

Thematic Presentations in Indonesian Qur'anic Commentaries

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Abstract: The development of thematic interpretation (*tafsir mawdū'ī*) in Indonesia especially deals with exegetical works written in the 1990s. However, this piece will only focus on the thematic vestiges embellished to the Indonesian tafsir literatures written long before that period. Such is important as none has examined this subject. Besides, there is a growing awareness that the emergence of theories on thematic method of interpretation in Egypt inspires a similarly thematic method of interpretation among the Indonesians. Tafsirs were enriched by various tables and thematic arrangements. Such additions were so obvious in the 1973 revised-edition of *Tafsir Qur'an Karim* by Mahmud Yunus, the *Terjemah & Tafsir al-Qur'an 30 Juz Huruf Arab dan Latin* by Bachtiar Surin (1976), *Tafsir Rahmat* by Oemar Bakry (1981), *Tafsir al-Bayan* by Hasbi Ash-Shiddieqy, and *Al-Furqan Tafsir al-Qur'an* by Ahmad Hassan that had been reprinted in 2002 and 2005 respectively.

1 INTRODUCTION

The methods of Qur'anic interpretation had coped with the complex problems of humanity that bring forth various methods of interpretations. Muslim scholars have taken various approaches to interpret the Qur'an. They believe that the Qur'an serves its guidance (*hudan*), hence it can always bear relevance every time. It has been underlined that the Qur'an is always be in harmony with the circumstances (*ṣāliḥ li kulli zamān wa makān*). Thematic methods of Qur'anic interpretation has been explored by 'Abd al-Hayy al-Farmawī (d. 2017) in his work *Al-Bidayah fī al-Tafsir al-Mawdū'ī: Dirāsah Manhajīyyah Mawdū'īyyah* (1977). In addition to the global (*ijmalī*), the comprehensive (*tahlīlī*), and the comparative (*muqāran*) the thematic method (*mawdū'ī*) is defined as a method of interpreting Qur'anic verses according to the related themes or subject-matters which connects in between the purpose of the verse and its comprehension thoroughly, as well as compiling verses of the Qur'an which have related themes or common direction to gain a general conclusion (Farmawī 1977, pp. 51-52).

If other methods of interpretation are being applied to the chronological way of interpretation to

the Qur'anic verses from the beginning to the final page of the scripture, the thematic method of interpretation collects Qur'anic verses on the basis of their similarly related themes, in order to discuss their relation to the others on the basis of the synoptic term (Wielandt 2004). The thematic method of interpretation is employed (1) to interpret a Qur'anic chapter by dividing its content into the shared specific themes/concerns, and (2) to interpret the Qur'anic verses on certain predetermined themes and to complete the discussions by referring the verses to the predetermined themes.

In the Middle East, thematic method of interpretation as underlined by al-Farmawī had basically been applied in about a decade before he was publishing his book. An embrio of thematic interpretation was initiated by Amīn al-Khūlī (1895-1966) in his "study on the surrounding of the Qur'an" (*Dirāsah mā ḥaula al-Qur'ān*) underlining the extrinsic elements of the Qur'an along with his study of the Qur'an" (*Dirāsah mā fī al-Qur'ān*) focusing on the intrinsic aspects (al-Khuli 1961: 229-239). In fact, he had not composed his studies systematically, but he underlined the importance of thematic discussion in order to know Qur'anic perspectives on certain cases.

Al-Khulī's idea was then continued by Mahmūd Shaltūt (1893-1963) in 1960 through his *Tafsīr al-Qurān al-Karīm: Al-'Ajza' al-'Ashrah al-Ūlā* ("The interpretation of the Qur'an: the first ten divisions"). Shaltūt was a professor of the Faculty of Theology of al-Azhar University. He offered a middle position in between the chronological and the thematic approaches by focusing forms of interpretation on key ideas (Jansen 1974: 14 in Weilandt 2004: 62). Like al-Khulī, Shaltūt had not formulated steps of thematic interpretations comprehensively. In fact, al-Khulī's idea was also brought forward by his wife, the writer Aisha 'Abd al-Rahmān famous with her nickname Bint al-Shaṭī' (1913-1998). She wrote *Al-Tafsīr al-Bayānī li al-Qur'ān*, literally means "the stylistic interpretation of the Qur'an" (1990). She collected verses of the Qur'an on the basis of certain keywords. It is obvious that Bint al-Shaṭī' applied al-Khulī's theory in practice to certain chapters of the Qur'an. In her analyses Bint al-Shaṭī' took *surahs* or parts of the relevant Qur'anic chapters as well as the occasion of revelation (*asbāb al-nuzul*) (Weilandt 2004: 75). However, such a collection of verses could not yet be classified as a thematic study.

