

Thought Development of Quranic Studies; A Mapping Offramework Qur'anic Studies and Framework History of Ideas

Akmal Rizki Gunawan Hsb¹, Acep Mulyadi², Albert Efendi Pohan³

^{1,2}University of Islam 45 Bekasi, Indonesia

³University of Riau Kepulauan, Batam, Indonesia

e-mail: ¹akmalgunawangulen@gmail.com, ²mulyadiacep06@gmail.com,

³albert.efendipohan@gmail.com

Abstract

The Qur'an has given rise the discourse of thought and has experienced developments which Qur'an does not only have interpersonal relations with its society, but also has intercognitive relations. The discursive discourse of the Qur'an developed from the descriptive-narrative analysis pattern of Qur'anic study to the critical analysis. This article focused on discussing the thought development in the study of the Qur'an in academic studies conducted by the academic community. To achieve the goals of the study, writer applied two analytical frameworks, namely the Qur'anic studies framework and the history of ideas. The first framework was used to map the genre of the work of the study of the Qur'an and the second framework was used to analyze the shift in thinking in the study of the Qur'an. This article shown the findings: (1) the development of thought in the study of the Qur'an has given birth to a thought model for the study of the Qur'an in the Traditionalist-Critical Frame. The traditionalist frame characterized by a theological-transmission dimension has two phases. First, the phase of the study of the Qur'an on the idraki-ta'rifi plain which consist of knowledge and introduction to the Qur'an. The second phase is the study which discussed the changing of the study of the Qur'an from idrak-ta'rif to a study which is tadrīs-naqdi or also called the rasah naqdiyyah li Qur'an (the critical studies to the Qur'an). The development of the study of the Qur'an has also given rise to models of thought in the Framework of Qur'anic studies, including; Al-Qira'ah Qur'an, part of the Qur'anic study framework that discusses reading and reciting the Qur'an. Tafhim Qur'an is the part of the Qur'anic study framework which discussed the linguistic study of the Qur'an in the realm of interpretation which developed through semantic studies. Ta'riful Qur'an is the part of the Qur'anic study framework which discussed scientific construction efforts to introduce new perspectives in studying the science of the Qur'an. Ta'limatul Qur'an is the part of the Qur'anic study framework which discusses the study of the Qur'an in the social-societal realm, a study which is emphasized in the analysis of the teaching of the Qur'an.

Keywords: Qur'anic studies, thought, history, frameworks, discourses

Introduction

The Qur'an as an object of academic study has given rise to the newest conceptions of knowledge, academic discussions or a lot of discourses (Gunawan, 2021). In this view of point, discursive discourses, systems of thinking, and the study of the Qur'an have developed. In this study, there are two patterns of study of the Qur'an which consist of patterns which play a

descriptive-narrative analysis, where human thoughts become chains of chains without any more critical thinking. The second study is a pattern which plays critical analysis, where human thoughts become a chain of extension of the pattern of critical thinking *ijtihad* (*an-naqdi al-ijtihadi*), or progressive *mujtahids*. The characteristic of this second pattern usually makes the Qur'an as an open discourse study (Ridwan, 2017).

Discourse in Foucault's terms is a system of thinking, ideas, thoughts, and images that build the concept of a culture or culture. The discourse itself is built by general assumptions, then becomes a characteristic in the conversation, either by a certain group or in a certain historical period (Alfathri, 2016). Foucault himself sees discourse as a product of journey and dialectic. Discourse terminology contains system thinking points, thus the discourse on the study of the Qur'an is different from the study of interpretation. In an ontological hierarchy, the Qur'an is *Qudsiyyah* and *Tafsir* is *nisbiyyah*. However, the position of the *qudsiyyah* (sacred text) does not mean that the position results in no development of the study of the Qur'an (Hayat, 2020).

