THE METHOD OF QUR'ANIC EXEGESIS IN INDONESIAN MODERN CONTEXT:
A study of Hamka's and Quraish Shihab's Thought on Trinity.

Moh. Nailul Muna
Fakultas Ushuluddin Universitas Islam Negeri "Syarif Hidayatullah", Jakarta
✉ m.nailulmuna7@gmail.com

Abstract
This paper aims to analyze the modern interpretation method in Indonesia used in discussing verses closely related to a concept outside Islamic religion. The problematic concept in this term is Trinity conception criticized by Quran on (5:73-75). Indonesian interpreters explain this passage in a variety of ways and those are viewed dogmatically; using the method of quoting the Quran and Hadith, the opinion of the Salaf and Mutakallimun scholars. Hamka and Quraish Shihab made a different offer. Hamka in al-Azhar's interpretation tends to read the Quranic criticism using the Bible. Meanwhile, Shihab uses logical reasoning in reading these verses. These two things become new markers of the development of modern Indonesian commentary regarding with objectively reading on trinity conception rather than by dogmatic sense. The method used in this research is descriptive-analytical. The results obtained from the two objects of this study are that the methods used by Hamka and Quraish Shihab are intertextuality and reasoning. The two methods allow wider acceptance of the interpretation product, including to non-Muslims.

Metode Penafsiran Quran Penafsir Modern Indonesia: Kajian atas Penafsiran Hamka dan Quraish Shihab terhadap Konsep Trinitas

Abstract

Tulisan ini bertujuan untuk menganalisis metode tafsir modern di Indonesia yang digunakan dalam upaya memahami ayat-ayat yang berkaitan-erat dengan sebuah konsep dalam agama di luar Islam. Salah satunya adalah berkaitan dengan kritik Al-Quran atas konsep Trinitas (5: 73-75). Para penafsir Indonesia menjelaskan penggalan ayat tersebut dengan beragam dan kebanyakan melihatnya secara dogmatis—menggunakan metode pengutipan Al-Quran dan Hadis, pendapat ulama Salaf dan Mutakallimūn. Tawaran yang berbeda dilakukan oleh Hamka dan Quraish Shihab. Hamka dalam tafsir al-Azhar cenderung membaca kritik Al-Qur'an atas Trinitas menggunakan Injil. Sedangkan Shihab menggunakan nalar logis dalam membaca ayat-ayat tersebut. Dua hal ini menjadi penanda baru dari perkembangan kajian tafsir Indonesia yang semakin modern dengan tidak serta-merta menghakimi sesuatu berdasarkan dogma agama. Metode yang digunakan oleh penelitian ini yakni deskriptif-analitis. Hasil yang diperoleh dari dua objek kajian ini bahwa metode yang digunakan oleh Hamka dan Quraish Shihab adalah intertekstualitas dan reasoning. Dua metode tersebut memungkinkan penerimaan produk tafsir semakin luas, termasuk kepada non-muslim.

Kata Kunci
Hamka, Metode Penfsiran Modern, Quraish Shihab, dan Trinitas.

<div dir="rtl">

المنهج الجديد لتفسير القرآن في إندونيسيا: دراسة آراء حامكا وقريش شهاب عن التثليث

الملخص

تهدف هذه الورقة إلى تحليل الطرق الجديدة لتفسير القرآن في إندونيسيا عند فهم الآيات التي ترتبط ارتباطًا وثيقًا بمفهوم لدين آخر غير الإسلام. أحد المفاهيم من الديانات الأخرى المذكورة في القرآن هو مفهوم التثليث (المائدة/٥: ٧٣-٧٥). يشرح المفسرون الإندونيسيون هذا المقطع بطرق مختلفة إلا أن معظمهم يميلون عقائديًا إلى اقتباس الآيات والأحاديث وآراء السلف والمتكلمين. وعالج حامكا وقريش شهاب الأمر علاجا مختلف. يميل حامكا في »تفسير الأزهر« إلى قراءة نقد القرآن للتثليث باستخدام آيات الكتاب المقدس، بينما يستخدم شهاب التفكير المنطقي في قراءة هذه الآيات. يشكل هذان الأمران سمات جديدة لتطور دراسة التفسير الإندونيسي تتمثل في فهم أكثر موضوعية من استخدام الأدلة العقدية. الطريقة المستخدمة في هذا البحث هي المنهج الوصفي التحليلي. أما النتائج التي تم الحصول عليها من موضوعي هذه الدراسة هي أن حامكا وقريش شهاب استخدما منهجي العبور بين النصوص والاستدلال. يسمح هذان المنهجان بقبول أوسع لمنتجات التفسير، بما في ذلك لغير المسلمين.

كلمات مفتاحية
التثليث، حامكا، المنهج الحديث للتفسير، قريش شهاب

</div>

Introduction

Muslim society can be classified into three groups based on how they respond to modern ideas that challenge Islam. *First,* a group identifies a lack of urgency in changing long-standing practices that date back to the 14th century and argues that modernization could threaten Islam. *Second,* a group believes that rejecting the development of the world is foolish and ineffective. Instead of rejecting it, Muslims should take an active role in modern society. *Third,* a group brings into line Islamic values to current human life. They aspire to restore Islam by challenging major components of tradition and discarding everything irrelevant to modern times, focusing on what is relevant based on the ethos, goals, and the Quranic ideals (Saeed 2006). This different attitude is then brought up in the discussion of modern Quranic interpretation in Indonesia.

The history of Quranic interpretation in Indonesian is noteworthy and dynamic. The initial finding of Tafsir *Surah Al-Kahf/18: 9* in the 16th century marks the beginning of Quranic interpretation in Indonesia. However, this work has unfinished and the author is even unknown. A complete commentary of 30 chapters firstly appears in the 19th century under the title *Turjumānul Mustafīd* by Abdur Rauf as-Singkīly. The Indonesian interpretation works highly develop in the following century, such as *Tafsir Quran Karim* by Mahmud Yunus (1922), *Tafsir al-Quran al-Nur* by Hasbi Ash-Tafsir Shiddieqy (1952), *Tafsir al-Azhar* by Hamka (1958), *Al-Quran and its Translation* by Ministry of Religion of the Republic of Indonesia (1970), HB. Jassin (2000). Furthermore, those interpretations utilize varied traits and approaches relating to educational, social, cultural, and political issues (Zuhdi & Syamsuddin 2018).