Around a decade later, Ahmad Sayyid al-Kūmī tried to introduce a form of thematic interpretation as of the subjects taught in al-Azhar University. By such an introduction, Al-Farmawī (w. 2017), one of al-Kūmī's disciples, formulated the methodological ways thematic interpretation in his book *al-Bidāyah fī al-Tafsīr al-mawḍū'ī: Dirasāh Manhajīyyah mawḍū'īyyah*, "The Beginning of Thematic Interpretation: A methodologically thematic study" (1977). Al-Farmawī's methodological formula was then completed by his colleague 'Abd al-Sattar Faṭḥ Allāh in his book *Al-Madkhal ilā al-Tafsīr al-Mawḍū'ī*, "the Introduction to thematic interpretation" (1991). Faṭḥ Allāh underlines that predetermined themes collected by the exegete must have been indicated within the redaction of the Qur'anic text.

There is a form of an inter-chapter or inter-verses discussion on thematic method of interpretation introduced by Mustafā Muslim in his *Mabāḥith fī al-Tafsīr al-Mawḍū'ī*, "Studies on Thematic Interpretation" (1989). At the same time Ḥassan Ḥanafī (b. 1935) also underlines his book *al-Dīn wa al-Thawrah*, "Religion and Revolution" (1989) on the importance of dialog in between the exegete (who scrutinizes problems he faces), the text, and the context of the Qur'anic verses. For him, an interpretation is a manifested form of the exegete's social position within his social structure.

Thus, an interpretation has to be applied in praxis, not by stopping in theory. Similar idea was also continued by Salāh 'Abd al-Fattāḥ al-Khālīdī (b. 1947) who wrote *Al-Tafsīr al-Mawḍū'ī baina al-Nazariyyah wa al-Taṭbīq*, "Thematic interpretation in between theory and practice" (1997).

Thematic trend of interpretation did not developed only in Egypt. It spreads all around the Islamic world. In South-East Asia before the shift of the millennium an important introduction of al-Farmawī's thematic method of interpretation was carried out by Muhammad Quraish Shihab. Shihab has always refers to al-Farmawī in his thematic discussions. Before the publication of *Membumikan al-Qur'an*, "Grounding the Qur'an" in 1992, there had been several studies on the Qur'an on the basis of thematic discussion like Bahroem Rangkuti (1960), M. Said (1960), Mustafā Baisa (1960), Hasri (1969), Bey Arifin (1972), Harifudin Cawidu (1989). These studies show that by that period the discourse of thematic interpretation had been quite popular in Indonesia. Since 1960's there had been several widespread patterns of thematic interpretation, namely (1) interpreting one or a collection of chapters to be given their themes; and (2) determining predestined themes, then collecting the related Qur'anic verses dealing with those themes.

Research in early forms of thematic interpretation in Indonesia is still scarce. This piece examines influence of discourses on several models of thematic interpretation developed in the Middle East, especially Egypt, to the emergence of such an awareness applied in forms of ways of presenting thematic discussion within tafsir literatures in Indonesia. Some can be mentioned here such as by presenting table of contents and thematic indexes of Qur'anic verses within the chronological commentaries of the Qur'an. Such methods have been applied to several new publications of tafsirs as well as previous works of tafsirs to be reprinted in new editions along with the renewed spelling of Bahasa Indonesia. The introduction of thematic interpretation in the Middle East has significantly influenced the growing interest among the Indonesian exegetes to make some sorts of adaptation in the earliest level by presenting thematic indexes to their renewed tafsirs.

Various modifications are being applied within the efforts of re-publishing those commentaries. Among the considerations is that their books should fulfil the readers' new expectations in order to access the contents of the commentaries easily. By

way of providing some forms of thematic indexes being included into the new publication of certain brief tafsir like *al-Furqān* and *al-Bayan*, the readers of those tafsirs can still have the access to the contents of the tafsir in a faster way. The readers do not have to necessarily read the entire text of the books, which at minimum consists of a thousand pages. By the introduction of thematic method of interpretation to the Qur'an, accessing tafsir literatures without the table of contents or thematic indexes was considered difficult for their readers in finding any information they needed in a rapid way. Hence, had the writers had not changed their way of presenting their books, works of chronological tafsir might have been set aside as people considered those tafsirs to be out of date. Thus, the introduction of thematic interpretation has certainly helped to the rise of new pattern of writing the Quranic commentaries, even in its earliest period.