In the midst of society, the role of the Qur'an has an inter-personal relationship, entering the inner part of the appreciation and diversity of society. As for the academic community, the Qur'an is not only a question as a holy book that is *qudized* but as a very interesting object of study (Syahrullah, 2016). Thus, the relationship between the Qur'an and the academic community has the value of a rational-intellectual relation, the Qur'an is not only felt but also conceptualized in critical minds. Ontologically, there are differences between the Qur'an and *Tafsir* in academic studies. Although these two terms are related, where the Qur'an is the object and the interpretation is a tool to explore and understand the meaning of the verses of the Qur'an, they both have different scientific sides. The Qur'an usually has knowledge about it which is called '*Ulum Qur'an*', while the interpretation has scientific knowledge called '*Ulum at-Tafsir*'. '*Ulum Qur'an* is *idraki*', knowledge for introduction -*li at-ta'rif*-, while '*Ulum at-Tafsir* is *tadritsi-nadzari*-'*awamili*, knowledge of discourse studies, theoretical and device, because it is used to understand the Qur'an.

This article discussed the development of the study of the Qur'an in academic studies which has become the discourse of Qur'anic Studies. Because the study of the Qur'an is a specific discourse, it is different from the discourse of Islamic Studies, although it is related between the two. If simplified, among the study models of *ta'lim*, *tarbiyah* of the Koran, this article chooses the points of study of the Qur'an on the plains of academic studies, or called *rasah* or *tadris*. With this focus, this article map the development of thought in the study of the Qur'an. This article is expected to provide a historical explanation regarding the existence and development of the thought of the study of the Qur'an as its own discourse which is different from the study of the history of the Qur'an, the history of interpretation and other historical *discursification* in the study of Islamic *turats*.

Study Framework

The scope of discussion on the development of thought in the study of the Qur'an is the Historical development of Qur'anic Discourse. In this article, the authors used two analytical frameworks which used as analytical tools in conceptualizing the journey of thought in the study of the Qur'an, namely framework Qur'anic studies and history of ideas. The first framework is used to map the types or genres of existing study works, and the second framework is used to see any shifts in the

thinking or study of the Qur'an in the academic community. It should be understood that the author's use of the word 'Academic Society' is intended to emphasize that thoughts are produced in the academic studies they carry out. So, this article will analyze the thinking -the thought model- that is spread in these works. Because it uses the word 'Academic Society', this article explores the studies carried out by many intellectuals, the Qur'anic studies carried out by Muslim and non-Muslims. In the author's opinion, as long as they produce academic studies on the Qur'an properly, they can be referred to as Qur'anic Intellectuals.

Meanwhile, to map the diversity of existing works on the study of the Qur'an, the Qur'anic studies framework is used. Framework is a framework, basic concept and framework of thought building. So, in the mapping analysis of the framework pattern of Qur'anic Studies, we will see and trace and map the academic works that have been in the study of the Qur'an. According to the author, the Qur'anic Studies Framework can be detailed in several models of existing Qur'anic studies -and or works, including: al-Qira'ah al-Quran is about Reading and Recitation, Tafhimul Qur'an is about the understanding the meaning and explanation of the Qur'an. Ta'riful Qur'an is about Introduction to the Qur'an and Ta'limatul Qur'an is about teachings of the Qur'an. As for understanding the shift in thought from the diversity of Qur'anic studies in the form of academic discourse, this article uses a history of ideas, a history of thought approach (Collingwood, 1956). The history of thought is used, because the existing Qur'anic studies are part of a tradition of academic thinking based on scientific research, so of course it is a feature and part of thinking. The works that they write in each phase can be understood as a journey of thought in the study of the Qur'an carried out by the academic community or intellectuals.

The history of thought has known as the history of ideas or intellectual history. The history of thought can be understood as a study of the role of ideas in historical events and processes. Basically all history is the history of thought, a historian only re-dos past thoughts (Kuntowijoyo, 2003). In this article, this analytical framework will read the development of thoughts that exist in the mapping of their Qur'anic studies. With an analytical framework of historical exploration to see the movement of the development of thought and the peculiarities of thought, in this case the idea of studying the Qur'an. With this framework, this article is expected to present a discourse on the development of academic studies in the Qur'an which will emphasize that the position of the Qur'an as an object of academic study is highly developed and provides a plurality of approaches to study it.

