

Trends in Tafsir Research at STAIN Majene (Study of Student Thesis Qur'anic Science and Tafsir)

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Abstract

This paper attempts to examine student thesis research in the study program of Al-Qur'an Science and Tafsir STAIN Majene in 2021-2023 by looking at trends in interpretive studies, both based on the study model and the nuances of the study. This is done to determine the significance of tafsir studies from tafsir research products to contemporary reality. This paper is a qualitative research that is field in nature. Primary data sources are thesis manuscripts and several secondary data sources including interviews. This paper uses the approach of interpretation and phenomenology. The results of this paper show that the trend of tafsir studies in the thesis research of IAT STAIN Majene study program students, in terms of the study model leads to the living Qur'an study model, namely 15 out of 40 theses. While in terms of the nuances of the study leads to social nuances, as many as 27 theses with a diversity of issues studied such as theology, economics, politics, religious moderation, leadership, justice, morals / manners, marriage and local wisdom traditions. Thus the reality of interpretive studies in the IAT STAIN Majene study program can be said to tend to have relevance to social reality. In a sense, the tafsir research product is able to dialogue with the phenomenon of contemporary reality.

Keywords: Trends in Tafsir Research, Majene State Islamic College, Thesis



Introduction

The Qur'an is written text, which means its meaning is open to interpretation, and everyone has the right to understand, study, and practice it. Tafsir plays an important role in interpreting the Qur'an, and this is evident from the rich tradition of Qur'anic scholarship throughout history, from the time of the Prophet Muhammad PBUH to the present day.¹ Example of scholars who help correlate the Qur'an with knowledge such as qiraah and fiqh to make it easier to interpret the texts in the Qur'an and help in understanding the Qur'anic verses better.² This reality shows that tafsir has a crucial position in Qur'anic studies.

The study of interpretation in Indonesia is mainly carried out by Islamic Religious Universities, especially through the Hadith Interpretation Department, the Qur'an and Interpretation Science Study Program (IAT), and the Hadith Science Study Program (IH). STAIN Majene, a relatively new university inaugurated in 2016, has 9 study programs, including Al-Qur'an and Tafsir Science. Through this study program, several interesting scientific research works have been produced in the form of theses, covering various aspects of tafsir such as methods, styles, and thoughts.

The fundamental question of this paper is how the trend of tafsir research in the thesis of students of the Qur'anic Science and Tafsir study program at STAIN Majene in 2021-2023. Then the question above is then important to be analyzed further to find out the diversity of models or methods of study and approaches used in student thesis research.

Method Research

The research undertaken is qualitative in nature and involves field research. The researcher is required to be passively involved as a data collector at the research location. This involves using primary data from thesis manuscripts of students in the Qur'anic Science and Tafsir study program. Additionally, secondary data in the form of interviews, as well as various other library sources such as documents, books, and research journals related to the research theme are also utilized.

In this paper, the researcher utilizes both an exegetical approach and a phenomenological approach. The exegetical approach is employed to trace and identify the methodology and style of interpretation of the Qur'an presented in the students' respective thesis research. The phenomenological approach is used to observe the phenomena both within and outside the text. This includes examining the interpretation texts displayed in the student thesis manuscripts within the text itself, and observing the productivity of interpretive studies conducted by students from year to year outside the text.

¹M. Al-Fatih Suryadilaga dkk, *Metodologi Ilmu Tafsir* (Yogyakarta: Teras, 2010), h. 40.

²Lukman, dkk "The Impact of Qiraah on the Determination of Fiqh Law According to AlAlusi," *Jurnal Multidisiplin Madani (MUDIMA)* 4, no. 6 (2024): 873.

Result and Discussion

Portrait of STAIN Majene and the Qur'an and Tafsir Science Study Program (IAT)

In 2009, Drs. H. Sahabuddin Kasim, the Head of the Regional Office of the Ministry of Religion, along with Drs. H. Mukhlis Latif, M.Si, proposed the idea. They coordinated with Prof. Dr. H. Ahmad Sewang, MA to present to the Director General of Islamic Education of the Ministry of Religion of the Republic of Indonesia, Prof. Dr. Muhammad Ali, and the Head of the ORTALA Bureau of the Ministry of Religion of the Republic of Indonesia, Drs. Sahman Sitompul, to hold a meeting with the Governor of West Sulawesi in Mamuju. The outcome of the meeting was an agreement to change the status of STAI Al-Mardiyah Majene to STAIN Majene. Subsequently, the Governor of West Sulawesi formed an initiating team, which was announced in 2009.

After a long and tiring journey and three changes in national leadership and government cabinets, these ideals were finally realized. On November 12, 2016, STAIN Majene was officially established. The inauguration was attended by the Indonesian Minister of Religion, Lukman Hakim Syaifuddin, who directly inaugurated Dr. H. M. Napis Djuaeni, MA as Chairman. This establishment is supported by the juridical basis in the form of a Decree (SK) in the regulation of the Minister of Religion of the Republic of Indonesia number 38 of 2016 concerning the establishment of the Majene State Islamic College.³

Historically, the Qur'an and Tafsir program was originally named the Hadith Interpretation Department (TH) in 2013. Then in 2014, the Hadith Interpretation Department was separated and divided into two study programs, namely the Al-Qur'an and Tafsir Science Study Program (IAT) and the Hadith Science Study Program (IH). Although some other universities still combine the two.⁴ In connection with STAIN Majene, at least it has continued the department with the name of the Qur'an and Tafsir Science study program until now. Based on the data collected, the study program of al-Qur'an Science and Tafsir has produced 40 alumni.

