Google Trend Analysis on the Discussion of Thematic Commentary in Indonesia

Miftah Khilmi Hidayatulloh[1]

[1]*Departement of TafsirHadis, Faculty of Islamic Studies, Ahmad Dahlan University, Yogyakarta*

Keywords: *Thematic Commentary, Google Trend, Google Keyword Planner*

Abstract: Thematic commentary is one of the Quran interpretation methods that is widely researched by Quran researchers in Indonesia. Bidayah fi Al-Tafsir Al-Mawdhu'i which elaborates the details of this method was translated in September 1994 by RajaGrafindo Persada. Then, this method is known and discussed in Indonesia. This Research analyzes how the interest of Quran researchers in the thematic commentary is, and how if this method is compared to the other three methods: tahlīlī, ijmāli and muqāran. The problem is analyzed using Google Trend assisted by Google Keyword planner. Researcher found that the average trend in thematic commentary is not that great. However, the interest in thematic commentary is greater than the other three method.

1   INTRODUCTION

Thematic commentary (التفسير الموضوعي) is one of the Quranic interpretation methods. Those methods are thematic (موضوعي), *tahlīlī*(تحليلي), *ijmālī*(إجمالي), and *muqāran*(مقارن) (Farmawi, 1996, p. 11). Thematic commentary is mentioned in a book entitled *Al-Bidāyah fi al-Tafsīr Al-Mawdhū'ī* written by Abdul Hay Farmawi. However, Farmawi said that the first man constructing this method is Ahmad Sayyid Al-Kumi (Farmawi, 1996, p. 45). The thought of Al-Kumi can be read in his book with the title "*Tafsīr Al-Mawdhū'ī li Al-Qur'ān Al-Karīm*(التفسير الموضوعي للقرآنالكريم)" written by Al-Kumi and Muhammad Ahmad Yusuf Al-Qasim–Head of the Tafsir Department at the Ushuluddin Faculty of Al-Azhar University, Egypt.

Thematic commentary is a method of Quran interpretation that focuses on the theme contained in the verse or surah of Quran. Therefore, this method is really close to some parts of the Qur'anic Sciences, especially those related to historical studies and *munasaba*. Those historical studies are *Asbāb Al-Nuzūl*, *MakkiMadani* and *Tartīb Al-Nuzūl*. The character of this method is to understand what the theme (purpose) of the verse or surah when it is revealed. So it is necessary to understand as clear as possible—through the three parts of the Quranic sciences above—the situations and conditions of the verse or surah when talking about it. The theme can

also be discovered through the order of the verses. That is known as *munasaba*.

The understanding that is based on the history of the revelation is considered as the truth of Quran. Then, this understanding is brought to deal with various contemporary problems. That is possible because Quran has universal contents that remains relevant for human being in every period. The period includes the time of the Prophet Muhammad, his companions, and this contemporary era.

This method does not try to take *marjūh* and leave *rājih* or what is termed *takwīl*. *Takwīl* is part of *ilm Al-Quran* that is related to the theology in Islam. At the first time, *takwīl* had the same meaning as *tafsīr*. It could be seen from what Al-Tabari often wrote on his quranic interpretation book, *Al-Jāmi' Al-BayānfīTa'wīlAyy Al-Qur'ān*. When he wanted to explain a verse, he said, "*takwīl* of this verse".

The understanding that is based on the history of the revelation is considered as the truth of Quran. Then, this understanding is brought to deal with various contemporary problems. That is possible because Quran has universal contents that remains relevant for human being in every period. The period includes the time of the Prophet Muhammad, his companions, and this contemporary era.

This method does not try to take *marjūh* and leave *rājih* or what is termed *takwīl*. *Takwīl* is part of *ilm*

Al-Quran that is related to the theology in Islam. At the first time,*takwīl* had the same meaning as *tafsīr*. It could be seen from what Al-Tabari often wrote on his quranic interpretation book, *Al-Jāmi' Al-BayānfīTa'wīlAyy Al-Qur'ān*. When he wanted to explain a verse, he said, "*takwīl* of this verse".