Thoughts on the Study of the Qur'an: Traditionalist-Critical Frames

In Islamic history, the study of the Qur'an has a theological-transmission dimension which is characterized by understanding of the Qur'an obtained through transmission or at least from books written with the nuances of narration and becomes part of theological-religious studies, which must be believed without question-critical questions. This seems to have developed for a long time, so that even though the Qur'an has the discipline of knowledge introduction (idrak-ta'rif or 'ulum Qur'an), it will only stop at reading the introduction recitation, without any effort to develop more critical thinking. The science of the Qur'an is also not much developed when compared to the science of interpretation -with the distinction between the birth of the work of the Qur'an ulum and 'ulum at-tafsir. The development as a science is actually shown by the Islamic sciences of Turats which made the Qur'an as part of their study, such as fiqh, kalam, tasawwuf and others. Mapping the development of

thought in the study of the Qur'an has been widely studied, but there is still overlap between the development of the study of the Qur'an or the development of interpretation (Syamsuddin, 2019). Thus, another mapping perspective is needed to see these developments. The author begins with thoughts in the frame of Traditionalist studies of the Qur'an.

There are two phases that need to be seen in mapping the journey of Qur'anic thought in the Traditionalist-Critical Frame. First, the phase of the study of the Qur'an on the idraki-ta'rifi plain - knowledge for introduction. This phase was recorded in a fairly long time span, from the early centuries between the 3rd to 4th centuries Hijriyah to the 18th century or the century before the Enlightenment. In this phase, the study of the Qur'an is spread in the books of Qur'anic knowledge. The general characteristics of introducing and discussing (al-Buhuts) around the main themes of the Qur'an as a book of Islam. The discussions of these main themes contained themes such as the issue of revelation, the Koran and its position in Islam, the outline of the content, the Koran as a guide and a miracle, the authenticity of the Koran, the role of the Prophet Muhammad in the Qur'an, and the systematic ordering of verses and letters of the Qur'an. According to the author, these themes are covered in the study of the Qur'an on the idrak or al-idraki al-asasi as basic knowledge plains.

The study of ta'rif is the introduction to the Qur'an, discussing (al-Buhuts) about the introduction of the main Qur'an as a book of Islam. These main introductory discussions cover themes such as the history of the Qur'an, the Qur'anic race (rasm mushafi), the i'jaz Qur'an (Maku'jizatan), the munasabat of the Qur'an continuation of verses, Qasas Qur'an as stories, Jadal Qur'an, Aqşam Qur'an form of path, Proverbs of the Qur'an, Naskh and Mansukh, Muhkam and Mutasyabih, and Qira'at. These themes are spread in several works of Qur'anic science the baboons discuss the science of the Qur'an, for example Al-Buran fi Ulum al-Qur'an (Al-Zarkasyī), Al-Itqan fi 'Ulum al-Qur'an. Qur'an (As-Suyuti, 2010), At-Tibyan fi 'Ulum al-Qur'an (Ali Ash-Shabuni), Mabahits fi 'Ulum al-Qur'an (Manna, 2000), and others. The principle is simple, by knowing the theme above, it is hoped that Muslims can get to know the Qur'an in a simple way. The study of the Qur'an with a pattern like this lasts a long time, because the tradition which widely used is transmission with the truth based on history. The journey of this phase is called giving birth to works on the Koran, but doing the reading of appetites repetition, syarah or khulashah. A study which strongly emphasizes the teacher-student closeness.

The second phase of the study of the Qur'an, can be noted as being in the phase of the enlightenment and post-enlightenment centuries, spanning the 18th to the 20th centuries. The author calls this phase in the study of the Qur'an as the shifting phase of Koranic studies from idrak-ta'rif to tadrīs-naqdi studies or also known as the critical studies to the Qur'an (naqdiyyah li Qur'an). In this phase, the study of the Qur'an is played by two actors, namely insiders and outsiders or known as orientalist. Western scholarship has produced various publications on the study of the Koran with various styles and tendencies. Arthur Jeffery mentions four major themes in the study of the Qur'an academically, among others: textual criticism, literary criticism, interpretation and practical needs (Arthur, 1976). In this phase, the originality conducts an academic study of the Koran by applying a textual criticism approach or study pattern (James, 2001).

