradition of *tafsīr* towards the development of a theoretical framework and alternatives methodology when interpreting the Qur'an.

Thereafter, approaches and renewing to Islamic studies, including *tafsīr*, began to be introduced and implemented. Abdullah (1996) reported that there are three approaches used in Islamic studies at IAIN. *First* is a normative approach; by using the classical approach in the text and the tradition of the holy book that considered as absolute, universal and perfect. *Second* is a historical approach; by using the approach to religious studies in terms of practice in the specific context of culture and history, especially with the use of the social sciences. *Third* is a critical philosophical approach; by using philosophical tradition to reflect on the relationship between the normative and historical religion. The relationship of these approaches is not always harmony, but not used in isolation from one another. All three must make discussion and dialogue to complement each other (Risakotta, 2003).

With the various approaches, the challenges faced by PTAIN in the post-modern era are challenges at the level of ideological and scientific conception according to PTAIN mission as religious higher education. At the ideological level, the challenges are products, implications and consequences of methodology which used to dissect and see reality. The reality could be Islam itself, religion, humanity, nature and so on. Historical, open, basic and open-ended and free

methodology will make religious discourse get its *elan vital* and Qur'anic values (Abdullah, 2012: 347).

While at the scientific concepts level, the challenge is *shifting paradigm* in Islamic social studies. By doing so, it is expected to give inspiration in which the response and answer from PTAIN to the disruptions of thought in post-modern era can be given. According to Abdullah (2012), in such theoretical framework, PTAIN need to take a step back to the basis of multi-interdisciplinary scientific toward religious reality. That was done by using variety of scientific approaches to give response and dialogue about post-modern issues.

Changes in the structure of the Islamic State for Islamic Studies (IAIN) into the State Islamic University (UIN) at PTAINs in some areas by adding non-religious faculties (natural sciences and social sciences) can be a blessing or a disaster for institution. It can be blessing if the institution can overcome the difference and the dichotomy between religious and non-religious sciences, and on the contrary, it would be a disaster if religious sciences eliminated by the presence of non-religious sciences. Therefore, it is important to perform the integration between religion and non-religion sciences to avoid dualism in discourses (Thoyib, 2005). According to Abdullah (2012), the development of academic skills and range of coverage area of research should be increased. By doing so, the way to unify and integrate religious and non-religious sciences will be realized.

2. Scientific Paradigm in PTAIN

Scientific paradigm in each PTAIN becomes basic development and improvement between religious and non-religious studies. It will be described in detail as follows:

UIN Syarif Hidayatullah Jakarta

Since 2007, UIN Syarif Hidayatullah set motto *knowledge, piety and integrity*. *Knowledge* implies that UIN Syarif Hidayatullah has committed to create intelligent, creative, and innovative human resources. UIN Syarif Hidayatullah Jakarta wants to play an optimal role in learning activities, discoveries, and engagement of research results to the public. Therefore, UIN Syarif Hidayatullah Jakarta offers Islamic studies, social studies, politics, and economics as well as natural science, and modern technology, including medical, in science integration perspective.

While *piety* implies that UIN Syarif Hidayatullah Jakarta has a commitment to develop an inner quality in the form of piety among academicians. Individual piety (which is reflected in the terms *ḥabl min Allāh*) and social piety (which is reflected in the terms *ḥabl min al-nās*) are the basis for the academicians of UIN Syarif Hidayatullah Jakarta in building a broader social relations.

While *integrity* implies that the academicians of UIN Syarif Hidayatullah Jakarta are making personal ethical values as a basis for decision-making and day-to-day behavior. Integrity also implies that the academicians of UIN Syarif Hidayatullah Jakarta have confidence and respect other groups. The motto *knowledge, piety, integrity* embodied a spirit to realize the civil campus, make a civilized campus, and produce graduates who have the depth and breadth of knowledge, sincerity, and solid personality.