The meaning of*Takwīl* has changed since the period of *muta'akhirīn*(Qattan, 2000, p. 337). The meaning of takwil is different from *tafsīr*. *Takwīl* means to take *marjūh* and leave rajih. It can be found in the word "بيـ" Surah El Fath: 10 which has *rājih*meaning as "hand", that is interpreted with *ta'wīl,* so it has a meaning as "power". This kind of meaning develops in asy'ariyah tradition.

Al-Azhar scholars have also been developing thematic commentary method. Those scholars are Mahmud Syaltut, Ahmad Sayyid Al-Kumi, Abdul SattarFathulLahSa'id, Abdul Hay Al-Farmawi and Mushatafa Muslim, etc. Thematic commentary that is brought by the figures above has similar character. However, this method has been growing since the beginning of the discourse by Mahmud Syaltut until that by Mushatafa Muslim.

Researcher obtains the details of thematic commentary when this method was applied. First, the researcher had to gather verses related to the theme. Then, he sorted the verse based on the revelation of the verse including the classification of makki and madani. The next step was exploring *asbāb al-nuzūl* for each verse to assist researcher in finding the theme of the verse. Researcher could also use *munasaba* as additional step of the method to find the theme of the verse. *Munasaba* is the interpretation of Quranic verse based on the location of the verse in the Quran. The application of *munasaba*can be done by looking at the theme of verse before and after.

Those steps helped finding the universal understanding of Quran. For example, MiftahKhilmi H. had researched jihad in Quran using thematic commentary method with the title *Al-JihādwaTathbīqātuhu Al-Mutanawwi'ah fi Hayāh Al-Shahābah (DirāsahQur'āniyahMawdhū'iyyah)*. This research tells that jihad is different with war. War in Islam had just been allowed after the revelation of Q.S. Al Hajj: 39. The background of this order is the oppression from the leaders of Quraisy who hostiled Islam and Moslem. It means, *jihād*in the ayah of Quran revealed before Q.S. Al Hajj: 39 had another meaning. For example, IbnTaimiya interprets *jihad* in Q.S. Al-Furqan: 132 not as a war, but it had meaning jihad in *ilm*, *qalb*, *bayān* and *da'wah* (Hidayatulloh, 2017).

2 THE GROWTH OF THEMATIC COMMENTARY

The term thematic commentary has not been explicitly mentioned except by Al-Kumi(Farmawi, 1996, p. 45). At first, the discourse about *tafsīr al-Qur'ān bi al-Qur'ān*appeared. Its appearance was long time ago. IbnTaimiyah (728 H) called it as the best method to interpret Quran (Thayyar, 1428, p. 271) because the argument is in the verse not in *Ra'yu* (mind) (Kumi&Qasim, 1982, p. 8). IbnTaimiyah used that method in various writings about *tafsīr*. Al-Qaysi's had made up the work of IbnTaimayah about tafsir in his dissertation. IbnTaimiyah interpreted the verses in the Quran with Quran itself and Hadith. The interpretation of this model is known as the *tafsīrbilma'tsūr* (Qaysī, 1428).

The Quran interpretation with the Quran itself continued to grow until Mahmud Syaltut offered this method with other formulas. It discovered the solution for contemporary problem by collecting verses of the Quran that disscussed about the theme. The problem will be undestood comprehensively by the Quran. According to Mahmud Syaltut, this is the ideal method (Kumi&Qasim, 1982, p. 18) as well as the new one to interpret the Quran.

The important reasons related to the urgency of the Quranic interpretation with the Quran itself is the idea of MuqatilibnSulayman which became known as the science of *al-wujūhwa al-nadzā'ir*. This science discusses that each of the similar words in different verses has different meaning, either little or a lot. So the verses have to be collected to be analyzed one by one so that the detail meaning of the word will be found (Muslim, 2000, p. 20).