Trends in Tafsir Research of IAT Students at STAIN Majene

The productivity of tafsir thesis research at STAIN Majene looks quite dynamic in the three periods, namely 2021, 2022 and 2023, although statistically in 2022 more thesis research was produced as many as 23 theses compared to 2021 as many as 9 theses and 2023 as many as 8 theses. As illustrated in the table below, as follows:

³STAIN Majene, *Profil Sekolah Tinggi Agama Islam Negeri Majene* (Majene: t.p, 2021), h. 2.

⁴Muhammad Alfatih Suryadilaga, "Ragam Studi Hadis Di PTKIN Indonesia dan Karakteristiknya: Studi Atas Kurikulum IAIN Bukittinggi, IAIN Batusangkar, UIN Sunan Kalijaga, dan IAIN Jember," *Journal of Qur'an and Hadith Studies* 4, no. 2 (2015): h. 219.



Table. I

NO	RESEARCH TITLE AND AUTHOR	YEARS
1	Living Qur'an Dalam Tradisi Tahlilan di Kamande Desa Pollewani Kec. Tutar Kab. Polewali Mandar	2021
2	Spiritualitas Perempuan Dalam Al-Qur'an (Kajian Spiritual Maryam Dalam QS. Ali Imran/3:42-43)	2021
3	Konsep Iman dan Amal Shalih Dalam Tafsir Al-Azhar Karya Buya Hamka	2021
4	Sakralitas Mushaf Al-Qur'an Dalam Pandangan Masyarakat Mandar di Desa Pasiang Kecamatan Matakali (Kajian Living Qur'an terhadap Penafsiran Surah al-Waqiah/56:77-80)	2021
5	Kemukjizatan Ilmiah Al-Qur'an Tentang Perilaku Sosial Semut (Suatu Kajian Tafsir Tahlili terhadap QS. an-Naml/27:17-19)	2021
6	Konsep Sibali Parriq Masyarakat Desa Sambabo Kecamatan Ulumanda Kabupaten Majene (Kajian Living Qur'an)	2021
7	Dialektika Eksploitasi Alam Dengan Mitigasi Bencana Alam Perspektif Al-Qur'an	2021
8	Etika Komunikasi Bermedia Sosial Dalam Al-Qur'an (Kajian Tahlili QS. an-Nur/24:11-15)	2021
9	Solusi Al-Qur'an Dalam Mengatasi Skizotipal	2021
10	Implementasi Nilai-Nilai Sosial Al-Qur'an Dalam Tradisi Pesta Nelayan di Lingkungan Tamo Kabupaten Majene	2022
11	Implementasi Teori Ma'na Cum Maghza Dalam QS. Ibrahim/14:24-27	2022
12	Living Qur'an Dalam Tradisi Mammulu' di Desa Ratte Kec. Tutar Kab. Polewali Mandar	2022
13	Ayat-ayat Ukhuwah Dalam Al-Qur'an Studi Tafsir Al-Munir Karya Wahbah Zuhaili	2022
14	Implikasi Teori Munasabah Al-Qur'an Dalam Penafsiran QS. al-Saff di Era	2022

	Disrupsi (Studi Analisis terhadap Tafsir Al-Mishbah Karya M. Quraish Shihab)	
15	Resepsi Masyarakat Desa Rappang Barat Kecamatan Mapilli Terhadap Pemaknaan Ayat Tentang Menaati Pemimpin Dalam Surah al-Nisa ayat 59 Pada Masa Pandemi	2022
16	Living Qur'an Dalam Tradisi Pembacaan Shalawat Badar di Pondok Pesantren DDI al-Ihsan Kanang Kec. Binuang Kab. Polewali Mandar	2022
17	Womanpreneur Dalam Perspektif Al-Qur'an (Studi Analisis QS. Al-Nisa/4:32)	2022
18	Resepsi Makna Rezeki di Masyarakat Nelayan Bababulo	2022
19	Interpretasi Makna Nafs Dalam QS. al-Syams Ayat 7-10 (Studi Analisis Tafsir Mafatih al-Ghaib Karya Fakhr al-Din al-Razi)	2022
20	Resepsi Masyarakat Terhadap Toleransi Dalam Mewujudkan Moderasi Beragama di Desa Salurindu Kec. Buntu Malangka Kab. Mamasa	2022
21	Resepsi Ayat-ayat Tawakal Dalam Mencari Nafkah Pada Masyarakat Kelurahan Sirindu Kecamatan Pamboang	2022
22	Stilistika Kisah Nabi Zakaria a.s dalam Al-Qur'an	2022
23	Tradisi Mattoana di Desa Pambusuang Kecamatan Balanipa Kabupaten Polewali Mandar (Studi Living Qur'an)	2022
24	Nilai-nilai Al-Qur'an Dalam Tradisi Mappatammaq Pada Masyarakat Mandar di Salabose (Suatu Kajian Living Qur'an)	2022
25	Living Qur'an Pada Yayasan Rumah Tahfidz Cahaya Berkah Desa Banua Baru Kec. Wonomulyo	2022
26	Operasi Plastik Dalam Pandangan Al-Qur'an (Suatu Kajian Tafsir Maudu'i)	2022
27	Akseptasi Masyarakat Mandar Terhadap al-Muawwizatain Dalam Merespon Kejahatan Sihir di Polewali Mandar (Studi Living Qur'an)	2022
28	Etika Politik Dalam Al-Qur'an (Suatu Kajian Tafsir Tahlili QS. al-Nisa/4:58)	2022
29	Etika Bertamu Dalam Al-Qur'an (Analisis Penafsiran Hasbi ash-Shiddieqy Dalam Tafsir Al-Qur'an al-Majid al-Nur)	2022
30	Analisis Nilai-Nilai Al-Qur'an Dalam Tradisi Mappatende di Desa Panggalo Kecamatan Ulumanda	2022
31	Reproduksi Perempuan Dalam Perspektif Al-Qur'an (Relevansi dan Sumbang-sungnya Terhadap Ilmu Pengetahuan Modern)	2022
32	Nilai-nilai Moderasi Beragama Dalam Tafsir Al-Qur'an Tematik Kementerian Agama Republik Indonesia	2022
33	Eksplikasi Makna <i>Al-Gais</i> Dalam Al-Qur'an (Aplikasi Metode Tafsir	2023