A massive issue that resides in society is religious tolerance and it can be anchored in Quranic verse (5: 73-75). This verse is significant in which Quran responds directly to the Christians' belief; "saying that God is three is wrong". Moreover, it comes from the original meaning that says about the Quranic judgment on it. Thus, the role of exegetes is crucial to clarify what is the extended meaning of this verse. In this case, understanding the way of modern interpreter interprets this verse is interesting to discover how the modern interpretation deals with the concept of other religions. On the other hand, to examine how far the modern interpretation has highly developed more than before and how the result of their work, is it dogmatic sense or modern sense? These purposes and questions will be traced through a descriptive analysis of Hamka's and Shihab's interpretations.

In general, scrutinizing a technique and characteristics of tafsir is generally done from a broad perspective, in which almost all of the scholars

attempt to compile numerous approaches to a book of tafsir and claim that an interpreter or *mufassir* utilizes a particular method based on a general method used. Those results are *'ijmāly, taḥlīly, muqarān, mauḍū'i.* Then, the partial method will be removed from the discussion. Therefore, a tafsir having multiple methods cannot be covered by the scholars in their study. This fact seemingly appears in the modern interpretation which is regarded as the continuation of classical interpretation. J.Pink declares that the term "modern" represent an agenda of freedom and equality characterized by the widespread application of a hermeneutic method to interpretation (J. Pink 2019: 26).

The following data are a few past works that tackle modern interpretation and/or modern interpretation approach and method in general: M. Munawan (2018) wrote an article titled: Critical Discourse Analysis in the study of Al-Qur'an Interpretation: the study of Al-Azhar Tafsir by Hamka. Musholli Ready (2012) wrote an article titled: A New Current of Contemporary Interpretation. Annas Rolli Muchlisin and Khairun Nisa (2017) by the title: The Strectch of Scientific Interpretation in Indonesia from Tafsir Al-Nur to Tafsir Salman. Rohimin (2014) by the title: Interpretation of Ideological Streams in Indonesia: A Preliminary Study of Sunni Ideological Stream at The Ministry of Religion. Ahmad Atabik (2014) by the title: The Development of Modern Interpretation in Indonesia. M. Anwar Syarifuddin and Jauhar Aziz (2015) by the title: Mahmud Yunus: Pioneer of Indonesian Al-Qur'an Interpretation Pattern. Some of this material indicates that modern Indonesian interpretation is becoming more widely explored, although there are no studies that discuss specific approaches and methodologies on an exact issue utilized by current Indonesian interpreters. And this term relates to the theme about "reading the Quran's criticism of the Trinity notion (al-Ma'idah/5: 73-75)."

Trinity concept is one of the most essential and difficult Christian beliefs to grasp. The word "Trinity", or "Terry Netas" in its native tongue, is derived from the root word "Terry Netas", This term alludes to the doctrine of God as Father, Son, and Soul in Christianity (Fatemi Hasanabadi and Islami 2020). Quran criticizes this concept in surah al-Mā'idah/5: 73-75, which discusses the criticism of three Gods concepts (read: the Trinity). The author assumes that the modern Indonesian interpreters, represented by Hamka and Quraish Shihab, have a different method than the early Indonesian interpreters before the modern age. The assumption belongs to this study in that the sensitivity of this issue demands and requires an integrative reading with sources outside of Islam and it has been applied by several Indonesian *mufassir*. Knowing the method, explaining Trinity

concepts in the light of tafsir, is prospected to be a role model for all of the following tafsir when talking about the other religious issue in the Quranic sense. To reach the goal, the author will use a descriptive-analytical method which includes the interpretation of Hamka in *Tafsīr Hamka* and Quraish Shihab in *Tafsīr al-Misbah* above (al-Mā'idah/5: 73-75).

The descriptive-analytical approach is typically used to answer who, what, where, when, and to what extent questions. This method is also used to find and explain patterns and changes in the target of the investigation. It can also be used to generate new measures of relevant phenomena or to explain examples in studies aimed at determining cause and effect. This strategy can be applied in a variety of ways depending on the phases. *First,* identify phenomena. *Second,* take a look at the characteristics of the most well-known events. *Third,* determine which architecture or measure best describes the salient of these key characteristics. *Fourth,* examine the data to see if there are any discernible trends. *Fifth,* presenting patterns derived from data that can be used to describe a phenomenon's reality. *Sixth,* recognize the efforts (Loeb et al. 2017: 2-3)

The major source for this research is the Indonesian modern tafsir. According to J. Pink, the term "modern" is employed in this context in a strictly chronological sense, indicating all changes during the nineteenth century. The term "modern" is frequently used interchangeably with the concept of "progressive Islam," and it comes to represent an agenda of freedom and equality characterized by the widespread application of a hermeneutic method to interpretation (J. Pink 2019: 26). Moreover, the term "Indonesia" becomes the limitation of the object of study. Thus, this description includes several interpretations, including: *Tafsir Al-Azhar, Tafsir Al-Misbah, Tafsir An-Nur, Tafsir Quran Karim.* However, based on the reasons of influence, and the completeness of the explanation, the author prefers to take *Tafsir Al-Azhar* and *Tafsir Al-Misbah* as the main objects of study. Although several other sources of modern interpretation in Indonesia will be presented as secondary sources, such as *Tafsir Al-Nur*.

The rise of the Indonesian modern exegesis

Two major forms of Quranic interpretation are: *First, tafsir bi al-ma'ṣūr* (based on tradition). *Second, tafsir bi ar-ra'yi* (based on rationality). *Ma'ṣūr* is the early generations' interpretive propensity. While *Ra'yi* is a middle-eastern trend (medieval era). In this era, the phenomenon, and intricacies of socio-economic, religious, political, and cultural advancements, can become troublesome. Concerning this, *mufassir* face particular obstacles in contextualizing Quranic tenets to provide a direction to modern Muslims.