*Tafsīr Al-Qur'ān bi Al-Qur'ān*gained concern from the supporters of Thematic commentary. Al-Kumi, a lecturer in the Al-Qur'an department, began to discuss his thesis. Then Al-Kumi wrote a book on Thematic commentary as the dictate of Thematic commentary subject in the Department of Al-Qur'an, Faculty of Ushuluddin, Al-Azhar University. The writing was assisted by Al-Qasim who was the head of the department at that time. Al-Kumi wrote this book starting from pages 3 to 44 and 65 to 79, while Al-Qasim wrote from pages 45 to 64 and 80 until the end of the book.

FathullahSa'id, also wrote a work on Thematic commentary method. His work entitled *Al-MadkhalIla Al-Tafsir Al-Mawdhū'ī*. FathullahSa'id developed this method. He classified the steps to apply Thematic commentary into (1) *ijmāl* (global); and (2) *tafshīl* (detailed) (Sa'id, 1981).

Then, thematic commentary method spreaded out from Egypt to Arab Gulf Countries by an Azhari named Mushafa Muslim. He has a work related to this methodology with the title *MabāhitsfīTafsīr Al-Mawdhū'ī*. When he was a lecturer at Syariqah University in the United Arab Emirates, he guided a group of Thematic Interpreters to write seven volumes with the title Al-*Tafsīr Al-Mawdhū'ī Li Suwar Al-Karīm*. Now, he is the rector Al-Zuhara University in Turkey.

3 GOOGLE TRENDS

Google Trends is one of the google products. Google is a large company founded by two Ph.D students named Lary Page and Sergey Brin. In 2004, Google launched Google Trends. Google used this product to give service to google users to observe the trend of keywords. However, before 2006, the data on Google Trend wes not up to date. In 2006, Google Trend data was finnaly updated. Even in some countries it was updated every hour.

This service is very useful, especially for professionals who has big interest in information about updated trends such as businessmen, public officials, senator, and consultants. Even bloggers also need it to determine good keywords for his blog.

Google trend can show keyword trend of the world, the country and even the region at certain time. The compared keywords are at most five topics at the same time. It is very useful to compare between topics. So that it can be recognized which of the topics is the hit in the area. This information can be used as a data for various purposes, including academic needs.

Google Trend picks up trend data from Google search engines. The most-searched keywords by visitors are stored by Google and become the basis to determine the trend. Google has its own algorithm to do this. Here are some working mechanism of Google Trend: (1) Number 0 shows the minimum search value compared to other searches. (2) Google will not calculate the same keywords by the same IP address in the near searching time. (3) Google will count one keyword that has the same or exact topic. For example, the word "thematic commentary", Google will also consider the keyword "thematic commentary research" as a same search. (4) Data facilities provided by Google for each country are different. (5) Google will update the data trends per week. (6) Data owned by Google Trend is the data since 2004. (7)

Google scales data trend between 0-100 (Google, 2018b).

Google Trend can be opened in URL page https://trends.google.co.id/trends. In this page, visitors can write the topics they want to observe for its trend. If visitors want to see more than a topic, they can write it by clicking "compare". Comparisons can be done up to 5 keywords. Fewer words have greater result than detail keyword. For example, the trend of the word "thematic" is greater than "thematic commentary". The same goes for the "thematic commentary" trend greater than the "thematic commentary research". This is because the fewer words has wider probability.

Observation of the trend can be downloaded with the extension .csv. Therefore, researcher can watch more detailed data from that file. Researchers can also share this file through several social media accounts. These facilities make it easy for researchers to store and share their observations with other research colleagues.