The critical tendency did color the thinking of the study of the Qur'an in the early Orientalist era. There are at least four trends in the study of the Qur'an to look at the thoughts of the Qur'an: first,

regarding the translation of the Qur'an, second, regarding the history of the Qur'anic text, third, regarding the concepts of the Qur'an, and fourth, how Muslims understand and interpret the Qur'anic text. For example, these themes can be seen in John Wansbrough's paper, *Quranic Studies: Sources and Methods of Scriptural Interpretation* (Wansbrough, 1977). Wansbrough is seen as an important figure who have given rise to a historical criticism approach to the study of religious sacred texts (Harald, 1998). These themes are also found in a study conducted by McAuliffe, *Qur'anic Christians: an Analysis of Classical and Modern Exegesis* (Jane, 1991). Such a model is typical of the thinking of academic studies of the Koran in the west in the mid-19th century. In the insider tradition, there are several figures who carry out critical studies of the Koran which gave birth to new conceptual thoughts about the science of the safe Quran. Generally, they are under the umbrella of contemporary thought or in Abdullah Saeed's language the progressive *ijtihaditst* group (Arfan, 2015). Among them: Abu Zayd with *Mafhum al-Nashsh: Dirasat fi 'Ulm Qur'an* (Nasr, 1993), Fadzlr Rahman with his *Main Themes of the Qur'an* (Fazlur, 1983), and Abdullah Saeed with his introduction to the Qur'an (Abdullah, 2008).

Thoughts on the Study of the Qur'an: *Framework Qur'anic Studies*

The study of the Koran in the form of critical-objective scientific research has developed a lot especially in the 20th century until today (Andrew, 2001). The studies that appeared in the century showed the specifications of the outline of the research as well as being the basis for mapping the development of thought in the study of the Qur'an. This can be read in writings and literature that specifically reflect the study of the Qur'an and its methodology. This framework of Qur'anic Studies will map the Qur'anic studies that have been spread since the early 20th century, as well as map the patterns of thought or discourse that have been developed. In the early 20th century, the thought of studying the Qur'an was marked by the publication of three influential works dealing with the Qur'an: R. Blachere's *Introduction au Coran* (1947), Jeffery's *Introduction as Scripture* (1952), and Bell's work with a title *Introduction to The Qur'an*" (1953). The three works are considered as comprehensive works that contain a lot of knowledge regarding the study of the Qur'an, especially in the West. The hallmark of this century's thought on the study of the Qur'an is marked by the emergence of academic studies of the Qur'an, issuing Qur'anic studies that have so far been arranged in a dogmatic-theological pattern towards a critical-philological pattern of Qur'anic studies. Using various approaches in understanding or researching the Qur'an, including philological approaches and literary criticism. The thought discourse on the study of the Qur'an in this phase is based on the discourse of the originality of the Qur'an, using study methods sourced from biblical and theological studies.

The next phase, the thought of studying the Qur'an is developing better. With the increase in various disciplines, the birth of new methods, in the mid 20th century the study of the Qur'an gave rise to another perspective from its initial phase. Even with the new approaches contained in academic works on the study of the Qur'an in the mid 20th century, it has marked the characteristics of modern studies of the Qur'an which have developed to this day. The presence of the *International Journal of Qur'anic Studies* by Edinburgh University which has been published since 1998 until now, the publication of 5 volumes of the *Encyclopaedia of the Quran* by Brill, Leiden in 2002 has brought academic studies of the Koran into a better discourse than previous phase. In addition, the presence of Stefan Wild, Toshihiko Isutzu, Issa J. Boullata, Andrew Rippin and Angelika Neuwirth and several

other Qur'anic scholars, marked the development of the study of the Qur'an in the late 20th century and to this day. Their thoughts marked the development of the thought of the study of the Qur'an as a study that was very rich in perspective. The scientific horizon of these diverse Qur'anic intellectuals provides a positive atmosphere for the development of Qur'anic studies. The Qur'an is not only studied or understood from ta'rif books, but the Qur'an can be studied with scientific developments in modern times.