2.1. UIN Sunan Kalijaga Yogyakarta

UIN Sunan Kalijaga has three paradigms, namely *integratif-interkonektif* (integratif-interconnected), *dedikatif-inovatif* (dedicative-innovative) and *inklusif-continuous improvement* (inclusive-continuous improvement). *Integratif-interkonektif* is integration system in academic development, management, student affairs, cooperation, and entrepreneurship. *Dedikatif-inovatif* is being dedicative, *amānah* (loyalty), pro quality, thinking and being active,

creative, intelligent, and innovative; not merely doing routine and diligent work. While *inklusif-continuous improvement* is open, accountable, and committed to change and sustainability.

2.2. UIN Walisongo Semarang

UIN Walisongo scientific paradigm is *unity of sciences* or *waḥdah al-‘ulūm*, namely unification of non-religious sciences with religious (Islamic) sciences. Unity of sciences or *waḥdah al-‘ulūm* is a very beautiful diamonds and have high-value, emit a beam, have a side axis and interconnected with each other. The most central axis represents God as a source of values, doctrines, and sciences. Allah revealed the Qur’anic verses (*ayāt Qur’āniyyah*) and cosmic verses (*ayāt kauniyyah*) as exploration land in complementary knowledge and it does not contradict itself. Exploration on the verses of Allah produces five clusters of science, all of which will be developed by UIN Walisongo. Five clusters of sciences are religion and humanity sciences, social sciences, natural sciences, mathematics and computing sciences, and professions and applied sciences.

2.3. UIN Sunan Ampel Surabaya

UIN Sunan Ampel develops scientific paradigm with a model of *integrated twin-towers*. Model of *integrated twin-towers* is an academic integration view that the Islamic sciences, social-humanities, science and technology are developing in accordance with the character and the specific objects owned, but are able to greet, meet and relate to each other in a growth-connected. Model of *integrated twin-towers* moves, not in the framework of the Islamization of science, but the Islamization of reason that needed for the creation of a scientific system that complement between the Islamic sciences, social-humanities, natural science and technology.

From four PTAINs paradigms above, all of them do effort approach between religious and non-religious sciences. Thus, PTAINs are already do effort to make discussion and dialogue between religions and non-religious sciences and to realize the integration of both sciences theoretically.

3. *Tafsīr* Studies at PTAIN

In the Islamic studies (*‘ulūm al-dīn*) at PTAIN, including *tafsīr*, Abdullah (2003) charted four development periods. *First period* (pre-1950) was where Islamic studies (*‘ulūm al-dīn*) as *fiqh*, *kalām*, *tafsīr*, *hadith* and *tarikh* were only taught and discussed at PTAIN. *Second period* (1951-1975) was a period in which lessons in PTAIN were Islamic studies coupled, but separated, with the humanities, social and natural sciences. *Third period* (1976-1995) was a continuation of the second period in which the humanities, social and natural sciences became supplement for Islamic studies. *Fourth period* (1996-present) was continuation of the third period in which the humanities, social and natural sciences with Islamic studies can compile and develop based on the discovery and development of research in society.

According to Baidan (2003), the development of *tafsīr* studies in Indonesia was growing, both in content and methodology since 1951-1980. *Tafsīr* in this period had a special character, which responded to the condition and situation and also led to the development of a better interpretation. It is characterized by the independence of Indonesia, the establishment of PTAIN in Yogyakarta and intellectual condition that improved with the reduction in non-literate. In addition, another factor that influence the religious discourse in PTAIN was influence Fazlur Rahman who came to Indonesia in 1974. He influenced some young scholars like Nurcholish Madjid, Abdurrahman Wahid, Djohan Effendi and others (Barton, 1995). They wanted to make changes to the conditions of the people as a response to the challenges of modernity without leaving religious tradition.

Tafsīr studies of the Qur'an in Indonesia, particularly in PTAIN were in growing and diversity with the establishment of several institutions that examined the Qur'an specifically in the 1980s, such as the Institute of Qur'anic Sciences (IIQ) in Jakarta (Gusmian, 2013). In 1997, a study of the Qur'an in PTAIN was not just a theoretical or discourse, but it is also applicable in the form of society service (Gade, 2004: 117). Unfortunately, this did not exist in the form of research for the undergraduate thesis, but rather the scientific study and teaching of reading and content of the Qur'an to society.