In the section between topics and image data there are several choices "country, time of observation, category and type of search". Researcher can use these features to get the appropriate data he wishes. So, when researcher wants to observe the trend of the words "thematic commentary", he can choose region of the trend, for example: Indonesia or other regions of the world. This is necessary thing because the search for thematic commentary is possible not only in Indonesia. Similarly, the search uses the keyword "التفسير الموضوعي". Researchers can compare the search in Egypt, Saudi Arabia even in the world. This feature can help researcher to observe which nation does more searches using the keyword " التفسير الموضوعي".

Google trend is based on the trend data collected from the searching data in Google search engine at a particular time and region. This service can help researcher to uncover the behavior of netters. However, Google claims that this service can also reveal people's behavior in the region through the data presented by Google Trend. Therefore, it can be said that research based on Google Trend is factual research.

4 THEMATIC COMMENTARY ON GOOGLE TREND

Data on Google Trend that is collected by the researcher was started from January 1, 2008 to December 31, 2017. Researcher determines ten

year—up to one decade—to obtain significant trend because the number of searchers of this keyword are limited. A long period of time is also expected to add the validity of the research data.

Before entering the discussion on thematic commentary specifically, researcher compared "tafsirtematik" with other keywords related to interpretive methods of Quran. (see Graph 1). Worldwide data shows that the highest interest based on the month was in November 2009. Google Trend data shows the number of 100 for the interest in searching the word "tafsirtematik". It means that the word "tafsirtematik" has the highest trend in the range of time than the other keywords. It was happened in November 2009. However, "tafsirtahlili" is also quite popular with the search number of 60. While the average of that keywords based on the search interest in one decade is occupied by "tafsirtematik" with total number of 39, "tafsirtahlili" for 32, "tafsirijmali" for 18 and "tafsirmuqaran" for 0 total number. The number of 0 shows that the interest in searching for this keyword is far compared to the other keywords (Google, 2018b). So, it is not comparable.

Comparisons among four methods can also be seen in Indonesian region. However, the most desirable method among those four methods is the keyword "tafsirtematik". In January 2010 the keyword "tafsirtematik" gained 100 score. It means that the keyword "tafsirtematik" is the top trend in a decade period, in Indonesia. While, the peak interest in the keyword of "tafsirtahlili" just reached 57 score in April 2008 (Graph 2).Furthermore, this study focuses on the keyword "tafsirtematik". The interest in keyword "tafsirtematik" has gradually increased. The increase of this keyword from 2008 to 2017 is as follow:

Year	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017
Trend	12	22	22	24	22	19	22	26	34	39

* *Worlwide "tafsirtematik" data.*

The development of keyword "tafsirtematik" in the decade experienced a significant decline in 2013. However, the interest of this keyword significantly increased in 2017 with the highest score of 39.

The above data is gained from all over the world. If the data region is changed to Indonesia, the difference data is presented (Graphs 3 and 4). In detail, the data can be seen in the following table:

Year	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017
Trend	15	20	30	12	9	9	6	7	8	9

* *Data of keyword "tafsirtematik" in Indonesia.*

The interest in keyword "tafsirtematik" in Indonesia has no high trend. The climax trend emerged in 2010 with the average trend of 30. However, the trend of this keyword dropped. The lowest trend occured in 2014 with the score of 6. Then it increased uup to 9 in 2017. Of course, this score was far than the trend of "tafsirtematik" in 2010.

5 TREND NUMBER PREDICTION

Google Trend does not provide data on the total number of searchers, but only provides score data on a scale of 0-100. It is difficult for researchers who want to know more about the total number of searches. Therefore, Google provided a Google Keyword Planner page which mentions the average search volume per month of a keyword (Google, 2018a).

The average volume of "tafsirtematik" keyword as mentioned in the Google Keyword Planner on Friday, August 17, 2018 at 6:36 a.m. is between 100-1000 searches per month. It can be concluded, that the trend score of 100 is equal to 1000 searches, and trend score of 50 is equal to 500 searches. Indeed, Google does not provide more detail data about searchers of some keywords. However, at least the researcher has an initial description of the total search data for keyword "tafsirtematik".