	Esoelektik	
34	Keadilan Dalam Pembagian Warisan Terhadap Perempuan (Aplikasi Metode Tafsir Maqashidi Wasfi Asyur Abu Zaid)	2023
35	Tumbuhan Bidara Dalam Al-Qur'an dan Manfaat Bagi Kehidupan (Kajian Tahlili QS. Al-Waqiah/56:27-31)	2023
36	Studi Kritis Atas Penafsiran Muhammad Syahrur Terhadap Keabsahan Hubungan Non-Marital Milk Yamin	2023
37	Fenomena Flexing di Media Sosial Perspektif Al-Qur'an (Studi Analisis QS. Al-Baqarah/2:264)	2023
38	Konsep Moderasi Beragama di Tengah Pluralisme Suku dan Budaya Dalam QS. Al-Hujurat/49:13 (Studi Analisis Ma'na Cum Maghza)	2023
39	Nikah Beda Agama dalam Al-Qur'an (Studi Komparatif Kitab Tafsir Muqātil bin Sulaimān dan Kitab Tafsir Al-Kasysyāf)	2023
40	Pesan Kepemimpinan dalam Kisah Tālūt (Studi Pendekatan Ma'na Cum Maghza Analisis QS. Al-Baqarah/2:247-248)	2023

Based on the description of the table above, it can be classified as follows;

1. Based on Study Model

In the scholarship of Qur'anic interpretation, four methods of interpretation are known: the taḥlīlī (analytical) method, the ijmālī (global) method, the muqāran (comparative) method, and the mauḍū'ī (thematic) method.⁵ In the study model presented in the table, each student's thesis used three methods of interpretation: taḥlīlī, mauḍū'ī, and muqāran. However, the ijmālī method was not found in the thesis research.

Based on the thesis manuscripts for the Qur'anic science and interpretation study program, 7 study models were observed: living Qur'an studies (15 theses), taḥlīlī interpretation studies (7 theses), mauḍū'ī interpretation studies (5 theses), muqāran interpretation studies (1 thesis), character/biblical studies (6 theses), tafsir methodology studies (5 theses), and linguistic literature studies (1 thesis). It is evident that the living Qur'an study model has garnered more attention from students compared to other interpretive research models.

a. Living Qur'an Studies

Living Qur'an is a relatively new study introduced as a scientific discipline and as a new paradigm in contemporary Qur'anic studies. Therefore, experts assume the meaning of living Qur'an as the activities of community groups based on the meaning and function

⁵Nasharuddin Baidan dan Erwati Aziz, *Perkembangan Tafsir Al-Qur'an Di Asia Tenggara* (Yogyakarta: Pustaka Pelajar, 2019), h. 24-25.

of the Qur'an, then apply it in everyday life or known as the Qur'an in every day life. Nevertheless, there are not a few commentators who conduct research using the living Qur'an study model as a basis for their research methods. In particular, within the scope of students in the IQT study program at STAIN Majene (thesis table I no. 1, 4, 6, 10, 12, 15, 16, 18, 20, 21, 23, 24, 25, 27 and 30).

One of the factors that makes this study model the most chosen option by students is because its operations are easier to use and apply in thesis research. As admitted by one of the student informants on behalf of Heri (thesis writer in table I no. 4), an alumnus of the Qur'anic science and tafsir study program in 2021, revealed that one of the reasons according to him was that:

“The living Qur'an method is easier to apply than other research models such as *mauḍū'ī*, *muqāran* and several other methods. In addition, the living Qur'an study model is easier to adjust to the submission of a thesis title based on my scientific major in the field of Qur'anic science and interpretation”.⁶

Quite similar answers from other informants, a student by the name of Haiwannisa who also uses the living Qur'an study model (thesis writer in table I no. 1) that:

“Submitting a thesis title with the use of the living Qur'an study model, in my opinion, is more acceptable and easy to do in its application to thesis research. Especially in the object of the tradition that I study is related to the *tahlilan* tradition. And in my place, this phenomenon is still so thick and becomes an activity that is still preserved. Therefore, between the object of tradition and Qur'anic values is an aspect that needs to be harmonized and studied in the model of living Qur'anic studies”.⁷

Based on the information above, the two informants gave an assumption that the living Qur'an research model is one of the research that is not difficult to apply in Qur'anic interpretation research. Although in general, researchers see things that are lacking from some of the living Qur'an research shown. In a sense, between the informant's recognition and its application is less synchronized with the output of the resulting study.