There are some forms of thematic presentations to be accommodated within the attempts of re-publishing some works of tafsir. An earliest effort being noticed was the additions of titles or themes that were the subject matters for the series of interpreted verses. Readers may simply read the quintessence of the collective verses through a detailed sub-title indicating the generic content of the verses. Such an effort had been started since the early arrangement of *Al-Qur'an dan Terjemahnya* by the Team of the Ministry of Religious Affairs (1965). Since it is a book of translation of the Qur'an, it will be quite difficult to include this book into the category of *tafsir* as the same team began also to write a more comprehensive project of *al-Qur'an dan Tafsirnya*. Consequently, this piece does not include this book of translation into the coming discussion.

However, such a pioneering effort was imitated in a far better innovated form by exegetes in the following periods. The introduction of thematic interpretation in Egypt had significantly affected to the rise of a rather similar concern within the development of Indonesian tafsir literatures, i.e. he additions of tables of contents and thematic indexes as well as glossaries along with the reference of the Qur'anic verses. Moreover, they also provided page numbers where the verses or explanation found in their books. Among tafsirs presenting tables of contents and thematic indexes are the followings:

- (1) *Tafsir Qur'an Karim* by Mahmud Yunus that was firstly published in 1950-an and being reprinted in 1973 with the advanced spelling of the Indonesian language.

- (2) *Terjemah dan Tafsir al-Qur'an 30 Juz huruf arab dan latin* by Bachtiar Surin who published his work in 1976.
- (3) *Tafsir Rahmat* by Oemar Bakry who published his works firstly in 1981.
- (4) *Tafsir al-Furqan* by Ahmad Hassan that was firstly published in 1956 and being republished in 2005 as well as the new one was being reprinted in 2010.
- (5) *Tafsir al-Bayan* by Hasbi ash-Siddieqy that was firstly published in 1966, but it was republished in 2002, reprinted in 2012.

2 RESULT AND DISCUSSION

2.1 *Tafsir Qur'an Karim* by Mahmud Yunus (1899-1982)

Mahmud Yunus initiates the Qur'anic translation into the Indonesian language titled *Tafsir Qur'an Karim* (TQK) that inspires some similarly brief commentaries to emerge, even some comprehensive commentaries during 1960s. His addition on thematic indices of the Qur'anic verses had also served as main reference for the following works of tafsir. TQK is so ordinary in form of arrangement. Yunus placed the Arabic scripts of the Qur'anic verses on the right side of the book page, while the translation was on the left side. In some cases, he included brief explanations for certain verses that require more details at the bottom of the page. The Indonesian translation usually does not exceed a half page. For some longer commentaries, he preferred to put the rest of explanation at the sequent pages. In short, TQK presents sequential verse by verse and surah by surah in accordance with the chronological order of the Mushaf. Yunus' commentary is very brief employing the global (*ijmali*) method of interpretation. Moreover, he entail also some occasions of revelation (*asbab al-nuzul*) as he combines both traditions (*al-ma'thūr*) and reason (*al-ra'yi*).

In the reprinted edition of 1973, TQK provides some new additions to include the table of contents of the comprised commentary and "the Conclusion of the Qur'an." These additional page numbers are given in roman numerals at the bottom. The table shows brief thematic comprehension referring to numbers of verses, *surahs*, and the page numbers where the text was located within his book. Yunus arranges his thematic indices on the classifications of Islamic teachings: theology, law, ethics, as he also included related themes on economy, sciences,

history, and social problems. Such thematic indices might have been influenced by ongoing discourses on thematic interpretation as the new method to interpret the Qur'an. *Tafsir Qur'an Karim* by Mahmud Yunus (1899-1982)

2.2 *Terjemah & Tafsir Al-Qur'an* by Bachtiar Surin

The writing of the book completed by the mid-1976, in about 3 years after Mahmud Yunus republished the *TQK* in 1973. It needs about two years to publish the commentary as the awaited letter of correction (*tashīh*) was finally issued by the committee, i.e. the Lajnah Pentashih Mushaf al-Qur'an of the Ministry of Religious Affairs of Indonesia in 1978. The book is classified under category "special edition of *mushaf* with Latin transliteration".