When data from Google Trends are combined with data from Google Keyword Planner, the most searched data was obtained in January 2010 with 1000 searches. On the other hand, the average searches from 1 January 2008 to 31 December 2017 (10 years) were only 126 searches. The highest search average happened in 2010 with the value of 301 searchers. The search average per year can be seen as follows:

Year	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017
Avg.	153	204	301	115	85	91	63	70	83	93

6 CONCLUSION

The research discovers that average trend of keyword "tafsirtematik" in Indonesia is not really great. That statement is based on the average search using this keyword which only reaches 126 searches in 10 years. Furthermore, maximum search reaches 1000, that occured once in January 2010.

Although the average trend of keyword "tafsirtematik" is not so great, it does not eliminate its urgency because this keyword has greater trend than the other three methods (*tahlili, ijmali* and *muqaran*) based on Google Trend data spanning for 10 years, 1 January 2008 to 31 December 2017. The keyword "tafsirtematik" become the most desirable method than the other three methods with the average number of interests up to 13. The second order is occupied by keyword "tafsirtahlili" with the average number of interest 6. While, the keywords "tafsirijmali" and "tafsirmuqaran" do not get score from Google.

REFERENCES

Farmawi, A. al-Hay. (1996). MetodeTafsirMawdhu'iy (SuatuPengantar). (S. A. Jamrah, Trans.) (2nd ed.). Jakarta: RajaGrafindoPersada.

Google, G. (2018a). About Keyword Planner. Retrieved August 17, 2018, from https://support.google.com/google-ads/answer/7337243?hl=en

Google, G. (2018b, August 12). How Trends data is adjusted [Help]. Retrieved December 8, 2018, from https://support.google.com/trends/answer/4365533?hl=en&ref_topic=6248052

Hidayatulloh, M. K. (2017). Al-JihādwaTathbīqātuhu Al-Mutanawwi'ahfīHayāh Al-Shahābah (DirāsahQur'āniyahMawdhū'iyyah). In Reviving Islamic Values in Response to Human Crisis (Vol. 1, pp. 207–220). Yogyakarta: UAD Press.

Kumi, A. A.-S. A., &Qasim, M. A. Y. A. (1982). Al-Tafsīr al-Mawdhū'ī li Al-Qur'an Al-Karīm (1st ed.). Cairo.

Muslim, M. (2000). Mabāhitsfī Al-Tafsīr Al-Mawdhū'ī (3rd ed., Vols. 1–1). Damaskus: Dar Al-Qalam.

Qattan, M. bin K. (2000). MabāhitsFīUlūm Al-Qur'ān (3rd ed.). Maktabah Al-Ma'arif.

Qaysī, I. I. A. A.-L. A. (1428). TafsīrSyaikh Al-IslāmIbnTaimiyah Al-Jāmi' li Kalām Al-ImāmIbnTaimiyahfī Al-Tafsīr (2nd ed.). damam: Dar Ibn Al-Jawzi.

Sa'id, A. A.-S. F. (1981). Al-MadkhalIlā Al-Tafsīr Al-Mawdhū'ī (2nd ed.). Cairo: Dar Al-Tawziwa Al-Nasr Al-Islami.

Thayyar, M. I. S. A. (1428). SyarhMuqaddimahfīUshūl Al-Tafsīr (2nd ed., Vols. 1–7). Damam: Dar Ibn Al-Jawzi.