So, textualist, contextualist, modernist, socio-political, scientific, thematic, and feminist perspectives have been commonly developed developed as a result of the dynamic components of modernity (Ali 2018: 31).

The word "modern" has a lot of different connotations. The term is also used as a synonym for liberal democracy in a normative meaning. It can also be used in a strictly chronological sense, displaying all of the changes that have occurred during the nineteenth century. And at this point, the term "progressive Islam" becomes more prevalent and the phrase evolves into a concept that promotes freedom and equality. In this way, progressive Islam's goals are very similar to the goals of modernists namely making the hermeneutic approach more accessible. J. Pink describes that fact as post-modern. (J. Pink 2019: 13).

We are frequently depicted with figures of classical interpreters such as Ibn ʻAbbas, Aṭ-Ṭabarī, Ibn Kaṭir, Abdur ar-Razzāq as-Sanʻani, Ibn Mujāhīd, and others. However, the information is less apparent when we look at the shift in the era of Quran interpretation, especially when we refer to the works of *mufassīr* that are frequently lost from circulation. This includes modern researchers who fail to track historical Quran fragments from the time of aṭ-Ṭabarī (d. 311/923) to the time of al-Zamakhsyārī (d. 538/1144). Walid Saleh responds to that issue by assuming the establishment of *the Nishapur school of tafsir,* due to its emergence in the middle of these two centuries, which has proven to be very essential in the study of tafsir in the next age (Saleh 2004).

Nonetheless, several figures can be mentioned to support the advent of a new wave of interpretation research. Those are Sayyid Ahmad Khan (d. 1898) and Muhammad Abduh (d. 1905). Both are the most important figures in modern Quranic interpretation. Muhammad Abduh was the one who started the revival of Quranic studies in Egypt. One of Abduh's innovations is that the output of interpretation should be useful to everyone, not only professional scholars. Abduh wants his readers, both ordinary people and ulama, to understand that the limited relevance of traditional interpretation products would not provide solutions to the pressing issues they encounter daily. Furthermore, Abduh demanded that the interpreters let the Quran speak (*Isṭanṭiq al-Quran*) based on the text's intent, rather than complicating the text with unnecessary explanations like the extensive grammatical analysis (Jansen 1997: 34).

When it comes to *tafīr bi al-maʻṣūr,* Muhammad Abduh is considerably distinct from the classical interpreters. Abduh denies the authority and legitimacy of many traditions passed down from the early Muslim generations. On the other hand, he did not believe they were relevant to

Quranic interpretation. Abduh states that classical interpretations should be rejected because they aim to explain what has not been covered by Al-Quran, they do not regard context in interpretation, and they sometimes locate sources of interpretation based on doubtful traditions. Abduh also argues that 'theoretical theories, grammatical monographs, and learned notes should not be included in tafsir. Whereas, tradition-based interpretations can obscure Quranic essential intent from its readers. As a result, Abduh's reading of the Quran excludes or disregards the classical view and he was dissatisfied with the classical interpretation's nature and literary style (Çoruh 2017: 4)

A critical attitude toward hadith, the main source of history-based interpretation, is another significant feature of the modernist approach. Many modern scholars dismiss the hadith as a source of revelation or even as a means of understanding the Quran. Abduh also dismisses all hadith accounts that are not confirmed authenticity and that are not widely accepted by Muslims. Abduh's skepticism of hadith stems from his text-based approach and aversion to using any additional material in tafsir. Meanwhile, Ahmad Khan believes that depending too heavily on hadith in tafsir risks jeopardizing the Quran's universality (Çoruh 2017: 5)

To give an accurate or acceptable interpretation, modernist *mufassīr* frequently encourages the use of reason rather than a tradition in understanding the Quran. The historical context of the Quran and the major purpose (*maqāṣīd*) are usually the focus of modernists in understanding the Quran. Modernist interpreters see Quran as *hidāya* (direction), and they place a greater emphasis on ethical principles. Modern interpreters neither always ignore the legacy of prior commentary studies, nor they depend completely on their authority. As a result, individuals are more prone to pick and choose the components of the authority source according to their preferences.

They also stress the need of finding sensible solutions to real-world situations, as well as solutions that are appropriate for the interpreter's period and location. As a result, they frequently employ the practical tools provided by Islamic law. The notions of *maṣlaḥa, ḍarurā,* and *taysīr.* are all used in this way. In general, ethical and social issues are discussed far more frequently in modern Quranic interpretations than theological issues such as the nature and duration of the punishment in hell or Allah's attributes (J. Pink 2019: 128).

This kind of modern Quranic interpretation has not been discovered in the Indonesian milieu. In the 16th century, the tradition of interpretation is not set in the modern pattern. Instead of modern tafsir, that is era

overwhelmed conservative and so traditional, for instance (*Tafsīr Surat Al-Kahfi*/18: 9), *Turjumānul Mustafid* by Abdur Rauf as-Singkily credited as being the first Indonesian pundit to write a 30-juz commentary. In 1957, the *Tasdīq al-Ma'arif* commentary was published. This is a Malay Sufistic interpretation that was written to defend the values of the Sufi teaching. Then, *Fars'idul Quran* emerged in 1920. After that, Muḥammad Nawāwiy al-Bantāniy wrote *Tafsīr Munīr li al-Ma'alīm al-Tanzīl*, a Malay-Jawi language commentary, published in the nineteenth century (1813-1879 AD). H. Iljas and Abd. Jalil published *Alqoerannoel Hakim Beserta Toejoean dan Maksoednya* in 1925. This brief view indicates the initial history in the Indonesian context (Zuhdi 2014).