Academic studies on the Qur'an in this phase can be mapped into four mappings, including:

Al-Qira'ah Alquran (Reading and Recitation)

Al-Qira'ah Qur'an is one part of the Qur'anic study framework that discusses reading and reciting or reciting the Qur'an. In the reading framework, the themes studied in this scope are issues of linguistic aspects in words, lafadz and verses in the Qur'an as well as various readings (qira'ah), and the use of foreign expressions in the Qur'an (absorption language). outside Arabic). This theme is seen, for example, in the work of Ahmad Ali al-Imam, Variant Readings of The Qur'an: A Critical Study of Their Historical And Linguistic Origins, this paper discusses the existence of Arabic linguistic linkages in variations in reading the Qur'an (qira'at) (Ahmad, 2007). Other works discussing this pattern include Arthur Jeffery with his Materials for the History of the Text of the Qur'an; the Old Codices as well as Zianudin Sardar's study which reviews the history of the Koranic text with a concentration of discussion on variations in reading (Qira'at) derived from the hadith of Muhammad (Zianudin, 2011). Another related theme which is studied in this scope is the study of the significance of the terms and single concepts of the Qur'an, the order and chronology of the Qur'anic text and the unity between the two. This theme is seen, for example, in Angelica Neuwirth's work, Form and Structure of the Qur'an (Wera, 2002).

The Framework for reciting the Qur'an the themes studied in this scope are the issue of monday reading, and the aesthetic reception (beauty) of the Qur'an which has an interpersonal relationship with the reciters (reciters). This theme is seen, for example, in Anna Gade, Perfection Makes Practice; Learning, Emotion, and The Recited Qur'an in Indonesia (Anna M. Gade, 2004), which examines how reading the Qur'an has an influence on the birth of good social phenomena. Anne Katharine Rasmussen with her work, Women, The Recited Qur'an, and Islamic Music in Indonesia, Rasmussen conducted research on the art of reciting the Qur'an in Indonesia (Anne, 2010). This is in line with this is also read in the study of the Qur'an conducted by Matson in The Story of The Qur'an; its History and Place in Muslim Life, analyzes cultural aspects involving the verses of the Qur'an, how they are memorized, written, taught, decorated, interpreted and practiced are in the life cycle of Muslims (Ingrid, 2008).

Thought on the study of the Qur'an in this scope (reciting) has shifted from the scope of reading, from the historical critical approach to the interpretative approach and descriptive anthropological sociological approach, which is a form of Qur'anic research that does not make the Qur'anic text and interpretation the main object of study, but the theme of the study focuses on public reception of the Qur'an, hermeneutic reception, cultural reception, and aesthetic reception (Syamsuddin, 2013). The study of the Koran with this third point has become one of the thoughts of the Qur'an in interpretive communities. In the al-Qira'ah framework of the Qur'an, the scope of the study

of reading and reciting the Qur'an, the thought of studying the Qur'an has given birth to various thoughts or styles of thinking, from critical historical studies to anthropological-sociological approaches.

Tafhim Alquran (Understanding the Meaning and Explanation of Qur'an)

Tafhim Qur'an is one part of the Qur'anic study framework which discusses the linguistic study of the Qur'an in the realm of interpretation (interpreting the Qur'an), which has also been developed through semantic studies. After the war on the study of the Qur'an in the revivalist phase where orientalist were seen as attacking Islam, a new interest emerged in the actual content of the Qur'anic text. Many Qur'anic scholars in the 20th century proved their interest in the study of linguistic interpretation, linguistics, and terms used in the Qur'an. The Qur'an is seen as a religious text that has its own unique language compared to other religious texts, or other texts. They generally have an interest in doing research on how to explain the semantics of terms and concepts in the Qur'an.