APPENDIX

Appendix 1 : **GRAPH 1**
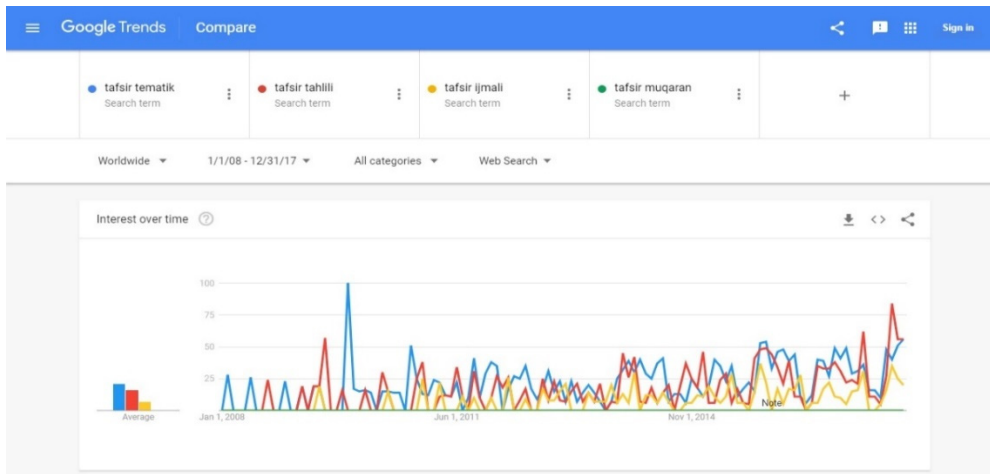
Keyword	Average	Monthly Highest Search	Yearly Highest Search
TafsirTematik	24	Nopember 2009 (100)	2017 (39)
TafsirTahlili	18	Oktober 2017 (60)	2017 (32)
TafsirIjmali	11	September 2014 (39)	2017 (18)
TafsirMuqaran	Not-available	Not-available	Not-available

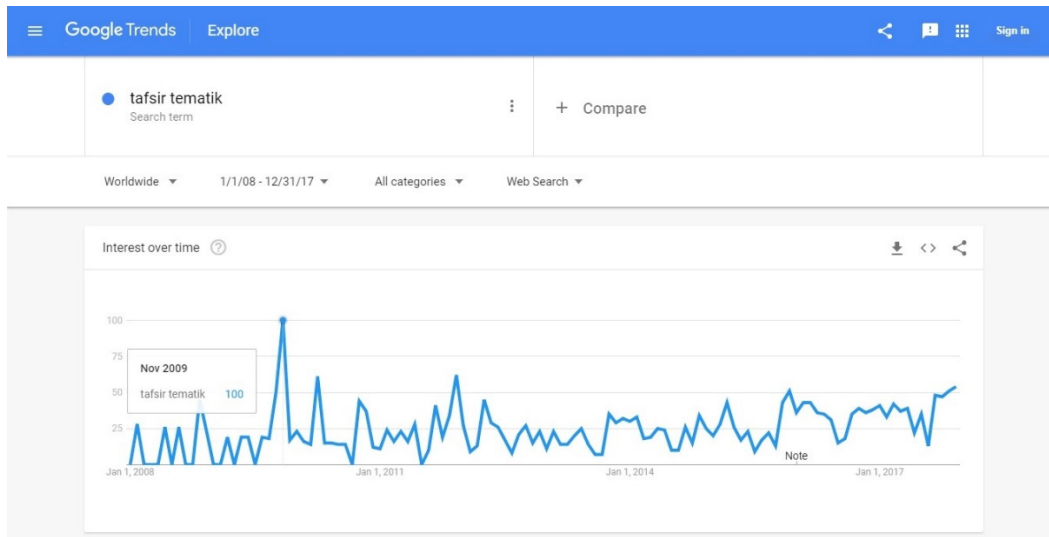*Range January 1, 2008 to December 31, 2017 with worldwide data taken August 12, 2018 At 14.00 West Indonesia Time*