Several years later, Indonesian Quranic interpretation is set to be proper to modern interpretation's tendency. The best representation to track the start of modern interpretation is the 20th century, and it serves as a marker for the shift in Indonesian Quran interpretation tradition from textual to progressive and contextual interpretation. "Tafsir Al-Quran Al-Karim" by Mahmud Yunus was the first interpretation published in this generation, and it began in 1922 and ended in 1937. Then S. A. Hassan published a remark titled: "Tafsir Quran Al-Furqan" firstly written in 1928. After that in 1932, Sjarikat Kweschool Moehammadijah published tafsir entitled "Qoer'an Indonesia" in 1932 AD and then appeared a Sundanese interpretation entitled "Tafsir Hibarna" by Iskandar Indris in 1934 AD. Even though it uses Sundanese language, the content is in Indonesian meaning (Zuhdi 2014).

Another source of Indonesian modern interpretation that appeared in the 20th century is "Tafsir Al-Quran Al-Karim" published in 1937 by three commentators, Halim Hassan, Zainal Arifin Abbas, and Abdurrahman Haitami. "Tafsir Al-Quran an-Nur" by Hasby as-Siddiqy (1956). "Tafsīr Al-Ibrīz" by Bisri Musthofa (1960). "Tafsir Al-Azhar" by Hamka (1967). Mohammad Adnan published "Tafsir Al-Quran Suci Bahasa Jawi" in 1969. "Tafsir Al-Quran dan Terjemahannya" by The Team of the Indonesian Ministry of Religion (1971). The Ministry of Religion team also reprinted "Al-Quran dan Tafsir Nya" in 1975. Quraish Shihab published "Tafsir Al-Misbah" in 2000 (Zuhdi 2014). Some of these interpretations show the wide range of Quranic interpretations in the Indonesian milieu. However, based on their influence on the contemporary study and complete explanation of the trinity issue, Tafsir Al-Misbah, and Tafsir Hamka will be discussed as the main object of this study.

Overview: the interpretation of the Trinity issue in the Indonesian milieu

Classical interpretation is based on *tafsīr bi al-ma'ṣūr* i.e. Quran with the Quran, the traditions of the Prophet, and also the opinions of the earliest Muslims (Sahabat and *tabi'ūn*). At this stage, the interpretive process limits the scope of independent reasoning. In other words, all Quranic interpretations can be traced back through sources that use transmission lines. Even though, other sources are also considered in this period which correlates with *jāhiliy poems* and *isrāīliyyāt*. Both sources are usually used to explain the stories of the earlier prophets. This type of interpretation is considered the most important form of quranic interpretation (Çoruh 2017: 5)

In the next period, the interpretation model continues to develop rapidly. As a comparison, the author will present Quranic interpretation regarding the verse al-Māidah/5: 73-75) which talks about the criticism of the Trinity.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ ثَالِثُ ثَلٰثَةٍ ۘ وَمَا مِنْ اِلٰهٍ اِلَّآ اِلٰهٌ وَّاحِدٌ ۗ وَاِنْ لَّمْ يَنْتَهُوْا عَمَّا يَقُوْلُوْنَ لَيَمَسَّنَّ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ (٧٣) اَفَلَا يَتُوْبُوْنَ اِلَى اللّٰهِ وَيَسْتَغْفِرُوْنَهٗ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ (٧٤) مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ وَاُمُّهٗ صِدِّيْقَةٌ ۗ كَانَا يَأْكُلٰنِ الطَّعَامَ ۗ اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ (٧٥)

They have certainly disbelieved those who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment. 74. So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful. 75. The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded (al-Māidah/5: 73-75).

In addition to this verse, another verse talks about the criticism of the Quran on Trinity conception:

يٰٓاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا تَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ ۗ اِنَّمَا الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ اللّٰهِ وَكَلِمَتُهٗ ۚ اَلْقٰىهَآ اِلٰى مَرْيَمَ وَرُوْحٌ مِّنْهُ ۖ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۖ وَلَا تَقُوْلُوْا ثَلٰثَةٌ ۗ اِنْتَهُوْا خَيْرًا لَّكُمْ ۗ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ ۗ سُبْحٰنَهٗٓ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ ۘ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۗ وَكَفٰى بِاللّٰهِ وَكِيْلًا

O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So, believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs (an-Nisā'/4: 171).

The issue of the Trinity is one of the most important and complex major Christian doctrines. The word Trinity or in its original language "Trinity" comes from the word "Terry Netas". In Christianity, this word refers to the doctrine of God in the form of Father, Son, and Soul. James Hawkes, Christian Missionary, describes the "Trinity" as follows:

The divine nature is one of the three equal Hypostasis; It means the God of the Father, the God of the Son, and the God of the Holy Spirit. God the Father is the Creator of the whole universe through the Son and the Son, the sacrificer and the Holy Spirit, the cleansing; but it should be known that these three Hypostases are one action. (Fatemi Hasanabadi and Islami 2020)

The notion of the Trinity is not exclusive to Christianity; similar concepts may be found in other religions, such as Hinduism, where the Trinity ceremony, or "Trimurti" in Sanskrit, is the largest and most well-known worship. Three Gods are worshiped in this ritual: *First,* Brahma, the God of Creation, who is in charge of generating everything. *Second,* Shiva, the God of Death. *Third,* Vishnu, the Lord of Life and the Protector of All Things (Fatemi Hasanabadi and Islami 2020: 7)

These two verses can be considered the most representative souces to grab the attitude of the Quran regarding the Trinity conception adopted by Christians. To present the reality of Indonesian interpretation, this work is going to deliver two main clusters of interpretation, classical and modern. In the case of classical commentaries, this article takes as-Singkily and his exegesis, *Turjumānul Mustafid,* to know about the initial interpretation of Trinity conception through surah al-Mā'idah/5: 73-75)—although this interpretation is considered a translation of the *Anwār at-Tanzīl wa Asrār at-Ta'wil*, it is still representative to see the tendency of classical interpretation, especially in the Indonesian context— (Singkily 1951: 289). Moreover, this exegesis is the first complete exegesis produced by Indonesian scholars.