For example, when examining living Qur'an theses from a systematic perspective, the focus is primarily on describing the practice of a tradition from its phenomenological aspects and the community's reception of that tradition. Less attention is paid to the historical record of the tradition being studied. However, it's important to recognize that traditional practices in society are not just present; they also have a historical basis for their emergence. In other words, traditional practices are transmitted and accepted by each generation through a process of inheritance.

Researchers also discovered discrepancies between the title and content of a thesis referred to as "Living Qur'an". In this particular case, the author openly labeled their work as a living Qur'an study, but the content did not actually reflect that. For instance, Sarmidin's thesis titled "The Concept of Sibali Parriq of the Sambabo Village Community, Ulumanda District, Majene Regency: A Living Qur'an Study" did not delve into the

⁶Heri, Alumni Prodi Ilmu Al-Qur'an dan Tafsir STAIN Majene Tahun 2021, *Wawancara*, Majene, 6 Mei 2024.

⁷Haiwannisa, Alumni Prodi Ilmu Al-Qur'an dan Tafsir STAIN Majene Tahun 2021, *Wawancara*, Majene, 6 Mei 2024.



community reception/response and Qur'anic values present in the traditions studied. Instead, the author primarily focused on phenomenological aspects and some responses or views of the Qur'an on the traditions being researched. Therefore, it seemed that Sarmidin's thesis actually leaned towards a Qur'anic review research model rather than a true living Qur'an study.

Thus, even though the living Qur'an is one of the study models that is of great interest to IAT study program students at STAIN Majene, there are still some notes that need to be considered by students to comprehensively understand the application of the living Qur'an study model. Therefore, there are two possible causes; first, it could be that they do not fully and thoroughly understand the living Qur'an research method, even though in theory it has been obtained in lecture material. Second, the application of the living Qur'an that is carried out has a different method from the living Qur'an method in general.

b. Study of Tafsir *Tahlīlī*

The *Tahlīlī* study model is quite popular among students in the IAT STAIN Majene study program, ranking second in terms of enthusiasts after the living Qur'an study model (thesis in table I no. 2, 5, 8, 17, 28, 35 and 37). Students' application of the *Tahlīlī* study model has met the criteria in the operational workings of tafsir *Tahlīlī* research. The discussion presented is very coherent and systematic. It includes presenting the verse text and its translation, explaining the *asbāb nuzūl* aspect, examining important vocabulary in the verse, and interpreting the verse from several views of the mufasssirs.

At the same time, researchers also found the uniqueness of a tafsir study in the IAT STAIN Majene study program when presenting a translation of a verse. The translation model of a verse presented does not only refer to the translation into Indonesian, but also displays the local translation of the Mandar language. One example of translation into Mandar language is for example in the thesis "Womanpreneur in the Perspective of the Qur'an" in QS. Al-Nisa/4:32.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
كَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

Translation:

Do not covet (envy) what Allah has bestowed on some of you over others. For men there is a share of what they have earned, and for women there is a share of what they have earned. Look to Allah for a share of His bounty. Verily, Allah is All-knowing of all things.⁸

⁸<https://quran.kemenag.go.id/quran/per-ayat/surah/4?from=32&to=32>

Battuanna:

Anna da mie siri ate lao di ton a bengan Puang Allah Taala palla' birang di sambaremu mie' la'bi mae' di anna di laengna. Di sesena tommuane diang bareang mi' apa iya naakkaresoi. Anna di sesena to baine diang bareang mi' apa iya naakkaresoi. Anna perauo mie' lao di Puang Allah Taala palla' birang-Na. Sitongangna Puang Allah Taala Masarro Paissang di inggannanaseu-seuwa.⁹

The translation model mentioned above is suspected to have become a common practice in scientific writing at STAIN Majene. This is because almost every thesis researchers come across includes a citation of a Mandarese translation from *Koroang Malaqbi: Al-Qur'an Translated in Mandar and Indonesian* by Muh. Idham Khalid Bodi, published by Balitbang Agama Makassar in 2019..¹⁰

c. *Mauḍū'ī* Tafsir Studies

The process of *mauḍū'ī*/thematic interpretation research starts with gathering Qur'anic verses related to a specific topic from different chapters and arranging them in the chronological order of their revelation. Then, it involves explaining the overall meaning of these verses to explore the complete guidance of the Qur'an related to the studied problem.¹¹ Thus, in the context of thesis research in the IAT study program at STAIN Majene, at least researchers found 5 theses that used the *mauḍū'ī*/thematic interpretation study method (table I theses no. 7, 9, 26, 31 and 32).