This work of tafsir is an indispensable work of Quranic translation and tafsir. The chairman of MUI (the Indonesian Ulama Assembly) Prof. Dr. Hamka emphasized that the book of the Qur'an with the Latin transliteration would help those who want to understand the content of the Qur'an, but having difficulty of reading the Qur'an with its Arabic alphabets. Meanwhile, the contemporaneous Minister of Religious Affairs Alamsjah Ratu Perwiranegara agreed that efforts to publish translations of the Qur'an along with its interpretations in both Arabic and Latin scripts had made convenience for those who want to understand the language of the Qur'an. Accordingly for him, such attempt deserves proper acceptance. Minister of Home Affairs Amir Machmud in his preface also agreed with the benefits derived from the publication, which was expected to increase activities of worship in Indonesia to build the national insight. For him, the efforts taken by the writer of the tafsir are far-reaching endeavours, allowing for an easier and deeper understanding for those who still find difficulties to read the Qur'an in its original letter and language. By such an effort he hoped that more people would be able to find the spirit of Islam to anticipate the destructive effects of development through the guide of divine light. Based on the above statements, it is appropriate to say that the effort of translating the Qur'an along with its interpretation is part of the major effort to develop spirituality.

Bahar Surin as the director of Firma Sumatra insisted in his remarks that by this translation the teachings of the Qur'an can be carried out purely and earnestly, then the effort can be the seeds of rapid

advancement as well as embodies development of spirituality within the encompassing regions (Surin 1978: vii-xv).

The translation is a collective work led by Bachtiar Surin with two members: M. Said and Zainuddin Sulaiman, on the order of Firma Sumatra (often abbreviated as Fa Sumatra), led by H. Bahar Surin. Firma Sumatra is a publishing agency in Bandung. Its address is on Jalan Raden Dewi Sartika, no. 33, Bandung, telephone (023) 58170. From a note on the cover of the book citing the dedication of the book for the sake of "Our deceased parent H. Surin, who died in West Sumatra in 1926" it would be clearly understood that H. Bahar Surin was a sibling of Bachtiar Surin. From the statement it would be fair to conclude that both H. Bahar Surin and Bachtiar Surin were originally a West Sumatra native who settled in Bandung and then built the publishing industry there.

There are various tables of contents presented the rear part of the book. **First** is list of the Qur'anic parts (*juz'*) showing the chapter (*surah*) and its verses' numbers where the *juz'* begins and up to where it will end. The list also provides the subsequent page numbers within the book. The arranged names of *surah* are given their Indonesian translation, total number of verses, and location within the book (Surin 1978: xxvii-xxix). **Second** is the list of titles contents comprised within a verse or a collection of verses. It lists themes of the translated content within a verse or several groups of verses in an alphabetical order. However, it was marked by the first letter of its sentence or phrase, not on basis of the comprised theme.

Thematic presentations as shown in the table of contents as well as thematic titles arranged by Bachtiar Surin in his commentary mark the influence of the development of thematic method of interpretation of the Qur'an. This was similar to indices presented by previous publications of both *al-Qur'an dan Terjemahnya* by the team of the Ministry of Religious Affairs (1965) and the *Tafsir Qur'an Karim* by Mahmud Yunus (1973). Both the table of contents and thematic title arrangement are given to provide accessible thematic contents of tafsir for the readers of the book. Indeed, both the table contents and thematic indexes differs from what had been arranged by Mahmud Yunus, because the list and the thematic indexes compiled by Bachtiar Surin is rather more similar to the composition of the list of titles of the translation of Ministry of Religious Affairs (1965). However, Bachtiar Surin took a step further by presenting the index not only on the basis of the chronology of the

muşhaf, but he also sorted titles in an alphabetical order, instead. It might still less meaningful as the index was sorted on the initial letter of its sentence or phrase, not the initial letters of the formulated keywords. Such may still an innovated effort that deserves full of respect. Any shortcomings might have inspired correction for the following publication or reprinting of the book. Similarly, it would have triggered newly different approaches in publishing books of tafsir in the near future.