The interpretation of as-Singkily tends to be like translating Quranic verses through a brief and concise presentation. For instance, the verse al-Mā'idah/5: 73) is interpreted by as-Singkily more or less like this, "That they have become very disbelievers who say that Allah is three, but God is one". "And if they do not stop from what they are doing, there will surely come to those who disbelieve, a smoldering torment." And in the verse number 74, "Then will they not repent to Allah Ta'ālā and ask Him for forgiveness, only Allah forgives those who repent and are Most Merciful." In the number 75, "There is no Messiah, the son of Mary, only the Messenger of Allah who has passed before, from him all the Apostles, and not God as they had thought,

Jesus' mother was very true, both of them ate food like anyone else than both, then whoever is like that is not God," (Singkily 1951: 299). The fascinating thing about this view is that as-Singkily alludes to *aqly* argument narrative at the end al-Mā'idah/5: 75). This implies that the ancient interpreters were aware of the concept of interpretation based on *reason*, or *burhān*, even though they did not use it in their work.

Another work of classical interpretation is generated by Shaikh Nawāwiy through *Tafsīr Marāh Labīd.* He explains that the infidels in al-Mā'idah/5: 73) are Nestorian and Maskuriyyah (Qabtik). There are two explanations for the meaning of the Trinity. *First,* the interpreters note on the verse to consider Allah, Maryam, and Isa to be three gods for Christians. As for the meaning of *Ṣaliṣū Ṣalāsah*, three are Gods because the Gods are associated with each other. Al-Waḥidy argues that it is not disbelievers who say Allah is *Ṣaliṣū Ṣalāsah* as long as they do not consider the three to refer to the meaning of three Gods. Because *mā min syaiaini illā wa Allahu ṣaliṣuhā.* (There are no two except the third one is Allah). In the next section, Imam Nawāwiy also quotes *Mutakallimūn* (Islamic scholas of theology) regarding the views of Christians. They are Christians who think that God is like a gem composed of three *aqānīm* (origin or base), namely father, son, and the Holy Spirit. These three are what Christians consider as one God, as the Sun is a name that includes the elements "round", "light", and "heat". While in the context of God, Christians interpret it with the father as Essence, the child as a sentence, and the spirit as life. They also think that the sentence is the word of Allah mixed with the body of Jesus (Nawāwiy 2017: 216).

The phrase *wa ummuhū ṣiddīqah* that relates to Maryam has determined her honesty, she justifies the previous prophets and commits sins, and she also worships. Because the position of Jesus is a prophet, while Mary is equal to the Companions. Indeed, the greatest attribute of Prophet Isa is his message, while the perfection of Maryam's character is her honesty. The phrase *kānā ya'kulāni aṭ-ṭa'ām* is interpreted to mean that both Mary and Isa were human beings in general. Up to this point, the method used by Imam Nawāwiy does not have any distinction from previous scholars, both in terms of rationality and textuality (Nawāwiy 2017: 211).

The previous interpretation shows that classical scholars when they need data related to religious thought outside Islam, they prefer to quote the opinion of *mutakallimūn* instead of Christian sources. In addition, it tends to be more dogmatic, this is evidenced by the use of hadith sources, such as hadith narrations related to Abu Bakr, as well as explanations from classical scholars, such as al-Waḥidiy. The explanation also shows that the

earlier scholars needed the views of the Christians themselves when they wanted to explain the Quranic criticism of the Trinity conception, but the classical scholars did not seem to want to study too much or enter a religion outside of Islam. So, they simply quoted a bundle of opinions belonging to *mutakallimūn*. However, with this note, at least the explanation of classical interpretation in Indonesia has begun to be rational.

Hamka's and Quraish Shihab's Method in Tafseer

With regards to al-Mā'idah/5: 73, Hamka interprets, "Saying that Allah is three. Namely, God the Father, God the Son, and the Holy Spirit are to break the unity of God. In addition, in this verse, at least Hamka quotes the Bible several times. ***First,*** that is the Gospel of Yahya or Yohannes chapter 1 verse 1:

> Trimurti inipun terdapat dalam kepercayaan Mesir Kuno. Raja Mesir yang bernama Tulishu bertanya kepada kepala Kahin (pendeta) yang bernama Tabisyuki, "Adakah sebelumnya yang lebih besar daripadanya?" Kahin itu menjawab, "Ada! Yang dahulu ialah Ruhul-Qudus!" Maka perkataan *Kalimah* atau *Kalam* yang dimaksud oleh orang Kristen ialah Al-Masih, rupanya telah terdapat lebih dahulu dalam kepercayaan Mesir Kuno (Hamka 1989: 1817).

Hamka begins by tracing the origins of the unoriginal notion of the Trinity from Christianity itself, using the Bible. As a result, Hamka employs the intertextuality technique. As Allen (2000) notes, the term intertextuality first enters the French language in Julia Kristeva's early work in the late 1960s. In essays such as 'The Bounded Text' and 'Word, Dialogue, Novel'. Then, the meaning of intertextual by the theorist is the lacking of independent meaning belonging to the text. The act of reading, theorists claim, plunges us into a network of textual relations. To interpret a text, to discover its meaning, is to trace those relations. Reading thus becomes a process of moving between texts. Meaning becomes something that exists between a text and all the other texts to which it refers and relates, moving out from the independent text into a network of textual relations. The text becomes the intertext. By this worldview, how the modern Quranic interpreters attempt to interpret the trinity discourse is a kind of intertextual effort (Adel and Hossein 2011: 43-50).

According to Kristeva, intertextual has seen some of the principles in the literature that are reflected in the way one's writing. The principles are intended is consists of several terms. *First,* transformation: the transfer of the transformation or conversion of a text to other texts. *Second,* modification: adaptation, changes, or amendments to a text in a text. *Third,* expansion: extension of a text. *Fourth,* demitefication: which happened in opposition to the text of a work that existed earlier. *Fifth,* haplology: the text

abortion occurs when the presence of the texts is absorbed into a different text. *Sixth,* excerp: the text used is similar or perhaps the same as the essence of the text referred. *Seventh,* parallel: that happens similarities or parallels between a text with another text. *Eighth,* conversion: a place of resistance or rejection of the statement adopted text. *Ninth,* existension: the elements created or organized in a different paper with hipogram text and. *Tenth,* defamiliration: the extraordinary elements that occur in the text of a work (Yusuf 2013: 167-168).