The *mauḍū'ī* tafsir study model used by tafsir students at STAIN Majene is based on the methods offered by al-Farmawi and Mustafa Muslim. Out of the 5 theses, 4 used al-Farmawi's *mauḍū'ī* method and 1 used Mustafa Muslim's *mauḍū'ī* method. This indicates that al-Farmawi's *mauḍū'ī* method is dominant and preferred among interpretation students at STAIN Majene compared to other *mauḍū'ī* interpretation figures. It is suspected that this is due to the popularity and better recognition of al-Farmawi's *mauḍū'ī* method among tafsir scholars and students. Additionally, the use of al-Farmawi's thematic tafsir method is clearly described, making it easy to apply in Qur'anic research.

d. *Muqāran* Interpretation Study

The existence of the *muqāran* interpretation study model among students in the IAT STAIN Majene study program is still minimal in terms of enthusiasts. It can be seen that starting from 2021-2023, specifically the study of *muqāran* interpretation, at least only one thesis research was found, namely that written by Budiman "Religious Marriage

⁹Muh. Idham Khalid Bodi, *Koroang Mala'bi: Al-Qur'an Terjemah Bahasa Mandar Dan Indonesia* (Makassar: Balitbang Agama, 2019), h. 134.

¹⁰ The process of translating the Qur'an in the Mandarese language took five years and involved several people in the translation process, consisting of H. Ahmad M. Sewang as chairman, Muhammad Idham Khalis Bodi as secretary and H. Mahmud Hadjar as treasurer. In the editing process, it was handed over to the Indonesian Ulema Council of South Sulawesi Province by forming a team of editors consisting of several scholars and experts in the Mandarese language, namely H. Abd Rahman Halim as chairman, Husni Djamaluddin, K.H Sahabuddin, Ahmad Sahur and Suradi Yasil as members. alah the words of the Prophet Muhammad saw. Lihat Muh. Idham Khalid Bodi, *Koroang Mala'bi: Al-Qur'an Terjemah Bahasa Mandar Dan Indonesia*, h. x.

¹¹M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan, 2014), h. 74.



in the Qur'an: Comparative Study of Tafsir Muqātil bin Sulaimān and Tafsir Al-Kasysyaf (thesis table I no. 39).

In his thesis, Budiman is primarily interested in comparing the interpretations of two mufasssirs in their respective tafsir books. Specifically, he focuses on the interpretation of Muqātil bin Sulaimān in *al-Tafsīr al-Kabīr* and Al-Zamakhshari in *Tafsīr al-Kashshaf*, with a focus on the theme of interfaith marriage.

e. Study of figures/tafsir books

As in the data collected in 2021, there was 1 thesis (table I no. 3), in 2022 there were 3 theses (table I no. 13, 19 and 29) and for 2023 there were 2 theses (table I no. 34 and 36). This shows that the use of this study model is fairly dynamic from year to year. As looking at the aspect of tafsir thinkers studied, there are at least 6 tafsir figures used as research objects in this study. These figures include Buya HAMKA, Hasbi ash-Shiddieqy, Wahbah Zuhaili, Fakhruddin al-Razi, Wasyfi Ashur Abu Zaid and Muhammad Syahrur. So that the mapping of the study of figures based on their domicile comes from two regions, namely, Southeast Asia (Indonesia) and Southwest Asia (Countries in the Middle East).

The figures studied in the research include both medieval and modern-contemporary interpretive thinkers. However, the selection of these figures seems to be monotonous, as only one figure, such as Muhammad Syahrur, is classified as compatible for study today. The majority of the interpretive thinkers studied in the research have been studied by many scholars, especially in Indonesia. While many interpretive thinkers from different traditions, such as Toshihiko Izutsu and Neal Robinson, have emerged, the selection of interpretive thinkers in the STAIN Majene interpretation program seems to be oriented towards the Middle East and Indonesia. Interpretive thinkers from outside this region do not seem to be a focus for interpretation students at STAIN Majene.

f. Review of Tafsir Methodology

For this study model, the researchers identified 5 theses that used the tafsir methodology study model (table I theses no. 11, 14, 33, 38 and 40). The description of this study model shows that there are 3 types of interpretation methods used in the students' research, including *ma'na cum maghza* method, *esoeklektik* interpretation method and *munasabah* theory. Of the three interpretation methods, two of them are claimed as novelty in the tradition of interpretation methods, because they are methods developed with classical and modern interpretation scientific tools.

The *ma'na cum maghza* method is a formulation and development combining classical 'ulūmul Qur'ān and hermeneutical theories. This method of interpretation was popularized by Sahiron Syamsuddin, a tafsir scholar at UIN Sunan Kalijaga. The method aims to find or construct the meaning and the main historical message (*ma'na*) and the meaning of the main message (*magza*) of the Qur'anic verse. Therefore, there are three indicators in its operation: historical meaning (*al-ma'na al-tarīkhi*), the significance of historical phenomena (*al-magza al-tarīkhi*), and the significance of dynamic phenomena