Among 1981-2000 was a continuation of the *tafsīr* studies in previous period. It was marked by the opening of post-graduate for *Tafsīr* studies in some Islamic state (PTAIN) and private colleges. Characteristics in this period were scientific method that systematically and logically. The various works of *tafsīr* were produced with diverse styles and methods. *Tafsīr* was also not only *ijmālī* and *tahlīlī*, but already in the form of thematic (*maudū'ī*) and comparative (*muqārīn*) (Baidan, 2003).

Gusmian (2013: 377-379) sees that the writing *tafsīr* in Indonesia in the 1990s had led to a wide range of varied discourse. From the technical aspects of writing *tafsīr*, *first*, it appeared systematic writing of coherent and thematic *tafsīr*. *Second*, style of writing *tafsīr* which including columns style language, reports, scientific and popular writing. *Third*, from the source of reference mentioned, some use a footnote or in-notes and non-scientific forms of writing. *Fourth*, seen from the motivation of writing *tafsīr*, there were academic and non-academic interests, and publication of lectures or *tafsīr* works. From the inside aspects, there were aspects of methods of *tafsīr* (*bi al-riwāyah*, *bi al-ra'y* and intertextuality), styles of *tafsīr* (linguistic, social, theological, mystical and psychological) and approaches of *tafsīr* (textual and contextual). The themes shown in the 1900s associated with sensitivity interpreter (*mufasssīr*) with the study of discourse and the problems of thought evolving in society.

In recent years, *tafsīr* studies influenced by growing of Islamic thought in the West and the East with a variety of approaches to brighten the discourse of Islamic studies. It gives an important role and contribution to the emergence of offered colors and paradigms (Darmadi, 2000).

4. Methods and Styles of *Tafsīr* at PTAIN

The methods and styles of Qur'anic interpretation (*tafsīr*) at PTAIN in Indonesia affected by the methods that were brought from the Middle East, especially Egypt. Al-Farmāwī (1977) divided methods of *tafsīr* (*manāhij al-tafsīr*) into four, namely *tahlīlī* (analysis), *ijmālī* (global), *muqārīn* (comparative) and *maudū'ī* (thematic). *Ijmālī* method is rarely used in the research of *tafsīr* because basic research in PTAIN is through writing and scientific methodology that has been determined by institution. Whereas the styles (*lawn*) is not limited and not confined to the existing methods (Iyāzī, 1414 H).

The methods of *tafsīr* used in the undergraduate theses at PTAIN are four, namely *muqārīn* (comparative), *tahlīlī* (analysis), *maudū'ī* (thematic) and *maidānī* (field research). It shown at the table 1 as follows:

Table 1. Methods of *Tafsīr* at PTAIN

No.	University	Methods			
		Comparative	Analysis	Thematic	Field Research
1.	UIN Jakarta	4 (22.22%)	10 (55.56%)	2 (11.11%)	2 (11.11%)
2.	UIN Yogyakarta	3 (7.14%)	22 (52.39%)	15 (35.71%)	2 (4.76%)
3.	UIN Semarang	7 (12.07%)	25 (43.1%)	24 (41.38%)	2 (3.44%)
4.	UIN Surabaya	10 (30.30%)	18 (54.55%)	5 (15.15%)	0

From the data above, the percentage of comparative method is 15.9%, analysis 49.66%, thematic 30.46% and field research 3.98%. Thus, the field research method is still very small if compared to the other three methods. Research field of Qur'anic application in the midst of society and their meanings about is very important to know how the basic teachings of Islam are practiced and taught. It is important to look at people's interaction with the Qur'an directly, and also useful to discover the significance of the Qur'an on people's lives (Faizin, 2011).

While the styles of *tafsīr* used in the undergraduate theses at PTAIN are three, namely the religious sciences, natural sciences and social sciences as shown at the table 2 follows:

Table 2. Styles of *Tafsīr* at PTAIN

No.	University	Styles		
		Religious Sciences	Natural Sciences	Social Sciences
1.	UIN Jakarta	7 (38.89%)	1 (5.55%)	10 (55.56%)
2.	UIN Yogyakarta	16 (38.1%)	1 (2.38%)	25 (59.52%)
3.	UIN Semarang	15 (25.86%)	8 (13.80%)	35 (60.34%)
4.	UIN Surabaya	12 (36.36%)	2 (6.06%)	19 (57.58%)

From the data above, the percentage of religious sciences is 33.11%, natural sciences 7.95%, and social sciences 58.94%. Thus, the *tafsīr* studies with style of natural science is still small if compared with religious sciences and social sciences.