The method of intertextuality is not new, because when referring to the interpretation of the classical period, this method has often been used by old scholars to interpret the stories of the previous Prophet which is *isrā'īliyyāt* (The story taken from Isrā'īl group). However, due to getting a negative stigma, this method was even negated. The method of intertextuality deserves appreciation by modern interpreters if this method is widely understood, by disconnecting it with the story of *isrā'īliyyāt*. Such as linking it with the principles of teachings outside of Islam. This new nuance needs to be planted within the scope of contemporary Quranic studies. Among the characters who raise the theme of intertextuality is Angelika Neuwirth with a work entitled: "*Qur'anic Readings of The Psalms*" (Angelika 2010: 1).

Second, the use of (Injil Yahya 17: 13) and (Injil Markus 12: 29, 32). The narration is as follows:

> Jawaban Almasih seketika seorang Ahli Taurat bertanya, "Hukum manakah yang pertama sekali?" Beliau telah menjawab, "Dengarlah olehmu, hai Israil, adapun Allah Tuhan kita, ialah Tuhan yang Esa," (Markus 12: 29). Setelah mendapatkan jawaban itu, puaslah yang bertanya, lalu kata ahli Taurat itu pula kepadanya, "Ya Guru, amat benarlah segala kata guru, bahwa Allah itu Esa adanya, dan tiada yang lain melainkan Allah," (Markus 12: 32).

After quoting some fragments of teachings in the Bible, Hamka added that:

> "Inilah keterangan Isa Al-Masih, sesuai dengan Taurat, sesuai dengan Al-Quran. "Dan Tiada yang lain Melainkan Allah'. Inilah pokok persatuan ketiga pemeluk agama, yang pertama dinamai orang Yahudi, yang kedua Nasrani, dan yang ketiga Islam. Alangkah baiknya jika kita semuanya sama-sama kembali ke sana. *'Dan jika mereka tidak berhenti dari apa yang mereka katakan itu,'* mengatakan Tuhan Allah itu bertiga, atau yang ketiga dari yang tiga ataupun yang pertama dari yang bertiga, *'Niscayalah akan mengenai kepada mereka yang kafir itu, azab yang pedih.'* Sesuai dengan sabda Almasih yang masih tetap tinggal, yang tidak boleh berubah karena perubahan perkembangan kepercayaan mereka sesudah beliau tak ada lagi, sebagaimana yang tertulis pada Injil Yahya 17: 3, atau Injil Markus 12:29 sampai 32 tadi. Bukan Al-Quran yang menuduh mereka kafir dan tidak akan masuk surga atas kehendak Nabi Muhammad saw., saja, melainkan sabda Tuhan yang mendapatkan kesesuaian

dengan ucapan asli Isa Almasih sendiri. Bahwa memungkiri keesaan Allah adalah salah satu kepercayaan yang akan menjauhkan manusia daripada hidup yang kekal." (Hamka 1989: 1819).

Quraish Shihab also cites the Gospel of Luke (22:7) regarding the explanation that Jesus and Mary need food as humans do. Because food is the most important and prominent human need (Shihab 2005: 164).

According to this view, the purpose of quoting Christian religious scripture is to present arguments and criticisms of Trinity doctrine in the more rational ways and it is probably done by taking Christian scripture. On the contrary, if the interpreter depends solely on Islamic historical sources, these narratives will not be obtained. This trend of intertextuality interprets more objectively while also allowing for discussion and acceptance from those who are not Muslims.

The next object of discussion is *Tafsīr al-Mīsbah* which belongs to Quraish Shihab, one of the most eminent interpreters in the Indonesian milieu. Related to the Trinity conception, Quraish Shihab explained that the meaning of "one of the three" alludes to God's three positions, or one of Trinity's three people who is God, in a way that the union of light does. Such is Quraish Shihab's understanding of the concept of the Trinity belonging to Christians. Then, in the next section, he adds that the phrase "God Almighty" indicates that He is not begotten and begotten, it cannot be made up of any person or part, because if so, then He needs his share, while the real God must be free from needs (Shihab 2005: 166).

In the beginning, the interpretation of Quraish Shihab still focuses on *ma'ṣūr* model (Quran with the Quran), and linguistic descriptions, such as in the editorial *wa mā min ilāhin illā ilāhun wāḥid* (even though there is absolutely no God but God Almighty). This meaning is obtained from the word *min* which is preceded by the word *mā* (nothing). According to Quraish Shihab, an editorial like this excludes everything from the biggest to the smallest. The purpose of *mā min* is to deny the belief in Trinity in all forms and understandings of Christians. Quraish Shihab continued that although this verse does not explicitly state who God Almighty is, because Christians have acknowledged that Allah is God and in surah Alī Imrān/3: 62 *wa mā min ilāhin* by clearly mentioning the name Allah as God, then He is the One and only, and there is no other (Shihab 2005: 167).

As a reinforcing argument, Quraish Shihab (2005: 168). chose to quote aṭ-Ṭabāṭabā'iy,

> "The belief in Trinity and/or the divinity of Isa AS is difficult for common people to understand. In general, Christians accept this belief as a word, without understanding its meaning. Even the understanding of the concept is not important for its adherents.

On the other hand, there are expressions from their group who demand to believe their religion as it is, without thinking."

Through the explanation from aṭ-Ṭabāṭabā'iy, the idea of the rationality used by Quraish Shihab began to be seen and got rid of some of the criticisms based on religious doctrine.

The idea of rationality in the Trinity conception was strengthened by Quraish Shihab by citing the explanation of Pastor Peter and as explained by Sayyid Qutub namely, "We only understand the belief about Trinity as strong as our reasoning ability. We hope to understand it more clearly in the future when the veil of everything in heaven and on earth is revealed. As for now, it is sufficient for what we have understood." (Shihab 2005: 169).