(al-magza al-mutaharrik) for the context when interpreting the Qur'an.¹²

The esoelektik method of interpretation combines esoteric (Sufistic/isyāri nuanced interpretation) and eclectic (various choices of interpretive sources) elements. This method was specifically formulated by Kerwanto, a lecturer at the Postgraduate Institute of PTIQ Jakarta. According to Kerwanto, esoelektik combines Sufistic/isyāri interpretive nuances with a wide selection of interpretive sources such as tafsir muktabarah (the Qur'ān with the Qur'ān), tafsir bi al-ma'sūr (hadith, narrations of companions and tabi'in), and rational ijihad. The esoelektik method operates in two stages: general and specific, with each stage involving two steps of analysis. In the general stage, it applies language analysis (meaning of the vocabulary of the verse) and interpretation analysis using Islamic scientific epistemology (bayānī, burhānī, and irfānī reasoning). The special stage offers two styles of interpretive writing: partial and thematic interpretations. Partial interpretation details the meaning of the Qur'an without general interpretation, while thematic interpretation focuses on the general interpretation of the partial content of vocabulary in the Qur'an. Ultimately, the esoelektik method aims to obtain the zahir (apparent) and inner meaning of the Qur'anic text.¹³

The above text suggests that the study of interpretation at STAIN Majene reflects the responses of interpretive students as a stimulus for observing the development of science, particularly in relation to the interpretation methodology advocated by contemporary interpretive thinkers. This contrasts with the current situation of exegetes, who appear to be more focused on and comfortable with solely studying traditional interpretation methods, rather than contemporary interpretation methods.

g. Linguistic Literary Studies

The existence of a literary study model within the scope of STAIN Majene tafsir students can be said to be an approach that is still relatively small in terms of enthusiasts. It can be seen from the 40 existing thesis data, only one student chose to use this approach / model of study, namely Muh. Fathil R Pasaray "Stylistics of the Story of Prophet Zakariah a.s in the Qur'an" (thesis table I no. 22). The purpose of this study model is thesis research that chooses one of the topics in the Qur'an and then treats it with linguistic or lexicographic literary nuances. Therefore, the thesis raises the topic studied in the form of a story in the Qur'an by using stylistic scientific tools.

One of the reasons supporting this research is the author's scientific background. The author's background, particularly their major in language at MAN 1 Polman before university, undoubtedly influences the research.¹⁴

Thus, some of the explanations above provide an overview of the trends in interpretive studies based on the study model used in the scope of the IAT study program

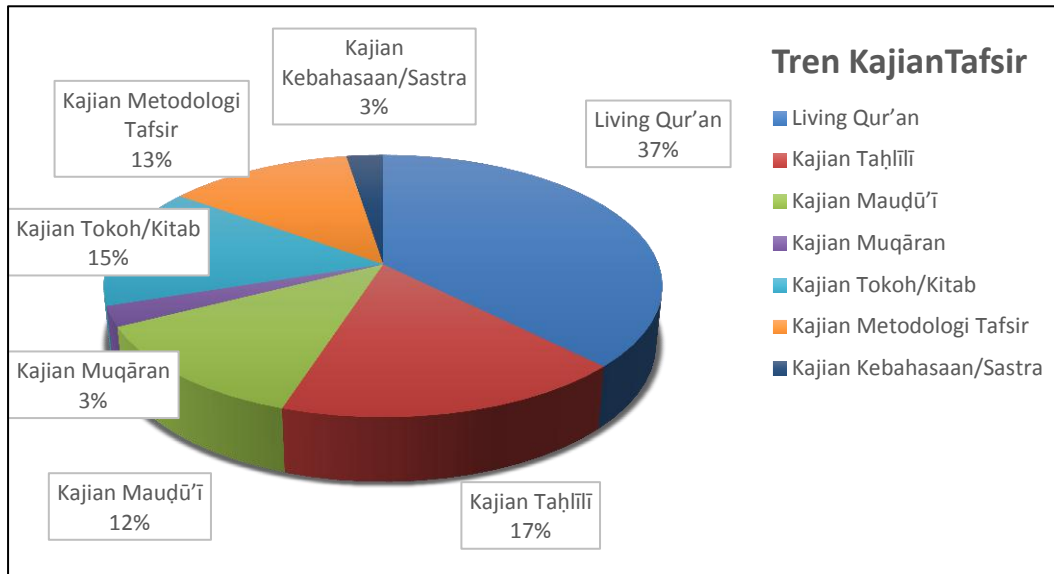
¹²Sahiron Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur'an*, Edisi Revisi (Yogyakarta: Pesantren Nawesea Press, 2017), h. 140-141.

¹³Khairunnisaa, "Eksplikasi Makna Al-Gais Dalam Al-Qur'an: Aplikasi Metode Tafsir Esoelektik," *Skripsi* (STAIN Majene, 2023), h. 49.

¹⁴Muhammad Fathil R Pasaray, "Stilistika Kisah Nabi Zakaria a.s Dalam Al-Qur'an," *Skripsi* (STAIN Majene, 2022), h. 78.



at STAIN Majene that the living Qur'an is the latest study model that is widely used by students in the IAT study program at STAIN Majene, namely from 40 existing theses, there are 15 living Qur'an theses. Apart from some shortcomings in the application of the study model. but at least IAT study program students at STAIN Majene are able to respond to the development of the scientific treasures of tafsir. besides that, it can also be seen from the ability to use the study model that is displayed as a whole tends to the tradition of



modern-contemporary study models.

For more details, the following is the percentage of trends in tafsir studies in student theses in the study program of Al-Qur'an Science and Tafsir STAIN Majene in 2021-2023, as follows;

2. By Nuance of Study/Science

This discussion specifically describes the aspects of tafsir style¹⁵ which is dominantly presented in the thesis of tafsir students at STAIN Majene. In this case, tracking the scientific approach used and the direction of the study content presented by the author in his research thesis then classifying it into one of the scientific directions. From the existing findings, there are at least 4 classifications of scientific nuances that appear in the thesis research of tafsir students at STAIN Majene, namely societal nuances, linguistic nuances, scientific nuances, and nuances of Islamic law.