The detail styles of *tafsīr* at PTAIN are as follows:

Table 3. Detail Styles of *Tafsīr* at PTAIN

No.	University	Styles		
		Religious Sciences	Natural Sciences	Social Sciences
1.	UIN Jakarta	Islamic theology: 3 (16.67%) Islamic law: 3 (16.67%) Islamic mysticism: 1 (5.56%)	Physics: 1 (5.56%)	Art: 1 (5.56%) Social: 5 (27.78%) Gender: 1 (5.56%) Application: 2 (11.11%) Language : 1 (5.56%)
2.	UIN Yogyakarta	Islamic theology: 8 (19.04%) <i>Qirā'āt</i> (various reading of the Qur'an): 3 (7.14%) Islamic law: 4 (9.52%) Islamic mysticism: 1 (2.38%)	Biology: 1 (2.38%)	Politics: 2 (4.76%) Semantics: 3 (7.14%) Art: 1 (2.38%) Semiotics: 1 (2.38%) Social: 5 (11.9%) Philology: 2 (4.76%) Economy: 1 (2.38%) Gender: 4 (9.52%) Culture: 2 (4.76%) Application: 2 (4.76%) Language : 1 (2.38%)

				Socio-linguistic: 1 (2.38%)
3.	UIN Semarang	Islamic theology: 7 (12.06%) <i>Qirā'āt</i> (various reading of the Qur'an): 1 (1.72%) Islamic law: 3 (5.17%) Islamic mysticism: 4 (6.89%)	Psychology: 1 (1.72%) Environment: 2 (3.44%) Health: 3 (5.17%) Biology: 2 (3.44%)	Semantics: 1 (1.72%) Semiotics: 1 (1.72%) Social: 14 (24.13%) Stylistics: 1 (1.72%) Economy: 4 (6.89%) Hermeneutics: 4 (6.89%) Method: 3 (5.17%) Orientalism: 2 (3.44%) Philosophy: 1 (1.72%) Gender: 1 (1.72%) Application: 2 (3.44%) Language: 1 (1.72%)
4.	UIN Surabaya	Islamic theology: 9 (27.27%) Islamic law: 1 (3.03%) <i>Balāghah</i> (Qur'anic art): 1 (3.03%) Islamic mysticism: 1 (3.03%)	Forensics: 1 (3.03%) Health: 1 (3.03%)	Politics: 5 (15.15%) Semantics: 1 (3.03%) Social: 8 (24.24%) Economy: 2 (6.06%) Hermeneutics: 1 (3.03%) Method: 1 (3.03%) Gender: 1 (3.03%)

From the data above, all styles of natural sciences have not received or get serious attention yet. Study with style of social sciences has been quite a lot, even more than styles of religious sciences. Thus, with the opening of the faculty of natural sciences at PTAIN, it is expected to enrich the study of *tafsīr*. It is a must because the Qur'an do not see the dichotomy of sciences, even asserted that sciences cover all the knowledge that is useful for human being to sustain their life in the present and the future (Hanafi, 2010; Golshani, 2003).

5. *Tafsīr* and non-religious sciences

At first, the study at PTAIN was still covered with *taqlīd*, dogmatic and doctrinaire to piece of the truth values. There was no academic freedom to make discussion, dialogue and criticism (Natsir, 1972). This condition lasted until the 2000s in which Abdullah (2000) found that the discourse of Islamic studies at PTAIN was still sacred. Historical aspects in logic, its methodology and development are protected and cannot be evaluated and reformulated. Therefore, it becomes difficult to establish a dialogue between science and religion together with other sciences in the field of pluralism, social, economic, cultural and political. According to him, it is rather difficult to obtain answers why lecturer who teaches Islamic studies (*kalām / aqīdah*, fiqh, Islamic philosophy, *nahwu*, *balāghah*, *'ulūm al-Qur'ān*, *ulūm al-Ḥadīth*, Sufism / Islamic mysticism, education and

da'wah) at Islamic higher education less so keen to understand the basic assumptions, theoretical frameworks, paradigms, epistemology, the procedure and structure of the fundamental science underlying the construction of knowledge by the *founding father* of each Islamic studies.