2.3 *Tafsir Rahmat* by Oemar Bakry

The brief tafsir was composed during the early 1980s when thematic interpretation had begun to widespread globally outside Egypt and the Middle East. This period can be regarded as the formative period of thematic interpretation. The new theory began to spread more evenly into the Islamic lands through the communication networks intertwined among the alumni of Middle East universities, especially the Azharis. *Tafsir Rahmat* was firstly published in Jakarta in 1981. It consists of a single volume, employing the global method of interpretation, so it is succinct and dense as well. There are several reasons why this book was printed in one volume. It was said that the tafsir just imitates the publication of *Tafsir al-Mufassar* by the Egyptian exegete Muhammad Farid Wajdi. Among other reasons, it facilitates readers who do not have a lot of free time in reading to take the guidance of the Qur'an without having to open lengthy interpretations. The description is also "solid" and "proper", because it is barely interfered with controversial issues or *israiliyyat*. The readers of the tafsir are expected to discern meanings of the Qur'anic verses as guidelines of life (Bakry 1984: xvi).

A thematic index is additionally-supplemented to the rear section of the book titled "The Source of Da'wah". Oemar Bakry compiled about 145 themes called "Islamic propagation motto" comprising ten major themes: (1) al-Qur'an, (2) Faith, (3) Worship, (4) Marriage, (5) Science and Technology, (6) Health, (7) Economics, (8) Society and State, (9) Noble Characters, and (10) History. It was also arranged smaller sub-themes, where related verses of the Qur'an are mentioned by its surahs name, the verse number, the surah number, as well as location within the book (Bakry 1984: 1273-1311). Such an assertion reminds us of the same index formulated by Mahmud Yunus in *TQK*. The index contains almost identical composite themes, with some refinements for the later. This also leads to

remember that the TQK was also used as reference by Bakry to compose his-own tafsir. Unfortunately, this index is not listed in alphabetical order, but the classification of the ten major themes. Some examples of the contents included into this thematic index are still considered too large, even if it is spelled out into several sub-themes such as: (1) the Qur'an becomes a grace and guidance for men in QS 17: 82; 17: 9; 27: 1-2; 17:89; 20: 2. (2) The Qur'an is descended in Arabic in QS 20: 113; 12: 2; 39:28; 41: 3; 42: 7; 43: 3; 26: 195. (3) The Qur'an which is derived in Arabic should be understood its contents in QS 47:24; 12: 2; 4:82; 39:27; 43: 3. (4) the Qur'an guides and mercy for believers in QS 52; 7: 203; 10:57; 12: 111; 16:64; 16:89; 17:82; 27:77 (Bakry 1984: 1275). From the above examples it appears that the index is still arranged randomly, so does the reference of the verses of the Qur'an. From each sub-theme, the reference to the Qur'anic verses is largely not compiled entirely in its chronological order of the muşhaf. Titles of the sub-theme seem still be repetitive, though marked by references to slightly different verses of the Qur'an.

In addition, Oemar Bakry also compiled an index of prayers, orders and prohibitions given their reference to both surahs and verses numbers, as well as location within the book. The classification order is in accordance the chronology of the muşhaf starting with the prayer contained in the Surah al-Fatihah, then follow down the orders, prohibitions, and prayers in surah al-Baqarah and so on until the end of the Qur'an. At the end of Oemar Bakry lists two sorts of table of contents either on the chronological order of the muşhaf as well as the alphabetic index of the names of surahs. After all, it compiles a very simple form of presentation which might represent an attempt of adopting the development of thematic method of interpretation.

2.4 *Tafsir Al-Bayan* by Hasbi Ash Shiddieqy (1904-1975)

The book was first published in 1966 after Hasbi completed his writing on the commentary of an-Nur in 1961. *Tafsir al-Bayan* is a globally arranged commentary. The verses of the Qur'an are written in Arabic on chronological order of the Madinan muşhaf, where each end of the page is put in the verse end. Additional explanation in form of tafsir is given in brief and very succinct sentences. Hasbi provided only a quarter of a page for his annotated translation. In some pages where he did not provide any additional information due to the clarity of the verse, the unfilled columns are deliberately left

empty. Again, there is no title for any additional explanation in his commentary. The titles are arranged sequentially based on the chronology of the book, not by an alphabetical order. By looking at its contents, then readers can recognize the contents based on the presented theme. The tables of contents are placed in the front part, in contrast to *TQK* that puts all the contents and indices on the rear part of the book.