Based on the classification of the scientific nuances displayed, the social nuances of society are the dominant nuances of the other nuances. There are 27 theses that belong to

¹⁵The style of interpretation in Arabic is called *laun fi al-tafsir*, defined as a color of thought that dominates in an interpretation. At least the style of interpretation that is widely known, such as language style, theology style, science style, fiqh style, and social style. Lihat Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, h. 72-73.

this nuance (thesis table I no. 1, 3, 4, 6, 8, 10, 11, 12, 15, 16, 17, 18, 20, 21, 23, 24, 25, 27, 28, 29, 30, 32, 34, 36, 37, 38 and 40). The direction of study presented in one of the theses, for example, "Womanpreneur in the Perspective of the Qur'an (Study Analysis of QS. al-Nisā'/4:32)" by Nur Islami Syam (thesis table I no. 17). The aspect of social nuances in this thesis is seen when using the *adabī ijtīmā'i* interpretation approach. So that the interpretation of the interpretation presented is by dialoguing between the Qur'an and social reality. In this case, the use of the *tafsir adabī ijtīmā'i* approach is intended to understand the concepts in the Qur'an and then relate them to the social phenomena of life in society.

By the author, the term "womanpreneur" refers to a woman who is actively involved in starting, organizing, and running a business. This is a common reality in society.¹⁶ The concept is understood in the context of a woman's independence in the economic field, which indirectly aims to help reduce the burden on the family or a husband. Therefore, based on the verse that is evidence related to this theme, namely QS. al-Nisā'/4: 32, there is a suggestion for every human being, including women, to work with effort and hard work to find a source of life and sustenance. This phenomenon has very positive implications in society, both domestic and public. The term "womanpreneur" refers to a woman who is actively involved in starting, organizing, and running a business. This is a common reality in society.

The field of *tafsir* research focuses on linguistic analysis, but it also considers other aspects. There are at least 6 theses related to this field (theses no. 2, 13, 14, 19, 22, and 33). For example, one thesis titled "Stylistics of the Story of Prophet Zakaria a.s in the Qur'an" by Muhammad Fathil R Pasaray (thesis no. 22) examines linguistic aspects using the scientific discourse of stylistics and focusing on the aspects of morphology, semantics, and imagery. This analysis leads to insights related to literary studies and the beauty of language.

In some research, the scientific aspects of science come after the social aspects of society, and there are 5 theses (refer to table I no. 5, 7, 9, 31 and 35) about this. For instance, one of the theses titled "Scientific Miracles of the Qur'an About the Social Behavior of Ants (A Study of *Tahlīlī* Interpretation of QS. al-Naml/27: 17-19)" by Nurjannah (thesis table I no. 5) discusses the scientific aspects when an 'ilmi *tafsir* approach is used. The author tries to understand the behavior of ants based on scientific miracles in the Qur'an, especially in QS. al-Naml/27: 17-19. The author divides the scientific findings related to the behavior of ant colonies into 3 aspects: social life, the division of tasks, and communication systems. The ant colony portrays the ability to cooperate and protect each other, having a division of tasks without favoring one another, and possessing an extraordinary communication system. Ants use various forms of communication, despite having small brains and nerves that can help predict danger and receive information.¹⁷

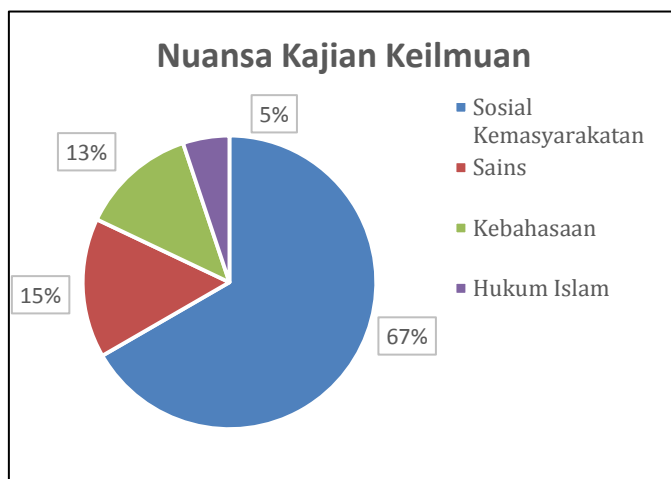
¹⁶Nur Islami Syam, "Womanpreneur Dalam Perspektif Al-Qur'an: Studi Analisis QS. Al-Nisā'/4:32," *Skripsi* (STAIN Majene, 2022), h. 60.

¹⁷Nurjannah, "Kemukjizatan Ilmiah Al-Qur'an Tentang Perilaku Sosial Semut: Suatu Kajian Tafsir *Tahlīlī* Terhadap QS. Al-Naml/27:17-19," *Skripsi* (STAIN Majene, 2021), h. 68-69.