Furthermore, Abdullah (2001) indicated that this was due to two things. *First* there has not been much research and book compiled specifically for the study of the basic assumptions science, etc. *Second*, the areas of philosophy and epistemology of science in Islamic studies are avoided in discussion. It caused that some conceptual philosophical territory (*pure sciences*) is more complicated than teaching of practical sciences that have become well-established and practiced into daily life day.

Integration of sciences and religious studies began much discussed in relation to the change of status IAIN Syarif Hidayatullah Jakarta and IAIN Sunan Kalijaga into UIN Syarif Hidayatullah Jakarta (in 2002) and UIN Sunan Kalijaga Yogyakarta (in 2004). This led to the formation of the university that characterized by religious, and entered the religious and non-religious sciences (Bagir, Wahyudi & Anshori, 2005). Setiawan (2007) says that based on fact, the classical scholars had pointed out and made a wide space to open the freedom of thought. Liberal thinking had been around since the beginning of the development of Qur'anic studies. Blaming the non-religious approaches (including natural and social sciences) to the study of the Qur'an as a model adopted liberal in thinking of a non-Muslim scholars cannot be trusted historically. To verify this, al-Zarkasyī (1975) and the previous scholars had said long time that the sciences of the Qur'an (*'ulūm al-Qur'ān*) are not limited to the dozens of scientific Qur'an in the books' *'ulūm al-Qur'ān*. It is impossible for a person to spend his age to assess the extent of the Qur'anic studies itself. Likewise, al-Suyūṭī (1974) says that every study of the Qur'an can be approached and related with a variety of existing scientific disciplines.

Therefore, it is necessary to make discussion and intensive dialogue between Islamic studies in the philosophy of science and the extent to which Islamic studies can interact with the social and natural sciences. It aims to introduce epistemology and philosophy of science to Islamic studies in a new face (Abdullah, 2001). In addition, it is necessary to increase the pattern, methods (processes and procedures), approaches and theoretical framework that offer a variety of academic disciplines, especially the philosophy of religious studies (Abdullah, 2003). Cooperation between various scientific methodology, not exclusiveness of scientific disciplines, is a *conditio sine qua non* for the development of Islamic studies in facing reality in the future religious (Abdullah, 2000). This is because Islamic studies are not limited and isolated from the development of the social and natural sciences. In the introduction to the book *Revival and Reform in Islam* by Fazlur Rahman, Moosa (2006: 28) says:

“Having raised the question of international relations, politics, and economics, that does not mean that scholars of religion must become economists or political scientists. However, the study of religion will suffer if its insights do not take cognizance of how the discourses of politics, economics, and culture impact on the performance of religion and vice versa.”

6. Discussion

There is very advanced development of *tafsīr* studies at PTAIN in Indonesia. It is characterized by the diversity of methods and approaches used. In addition, disclosure information era as now will allow many people to acquire knowledge and information that quite a lot, especially with the opening of non-religious faculty in PTAIN and changing the status of the Institute into the University. These changes influence the *tafsīr* studies at PTAIN, so that it make harmony between religion and non-religion science (Thoyib, 2005).

Methods of *tafsīr* used at PTAIN do not use *ijmāli* (global method) for the *tafsīr* studies because it must meet the standard pattern, methods (processes and procedures), approaches and theoretical frameworks that have been set out comprehensively at PTAIN. Instead, the evolving of *maidānī* (field research method) is to see the direct application of the understanding of the Qur'an in the society which called *the living Qur'an*. The styles used in the undergraduate thesis at PTAIN are religious sciences, natural sciences and social sciences. The style of the social sciences exceeds religious science, but the style of the natural sciences is still minimal. With the opening of the natural faculties at PTAIN, it is expected that the integration of *tafsīr* with natural science will gain improved intensely.