Tafsir al-Bayan accommodates the arrangement of a thematic method interpretation by providing an additional index called "glossary" merged and intertwined with the text of the tafsir. This glossary is based on its Arabic terms without distinguishing the letters *alif* from the *'ain*. In the glossary explanations of the meaning of certain term are presented, as well as reference to the number of verses related to similar discussions in the Qur'an. An example of the displayed contents of the thematic index contained by the book concerning the term *khalq* was interpreted by several meanings among them: (1) forming the form, as can be read in QS al-Maidah [5]: 110, (2) to predict - as it can be read in several verses (QS al-Ankabut [29]: 17, (3) to create something and begin its creation (QS al-A'raf [7]: 18; (4) predestination, (5) Religion of Allah, character, nature (QS ar-Rum [30]: 40 (Hasbi 2012: 610). Although some *surahs* are given in its complete index, some terms are only presented by their meaning only, without any references to Qur'anic verses. *Tafsir Bayan* by Hasbi Ash-Shiddieq was republished in its new form in 2002 and 2012 by Hasbi's son H.Z. Fuad Hasbi Ash-Shiddieq.

2.5 *Al-Furqan Tafsir Quran* by Ahmad Hassan (1887-1958)

The book was published several times as a result of a long process of writing. The first part of Tafsir this is actually already published in 1928. While the second part of this commentary only then published in 1941. This second issue also has not covered the entire chapters of the Qur'an, because Ahmad Hassan just completed the translation until the surah Maryam. It is not very clear what caused the writing of this commentary to be stalled long enough, as Ahmad Hassan was able to continue writing his tafsir work in 1953, when one businessman named Saad Nabhan was willing to pay the cost of publishing his tafsir. Three years later, in 1956, the writing of *al-Furqan* completed 30 juz'. It is indeed an annotated translation of the Qur'an. Moreover, it comprises additional information of tafsir by adding

footnotes. Its Indonesian translation generally use the literal, i.e. word-by-word translation, except for some vocabularies cannot be exposed in their literal translations.

The 2010 edition of *al-Furqan Tafsir Qur'an* consists of a single volume with 1100 pages plus 90 pages of the introductory remarks. This book is methodologically a global commentary (*ijmali*), even without the commentary on the front page cover, this commentary is similar to the Arabic text of the verses and the most commonly circulated tafsir at present. The first edition of this 2010 new edition of the book seems to have been published in 2005. In addition to language editing guidelines that retain the original nuance of the author's thought, editing efforts are only concerning a number of words that have a slightly different meaning from the prevailing notion of the current Indonesian language (Hassan 2010: viii). In the introductory section written by the publisher also mentioned the writer's testimony that both theme titles and sub-themes mentioned in the verses or groups of verses refer to the Medina edition of *Al-Qur'an dan Terjemahnya* by the Ministry of Religious Affairs. Thus, it seems that the table of contents exploring themes from pages lxx to page xc was arranged on the chronology of the mushaf that refers to the same work.

Meanwhile, in additions the new 2010 edition also includes a glossary that not only refers to the original Arabic terms such as *Asbab an-Nuzul*, *ittaqā*, *mufaṣṣal*, *sā'ah*, *tafsīl*, but also includes Indonesian terms such as arrogant (*sombong*), the worldly demeanors (*perhiasan dunia*) and others (Hassan 2010: xxxi-xxxv). There are two indices of the subjects sorted according to the alphabetical order. **First**, an index entitled "Searching Guides of the Qur'anic Words" (lit. "Petunjuk Pencarian Kata dalam Qur'an" by Abdul Qadir Hassan). This index is unknown about the chronic of its compilation, because there is no dating at all. In general, this index is thematic but still very simple, by which the compiler gave a testimony that the composition refers to the *Tafsīl Āyāt al-Qur'an al-Ḥakīm* by Muhammad Fuad Abdul Baqi (Hassan 2010: xxxvi-xl). In short, it seems that the index was an Indonesian translation of the work as represented by terms like fairness (*adil*), mandate (*amanat*), wine and gambling (*arak dan judi*), being happy (*bahagia*), good deed (*berbuat baik*), cleanliness (*bersih*), stars (*bintang-bintang*), wasteful (*boros*), earth and sky (*bumi dan langit*), suicide (*bunuh diri*), and so on.

Secondly, in addition to the simple index composed by Abdul Qadir Hassan the book also includes a more complete index titled "The Pursuit of the Qur'anic Teachings" ("Penelusuran Pokok-pokok Ajaran Qur'an") by Zuhul Abdul Qadir. The date of this index is February 5, 2005, written in Jakarta. In his introductory section, Zuhul revealed the importance of the thematic index for any observers of the Qur'an from non-religious background such as himself. Zuhul emphasized that the indexes that divided the grouping of themes into 6 main aspects: (1) the principles of faith and deity, (2) the Muslims and their worship, (3) the Sciences, (4) the principles of morality, (5) Societal and economic aspects, (6) legal and state aspects; is a very useful contribution as it helps many people in understanding the contents of the Qur'an (Hassan 2010: xli).