First, carry out this new test of the content of the Qur'an. Among the works related to this study which later became a reference in the 20th century by Charles Cutler Torrey in his analysis of commercial terms used in the Qur'an and their relationship to Qur'anic theology, *The Commercial-theological Terms In The Koran* (Torrey, 2015). The work of T. O'Shaughnessy, a scholar of theology of the Qur'an, *The Development of The Meaning of Spirit in The Koran* (T. O'Shaughnessy, 1953). In line with the research above, a number of twentieth century Qur'anic scholars have also tested the ethical doctrines contained in the Qur'an, such as that carried out by Toshihiko Izutsu in *Ethic-Religious Concepts in the Qur'an* (Izutsu, 2002), as well as in several writings. Together in Stefan Wild, *The Qur'an as Text* (Stefan Wild, 1996), and *The Self-Preferentiality of the Qur'an: Surah 3:7 as an Exegetical Challenge* (Wild, 2003). Another test, for example, is in the study of the intricacies of common life and the rituals represented in the Qur'an as done by R. Robert in his work, *Social Interaction; Rituals and the Qur'an; Ramadan; Fasting*.

Second, the change in understanding of the semantic terms and concepts in the Qur'an. Toshihiko Izutsu is a pioneer in the field of semantic studies, an approach to the study of the Qur'an which combines various methods in modern linguistic studies. This is certainly different from the tradition that has existed in Islamic culture. With this approach, Izutsu intends to analyze the meaning of various terms by bringing them into context, not looking for the meanings which have been embedded in those terms. With this approach, Izutsu emerged as a scholar of the Qur'an who shifted the approach to studying the Qur'an during this time with the philological method (Rippin, 2001). Another work on this point is Daniel Madigan with his research paper, *The Qur'an: a self image which analyzes the authenticity of the Qur'an in terms of semantic studies* (Madigan, 2001).

Third, the study of the Qur'an is in the form of findings on the general contextualization of the words of the Qur'an, providing a dividing line between the content of the meaning of the text itself and the meaning created by interpretation efforts. A text has meaning only if that meaning is derived from the actual process of reception and interpretation. This is what is actually found in the works of contextualist interpretation of the Qur'an (Claude Gilliot, 2002). In the Tafhim Al-Qur'an Framework, the scope of the study of thought in the study of the Qur'an has given birth to thoughts or patterns of thinking about the meaning of the Qur'an by focusing on the meaning of the Qur'an to find its own

conception. From Semantic studies, linguistic structuralism, and efforts to deconstruct philological studies of the Qur'an.

Ta'riful Qur'an(Introduction to the Qur'an)

Ta'riful Qur'an is one part of the Qur'anic study framework which discusses scientific construction efforts to introduce new perspectives in understanding the Qur'an. Generally, studies in this framework provide new readings or reconstructions in recognizing the Qur'an as a book. The existing works can be divided into two forms, the first is in the form of making special works complete with a book on the Koran, the second studies in certain themes. In Introduction to the Qur'an framework, the theme studied in this scope is the issue of thematic aspects in the *'Ulum Qur'an* and several themes that have been studied by previous Western thinkers, then a critical study is proposed. First, a work that examines academics regarding the introduction of the Qur'an, but uses an academic research pattern. For example, Rippin's study which explains the basis of the study of the formal-linguistic elements of the Qur'anic text to determine criteria, which helps place a verse into one of the three Meccan periods, his research Form and Structure of the Qur'an (Neuwirth, 2002). This book criticizes Noldoke's thinking. Within this scope, there are also articles that describe the introduction to the study of the Qur'an in this phase, such as Abdullah Saeed in the Qur'an: Introduction (Abdullah Saeed, 2008), Harmut Bobzin in the Encyclopaedia of the Qur'an (Bobzin, 2002), Fazlurrahman in the introduction to major themes. Andrew Rippin questions the definition of Western Scholarship on the Qur'an for the 21st century. At the beginning of the 20th century it was understood as the study of the Qur'an by non-Muslim scholars in the west and the birth of the phase of objective study of the Qur'an which adopted a western approach (Andrew, 2006).