At PTAIN, *tafsīr* studies can do approach to the study of non-religion gradually. This also denies Mahmudah's paper (2008) which says that there is still a gap between the problematic approach to the study of Islam and its impact on *tafsīr* studies. Indeed, sometimes there are dichotomy and tension between religion and non-religion science (natural and social sciences). Therefore, PTAIN should make an open dialogue and demand humility of scientific epistemology from religion and non-religion science. Risakotta (2003: 21) says that any symbol system or network meanings should be respected as a whole and complete approach. If there is a theory of non-religious sciences (natural sciences and social sciences) which is contrary to the religious sciences of, then it should not be seen as an enemy. This must be addressed by removing the ontological beliefs and deal with epistemological humility that is ready to talk and understand the nature and limitations of each sciences-self.

Tafsīr studies have an important influence at PTAIN, especially in addressing the problems of the people and the country. *Tafsīr* studies with various approaches will further enrich the *tafsīr* itself. Meaning of the scriptural text can only be understood in relation to the motivation behind the text in a particular context. Thus, the text should be interpreted to assert things that just as there are in the text. There should be a new formulation that statement in accordance with the original meaning and new contexts (Risakotta, 2003). It can reduce various conflict that caused by single or dominated interpretation of sacred text in society. With the new formulation, *tafsīr* studies expected can have a dialogue, both between religious and non-religious sciences and theory with applications in society. This dialogue is necessary because, in principle, the difference is a necessity. Knowing others is a process that cannot be avoided when some want to overcome fear of difference and mutual respect. In addition, the dialogue is also to bridge the text that is interpreted in various ways (Ramadan, 2005). Thus, the concept of *ṣāliḥ li kulli zamān wa makān* for the Qur'an not just ideas, but a realization of the teachings of Islam which *raḥmah li al-'ālamīn*.

7. Conclusion

Discourses about Islamic studies, especially *tafsīr*, with the approach of the social sciences (Geisteswissenschaften) and the natural sciences (Naturwissenschaften) initially had a conflict and in long disagreement among Muslim scholars. However, through various studies that refer to the classical tradition, it was found that the tendency of classical scholars had given greater freedom to *tafsīr* studies. With the diversity of methods and styles used in the *tafsīr* studies, the meanings of the religious texts will be more diverse. Thus, the study of the development of Islamic studies is not just stagnant, but can be developed through the study of the basic assumptions, theoretical frameworks, paradigms, epistemology, and the workings of the fundamental structure of scientific *tafsīr*.

Recommendations

Based on studies above, there are some recommendations as following:

- 7.1. *Tafsīr* studies based on field research need to be multiplied and intensified. It is to know how the meaning and application of the *tafsīr* of the Quran in the society.
- 7.2. There should be a guide and special studies on *tafsīr* with style of natural sciences (*Naturwissenschaften*). This meant that the Qur'an is not positioned as a means of justification for the truth of the natural sciences, but as a basic research and inspiration for the development of the natural sciences.
- 7.3. Scientific paradigms at PTAIN are less able to accommodate *tafsīr* studies in practice, so it requires a special formulation, policy and evaluation in practice.
- 7.4. Although *tafsīr* studies at PTAIN can do approach to the study of non-religion sciences gradually, it still needs to increase human resources for teachers of religious studies to master the basis of social and natural sciences and vice versa so that the mission to realize the scientific paradigms at each PTAIN can run fully and smoothly.
- 7.5. Discourses about *tafsīr* studies in *turāts* are very important to explore and examine the basic assumptions, theoretical frameworks, paradigms, epistemology, and the workings of the fundamental structure of scientific *tafsīr*.
- 7.6. The need for publication of the results of undergraduate thesis in PTAIN to the general public as an education and understanding of the many different interpretations of the Qur'an, especially with regard to contemporary issues and problems faced by the society.
- 7.7. Future researchers may search for and analyze undergraduate theses that use outside disciplines of the Tafsir Hadith Department of Ushuluddin Faculty. This is caused that there are some undergraduate theses that contain *tafsīr* in non-religious faculties (social sciences and natural sciences faculties).

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