The study focuses on the nuances of Islamic law in tafsir research related to legal issues or Islamic fiqh. Specifically, two theses (thesis table I no. 26 and 39) are related to this nuance. For instance, one of the theses is titled "Plastic Surgery in the View of the Qur'an: A Study of Mauḍū'ī Interpretation". This thesis delves into the fiqh interpretations of plastic surgery, explaining that there are two legal provisions - one deeming it as haram (forbidden) and the other as permissible. The argument against plastic surgery is based on the verse "there is no change in Allah's creation", while the argument for permissibility arises when the purpose is to repair damaged limbs resulting from birth defects or accidents.¹⁸

The following is a picture of the percentage of interpretation trends based on the scientific nuances of research in the thesis manuscript of the Qur'anic Science and Tafsir



study program in 2021-2023, as follows;

Research with societal nuances as the dominant focus involves a wide range of diverse topics. These include theology, economics, politics, religious moderation, leadership, justice, morals, manners, marriage, and local wisdom traditions.

Significance of Tafsir Studies on Thesis of IAT Students at STAIN Majene

The saying that the Qur'an is relevant for all times and places encourages scholars to continuously study the message and meaning of the Qur'an using various methods and approaches. This is aimed at presenting the moral lessons found in the Qur'an. One approach is to present the message and meaning of the Qur'an as a solution to address social issues that frequently arise.

Every interpretive research product originating from the academic sphere should ideally have implications to address real-life community issues. This is in line with the Tri Dharma of Higher Education, which, in addition to education and teaching, also

¹⁸Mukhlisah, "Operasi Plastik Dalam Pandangan Al-Qur'an (Suatu Kajian Tafsir Maudu'ī)," *Skripsi* (STAIN Majene, 2022), h. 62-63.

emphasizes research and community service. Research endeavors are expected to provide insights into the social conditions of society across various aspects of life.

The researchers mentioned a study on the trend of tafsir research on IAT study program students at STAIN Majene. The study shows a progressive trend. Despite being a relatively new program, the Qur'anic Science and Interpretation study program at STAIN Majene presents competitive thought and discourse in interpretive studies compared to other PTAIN campuses. The emerging trend of study focuses on social aspects of society and incorporates diverse methods and approaches.

In reference to the discussion of a study conducted by researchers on the trend of tafsir research among IAT study program students at STAIN Majene, it can be noted that the studies are progressing. Despite the relatively recent establishment of the Qur'anic Science and Interpretation study program at STAIN Majene, the presented paradigm of thought and discourse on interpretive studies is able to compete with other PTAIN campuses. Hence, the emerging trend of study, including the themes and issues raised, significantly addresses the social aspects of society using various methods and approaches.

The *maudū'i* or thematic method of interpretation is a progressive approach to analyzing the meaning of the Qur'an. This method aims to comprehend the verses of the Qur'an as a cohesive entity related to the theme being studied, rather than interpreting them in isolation. It enables a complete understanding and is considered by scholars to be very effective in conveying the moral messages and principles contained in the Qur'an. The thematic method is widely used by tafsir scholars, particularly in the academic context of the IAT STAIN Majene study program. For example, Zahrawati, in thesis no. 32, relates the method to the current contextual reality, indicating that the rise in intolerance or radicalism in Indonesia is attributed to various factors, including hate speech through social media. By employing thematic models and extracting relevant verses, the moral message obtained seeks to address this phenomenon by upholding the principles and values of moderation in aspects such as belief, Sharia, morals, and dealings.¹⁹

When considered from the perspective of the philosophy of science, these interpretations lead to the pragmatic theory of truth.²⁰ In short, this theory says that something is true if it has relevance and seems useful for humans. If drawn into the context of interpretation, then the measure of the truth of an interpretation when it is able to provide a solution to the problems of social life. Thus, at least some of the activities of interpretive studies carried out by students of the IAT STAIN Majene study program are quite capable of adjusting to the reality of the situation of the community where the interpretive research product was born. So that the interpretive thesis works seem to have significant relevance and have practical value to various problems of contemporary life.

¹⁹ Zahrawati, "Nilai-Nilai Moderasi Beragama Dalam Tafsir Al-Qur'an Tematik Kementerian Agama Republik Indonesia," *Skripsi* (STAIN Majene, 2022), h. 106.

²⁰ The term Pragmatism comes from the Greek *pragmai*, which means what is done and what is done. This theory views that measuring truth is based on practical use value in human life. Lihat A. Susanto, *Filsafat Ilmu: Suatu Kajian Dalam Dimensi Ontologis, Epistemologis Dan Aksiologis* (Jakarta: Bumi Aksara, 2011), h. 86.



Conclusion

The trend of interpretive studies presented in the final research of IAT study program students at STAIN Majene in 2021-2023 is based on the living Qur'an study model. Out of the 40 theses, 15 were based on this study model. Although there are several other study models such as taḥlīlī tafsir studies, mauḍū'ī tafsir studies, muqāran tafsir studies, character/biblical studies, tafsir methodology studies, and linguistic literature studies. The dominant nuances of the study are social nuances. The diversity of issues and themes studied in this social nuance ranges from theology, economics, politics, religious moderation, leadership, justice, morals/manners, marriage, and local wisdom traditions.

Thus, the trend of study in student thesis research at least has significance in the form of relevance to the social reality of society and the development of scientific treasures, especially in the field of Qur'anic interpretation. With the multiple approaches and methods used, the tafsir product is able to dialogue with contemporary reality.

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