The explanation of the priest quoted by Quraish Shihab shows that the interpreter wants to strengthen his view that the Trinity conception is indeed irrational and difficult to understand, even for those who are Christians. So, it is not surprising, that Quraish Shihab emphasized by saying that the inability to understand the Trinity conception does not only come from those who are ordinary people, but also from Christian religious scholars who find it difficult and unable to understand the idea of Trinity with a logical understanding. And in the end, the idea of the Trinity is only meaningful as a dogma. Following the view of aṭ-Ṭabāṭabā'iy, even Quraish Shihab presupposes "as a number which is not one but also not many, neither odd nor even." What number is that? Sentences like this are accepted by ordinary people without discussing their meaning. They believe in the meaning of the word "son" and "father" in a similar meaning to the meaning of respect. They do not believe in the understanding of the Trinity, but rather just follow the existing dogma (Shihab 2005: 164).

As seen in the following passage, what Quraish Shihab did by adopting the *burhāni* approach bears a strong resemblance to the Quranic critique that promotes rationality.

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَاُمُّه صِدِّيْقَةٌ ۗ كَانَا يَأْكُلَانِ الطَّعَامَ اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ

The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded. (al-Mā'idah/5: 75).

The aspect of rationality in the interpretation is continued by Quraish Shihab when interpreting this verse but with dogmatic and theological nuances. With some arguments. *First,* is the existence of Isa. He stated that the editorial of the verse *mā al-masīh ibn Maryām* shows the existence of

Isa. Prophet Isa is the son of Mary, and a son is a creature who needs his mother. *Second,* the editorial of the verse *qad khalat min qablihi ar-rusūl* (several apostles have passed before) shows that Jesus the same as other messengers of God who will pass away and die, so how is he considered God? Even if the Prophet Isa has differences in terms of miracles, even that is not enough reason to deify Isa because this relates to the context of the expertise that existed at the time he lived, even Moses who could turn his stick into a snake was also not considered God. *Third,* the phrase *kānā ya'kulāni aṭ-ṭa'ām* (both always eat food). This shows that both Jesus and Maryam are creatures who need food. The meaning of food here is the meaning of food in general. In respect to food is the most important and prominent human need. In addition, the same statement can also be found in the Gospel of Luke (22: 7). For this third reason, another tendency appears in the interpretation of Quraish Shihab, namely using the intertextuality method (Shihab 2005: 169).

The rationality does not only appear in Quraish Shihab's interpretation but also in Hamka. Rational reasons put forward by Hamka are: *First,* the privilege that a person must do things outside of custom is not enough to be used as a basis for a person to be called God, such things can be seen throughout prophetic history that they each have miracles. but they are not considered God. *Second,* both need food. This shows that Prophet Isa and Maryam are human figures. Because they are both human, apart from eating they also sleep and wake up, move, and stay still, and even excrete feces. If they were both God, of course, they would not feel hungry, because hunger is a trait of deficiency. *Third,* the absence of information from Jesus and Mary in the Gospels of Matthew, Mark, Luke, and John states that they are God (Hamka 1989: 1820).

Through the comparison of the two models of interpretation, there are some similarities and differences in the interpretation tendencies of Hamka and Quraish Shihab. The similarities are **a).** Both of them have similarities in using the intertextuality method in reading this verse about Trinity conception, but the difference is that Hamka has a deeper portion in displaying the sources of the Bible in interpreting Quranic verses. While Quraish Shihab is less, namely by quoting the Gospel of Luke (22: 7) about the existence of an explanation that Isa AS and Maryam is a creature that needs food. **b).** Using a rationality approach. Some parts of both explain the Quran identically to each other, such as when they see the human figure of Isa AS through the phrase *Qad khalat min Qablihi rasūl.* Namely, the existence of miracles is not enough to be a valid reason for arguing the divinity of someone. **c).** The use of intertextuality method is used to counter the views of Christians.

While the differences include: **a).** Hamka uses a deeper rationality approach than Quraish Shihab because Hamka also uses *manṭīq* on page 1821 in Tafseer al-Azhar which clearly explains the peculiarities of Christian thinking by applying (a premise I, premise II, and conclusion). **b).** The portion of the use of the intertextuality method in *Tafseer al-Mishbah* is less than that of *Tafseer Al-Azhar.* **c).** Quraish Shihab bases his interpretation on Quranic Trinity criticism with linguistic verse arguments, while Hamka is more to the point on the case.

Conclusion

Some of the findings in the research are that the modern interpretation method in Indonesia when dealing with concepts from other religions (Trinity) mostly uses rational approaches and intertextual hermeneutics methods; where the interpreter tries to explore the bible. This conclusion is reinforced by Hasby as-Siddiqy as a contemporaneous with Hamka and Quraish Shihab. Hasby as-Siddiqy also used the intertextual hermeneutics method in his interpretation of *"Tafsir an-Nur"*. However, the portion of the use of this method is different, depending on the tendency and scientific background of the interpreter. Hamka is one of the most prominent figures in the use of the intertextual hermeneutics method, while Quraish Shihab combines it with the grammatical analysis of the text.

Previous research has tended to dismiss the role of intertextuality as a strategy for interpreting notions outside Islam. Even intertextual has a negative connotation associated with referencing *Isrā'iliyyāt.* The bad connotation perhaps embedded in this method due to quoting stories from previous religions, not their teachings and it is regarded as meaningless. The second type, on the other hand, is thought to be more crucial. As a result, some academics have attempted to widely use the intertextuality method, such as Angelika Neuwirth, who has used it in several studies, including one titled: "The House of Abraham and the House of Amram: Genealogy, Patriarchal Authority, and Exegetical Professionalism" and "Qur'anic Readings of The Psalms". Islam Dayeh "Al-Ḥawāmīm: Intertextuality and Coherence in Meccan Surahs".

The intertextual method utilized by modern Indonesian interpreters can be investigated more closely in terms of its application. The intertextuality technique has a lot of implications since it can make interpretations more reasonable and open up prospects for interfaith (inter-religious) talks on particular Quranic topics. As a result, it might be a suggestion for future researchers in Indonesia to conduct studies on the topic of modern interpretation methods.