Appendix 2: **GRAPH 2**
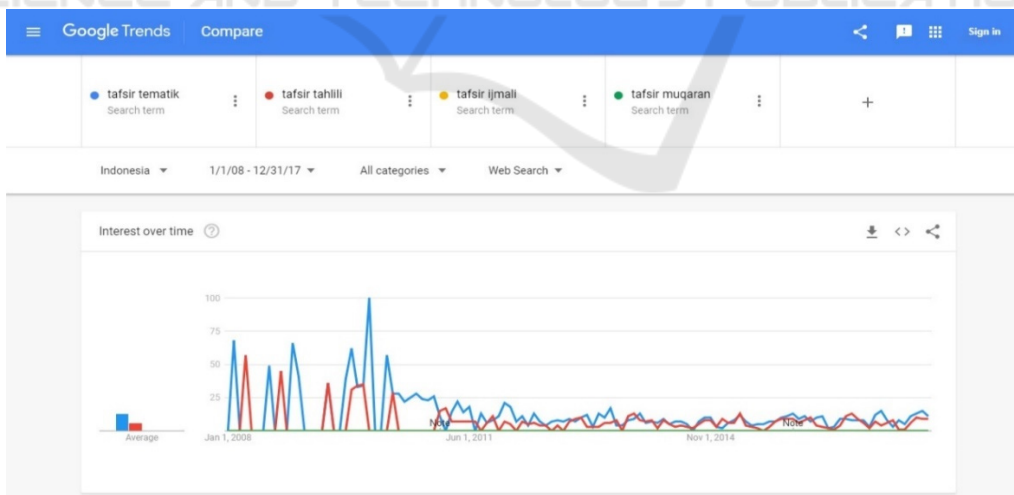
| Keyword	Average	Monthly Highest Search	Yearly Highest Search
TafsirTematik	13	Januari 2010 (100)	2010 (30)
TafsirTahlili	6	April 2008 (57)	2009 (11)
TafsirIjmali	Not-available	Not-available	Not-available
TafsirMuqaran	Not-available	Not-available	Not-available

Range January 1, 2008 to December 31, 2017 with worldwide data taken August 12, 2018 At 14.05 West Indonesia Time

Appendix 3: **GRAPH 3**

*Range January 1, 2008 to December 31, 2017 with worldwide data taken August 12, 2018 At 14.10 West Indonesia Time

Appendix 4 : **GRAPH 4**
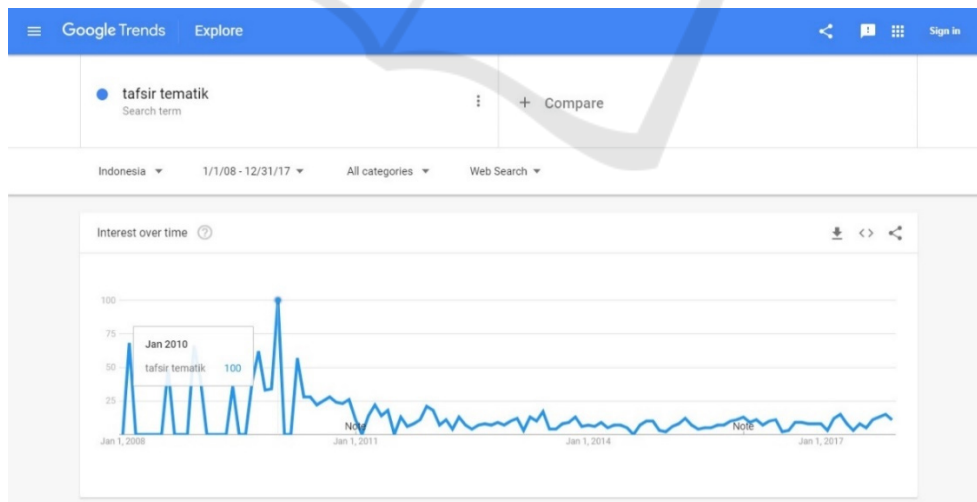
*Range January 1, 2008 to December 31, 2017 with Indonesian data taken August 12, 2018 At 14.15 West Indonesia Time

2310