Based on the above classification, the index is not arranged alphabetically as previously conducted by Abdul Qadir Hasan, but by setting themes under aspects of discussion. The first theme presented is "Qur'an, Faith, and Godhead" which is then divided into 5 parts and some sub-derivative themes in each category. The five principle themes are (1) to know the Qur'an, (2) the principles of faith, with some sub themes such as Faith to the Prophet, Angels and Book; Faith to the Qada', Qadar, The Unseen and the Resurrection (3) The Power of God and Its Main Characteristics, (4) The Life of the World-The Hereafter, (5) The Human Relationship with His Lord (Hassan 2010: xlii-xlvi). The description of the index consists of three columns each containing a reference to the names and numbers of the chapters of the Koran, the verse numbers, and a brief description of the verses. Thus, the indexed themes or the sub-themes are presented in full clarity, without having to open the translation pages. The weakness of this index is that it was not based on the alphabetical order, so the searching process still relies on the reader's understanding on the categorization of the outlined themes.

3 CONCLUSION

From the above explanation it can be concluded that there has been a significant influence from the discourse on the thematic interpretation in the Middle East, especially Egypt, to the development of thematic interpretation in Indonesia. An observable form of development is the re-publishing certain works by Indonesian exegetes, who applied various forms of thematic approach such as the addition of

tables of contents and the arrangement of thematic index of the Qur'anic verses. Some of the embryos are found in thematic indexes presented by Mahmud Yunus in his *Tafsir Qur'an Karim*. In 1973 edition along with the improvement for the new Indonesian spellings, the attempts of re-editing and renewal of spelling of the book also include also some kinds of indexing the contents of interpretation. The index displays not only religious matters, but also themes in economics, science, history, and social problems. Such a reshaping was promulgated by Mahmud Yunus in his re-publishing of *TQK* that had formed a model for the similar re-arrangement of the *Tafsir al-Bayan* by Hasbie Ash Shiddieqy (first published 1966) and *al-Furqan Tafsir Quran* written by Ahmad Hassan (first published in 1956). Both a brief and global style of *tafsir* had been undergoing an improvement of their Indonesian spelling in their re-publishing the books in early 2000s. In adapting the new thematic trend, both *tafsir* also present thematic tables of contents and the glossarium of the thematic indexes. Besides, such an influence has also shaped the writing of new *tafsir* such as the *Terjemah & Tafsiral-Qur'an 30 Juz huruf Arab dan Latin* by Bachtiar Surin and *Tafsir Rahmat* by Oemar Bakry. Both *tafsir* have presented thematic indexes in terms of chronological as well as alphabetical tables of contents and thematic indexes as shown by the table below.

Table 1: Names of the Indonesian Tafsirs and their Publication Dates.

First Published	Re-printed	Book Titles in Indonesian	Author
1950	1973	<i>Tafsir Qur'an Karim</i>	Mahmud Yunus
1976	1976	<i>Terjemah dan Tafsir al-Qur'an 30 Juz huruf arab dan latin</i>	Bachtiar Surin
1981	1981	<i>Tafsir Rahmat</i>	Oemar Bakry
1966	2002	<i>Tafsir al-Bayan</i>	Hasbi Ash-Shiddieqy
1956	2005	<i>Al-Furqan Tafsir Qur'an</i>	Ahmad Hassan

Table 2: Forms of Thematic Presentation in Indonesian Tafsirs.

Book Titles in Indonesian	Table of surah/ theme	Thematic Index	Additional Indices
<i>Tafsir Qur'an Karim</i>	Chronologic	Thematic-Random	-
<i>Terjemah dan Tafsir al-Qur'an 30 Juz huruf arab dan latin</i>	Chronologic Alphabetic	-	-
<i>Tafsir Rahmat</i>	Alphabetic Chronologic	Thematic-Random	Chronologic
<i>Tafsir al-Bayan</i>	Chronologic	Alphabetic Glossary	-
<i>Al-Furqan Tafsir Qur'an</i>	Chronologic	Thematic-Random	Alphabetic Glossary

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