Bibliography

Adel, SM Reza, and Hosseini, Mohammad. 2011. "The Quran as Intertext: A Critical Reflection." *Canadian Social Science* 7(5): 43-50.

Ali, A. 2018. "A brief review of classical and modern tafsir trends and the role of modern tafsir in contemporary Islamic thought". *Australian Journal of Islamic Studies*, 3(2): 39–52.

Atabik, A. 2014. "Perkembangan Tafsir Modern di Indonesia". *Hermeunetik*: 8(2): 305–324.

Çoruh, H. 2017. "Tradition, Reason, and Qur'anic Exegesis in the Modern Period: The Hermeneutics of Said Nursi". *Islam and Christian-Muslim Relations*: 28(1): 85–104. https://doi.org/10.1080/09596410.2017.1280915

Dayeh, Islam. 2010. "Al-Ḥawāmīm: Intertextuality and Coherence in Meccan Surahs". In *The Quran in Context: Historical and Literary Investigations into the Qur'anic Milieu.* Ed. Angelika Neuwirth, Nicolai Sinai, and Michael Marx. Vol. 6. Leiden: Brill. 461-498.

Fatemi Hasanabadi, A. A. S., & Islami, M. 2020. "A Comparative Approach to the Trinity from the Perspective of the Holy Quran, the Bible and the Lord of the Church". *Pure Life:* 7(24): 11-31.

Hamka. 1989. *Tafsir Al-Azhar.* Jilid 3. Singapura: Pustaka Nasional.

Husni, F. (2019). Tipologi Tafsir Alquran di Indonesia Pasca Reformasi: Telaah Pribumisasi Al-qur'an Karya M. Nur Kholis Setiawan. *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 9(2): 323–351. https://doi.org/10.15642/mutawatir.2019.9.2.323-351

Jansen, J.J.G. 1997. *Diskursus Tafsir Al-Quran Modern.* Terj. Hairussalim, Syarif Hidayatullah. Cet. 1. Yogyakarta: Tiara Wacana Yogyakarta.

Loeb, S., Dynarski, and S., McFarland. 2017. "Descriptive analysis in education: A guide for researchers". *U.S. Department of Education, Institute of Education Sciences. National Center for Education Evaluation and Regional Assistance, March*: 1–40. https://eric.ed.gov/?id=ED573325

Muchlisin, A. R., & Nisa, K. 2017. "Geliat Tafsir 'Ilmi di Indonesia dari Tafsir Al-Nur hingga Tafsir Salman". *Millatī, Journal of Islamic Studies and Humanities* 2(2): 239–257. https://doi.org/10.18326/millati.v2i2.239-257

Munawan, M. 2018. "A Critical Discourse Analysis dalam Kajian Tafsir Alquran: Studi Tafsir Al-Azhar Karya Hamka". *Tajdid* 25(2), 155-170. https://doi.org/10.36667/tajdid.v25i2.303

Nawāwī, Muḥammad bin 'Umar. 2017. *Marāḥ Labīd li Kasyfi Ma'nā Qur'ān al-Majīd.* Cet.8. Mesir: Dār al-Kotob al-'Ilmiyyah.

Neuwirth, Angelika. 2010. "The House of Abraham and the House of Amram: Genealogy, Patriarchal Authority, and Exegetical Professionalism". In *The Quran in Context: Historical and Literary Investigations into the Qur'anic Milieu.* Ed. Angelika Neuwirth, Nicolai Sinai, and Michael Marx. Vol. 6. Leiden: Brill. 499-532.

Neuwirth, Angelika. 2010a. "Qur'anic Readings of The Psalms". In *The Quran in Context: Historical and Literary Investigations into the Qur'anic Milieu.* Ed.

Angelika Neuwirth, Nicolai Sinai, and Michael Marx. Vol. 6. Leiden: Brill. 733-778.

Pink, Johanna. 2019. *Muslim Qur'anic Interpretation Today.* Bristol: Equinox Publishing.

Saeed, Abdullah. 2016. *Interpreting The Quran: Towards a contemporary approach.* London and New York: Routledge.

Ready, M. 2012. Arus Baru Kecenderungan Penafsiran Kontemporer. *Jurnal of Qur'an and Hadith Studies* 1(1): 85–117.

Rohimin, R. 2016. "Tafsir Aliran Ideologis Di Indonesia: Studi Pendahuluan Tafsir Aliran Ideologi Sunni Dalam Tafsir Kementerian Agama." *Madania: Jurnal Kajian Keislaman* 20(2): 169-182.

Shiddieqy, Hasby. 2000. *Tafsir Al-Quran Al-Majid An-Nur.* Semarang: Pustaka Rizki Putra.

Shihab, Quraish. 2005. *Tafsir Al-Mishbah.* Jilid 3. Jakarta: Lentera Hati.

Singkily, Abdur Ra'uf as-. 1951. *Turjumānul Mustafīd.* Columbia: Coumbis University.

Syarifuddin, M. Anwar dan Aziz, J. 2015. "Mahmud Yunus : Pelopor Pola Baru Penulisan Tafsir al- Qur ' ān Indonesia. *Ilmu Ushuluddin* 2(1): 323–343.

Walid A. Saleh. 2004. "The Formation of the Classical Tafsir Tradition: the Quran Commentary of Tha'labi". Netherlands: Brill.

Yusuf, Mohd Sholeh Sheh, and Mohd Nizam Sahad. 2013. "Tafsir Nur al-Ihsan by Syeikh Muhammad Sa'id: An Intertextual Reading." *International Journal of Humanities and Social Sciences* 3(10): 164-171.

Zuhdi, Nurdin. 2014. *Pasaraya Tafsir Indonesia: Dari Kontestasi Metodologi hingga Kontekstualisasi.* Yogyakarta: Kaukaba.

Zuhdi, M. N., & Syamsuddin, S. 2018. "The Contemporary Qur'anic Exegesis: Tracking Trends in The Interpretation of The Qur'an in Indonesia 2000-2010". *JAWI* 1(1): 1-48.