Second, the study of linguistics and stylistics of the Qur'an on the plains of the introduction of the Qur'an is not in the realm of tafhim of the Qur'an. For example the work of Angelika Neuwirth and Stefan Wild in two of his writings, the Qur'an as Subtext in Modern Arabic (Stefan, 2001) and The Self-Referentiality of the Qur'an (Stefan, 2003). In this second scope, there is also a study of the introduction of the Qur'an by Islamic thinkers, such as Nasr Hanid, Arkoun, Rahmad and Syahrur which are scattered in several of their works. For example, Nash Hamid's work on the Textuality of the Qur'an, as a continuation of his criticism in mafhum an-nash. Vahid Brown's Textual Resurrection Book, Imám, and Cosmos in the Qur'án Commentaries of the Bab. And McAuliffe's text and textuality, and Angelica Neuwirth's Referentiality and Textuality (Neuwirt, 2002). In the Ta'riful Qur'an (Introduction to the Qur'an) Framework, the scope of the first and second studies above, the thought of studying the Qur'an has given rise to thoughts and patterns of thinking in the study of the Qur'an in the form of an inter or even multi-disciplinary approach, especially using a text criticism approach what happens in literature.

Ta'limatul Qur'an (Teachings of Qur'an)

Ta'limatul Qur'an is one part of the Qur'anic study framework which discusses the study of the Qur'an in the social-societal realm, a study which is emphasized in the analysis of the teaching of the Qur'an. In simpler language, the framework of study is not only limited to interpretation as in tafhim of the Qur'an, but also in the realm of reception and the relationship between the Qur'an as a holy book

and its adherents. This pattern is widely developed through the study of Islamic anthropology, although this terminology is still debatable or can be referred to as the living Qur'an which is part of the study of living Islam. In the Ta'limatul Qur'an framework, the themes studied in this scope are issues of social and cultural aspects of Islamic society and their interactions with the Qur'an. This theme is read for example, in Anna M Gade's dissertation research work, *Perfection Makes Practice; Learning, Emotion, and The Recited Qur'an in Indonesia* (Gade, 2004). In this research on the study of the Qur'an, Gade saw that the Qur'an in the eyes of Muslims is something sacred, holy and perfect, therefore the Qur'an is practiced by Muslims themselves in various forms of ritual or ceremonial. Gade found four kinds of activities or Qur'anic abilities of the Indonesian Islamic community, namely: memorizing Qur'an, reading Qur'an, expressive aesthetics, reciting the Qur'an, and competing Qur'an. The four kinds of Qur'anic abilities are expressions of piety of the Indonesian Islamic community which he includes as an effect of motivation for jealousy for goodness.

Another work in this theme is a dissertation research by Rudolph T. Ware entitled *The Walking Qur'an: Islamic Education, Embodied Knowledge, And History In West Africa* (Ware, 2014). In this research, Rudolph examines the teaching of the Qur'an using an embodied epistemological approach. With this approach, Rudolph questions the conceptual differences between textual Islam and corporeal spiritism. The human body is placed as a place for various cognitions and transformations uniting memorization, textuality, imitation, devotion, and different sensitivities to capture reading and hearing. Rudolph researched the Qur'anic School or the Qur'anic community in North Africa, where many children initially recited the verses of the Qur'an without much understanding of the meaning of the verse, but they really enjoyed it. With this research, Rudolph emphasizes important points in teaching the Qur'an, the embodiment process, the process of internalizing the verses of the Qur'an into the body so that it becomes a habit of daily life.

In the Ta'limatul Qur'an Framework, the scope of the study of Qur'anic thought has given birth to the thoughts and patterns of thinking of the Qur'an in interpretative communities which are not hermeneutical in nature, but are more sociological. On the plains of sociology, this emphasizes the point of the social fact of the existence of the Qur'an in the reality of people's lives that have an interactive relationship between the Qur'an and its readers. The studies above show that there are thoughts on the study of the Qur'an that have developed and indicated the existence of specific thoughts, thoughts whose patterns are built from various frameworks of Qur'anic Studies.

Conclusion

The development of the study of the Qur'an has given birth to the Qur'anic study thought model in a traditionalist-critical frame. The traditionalist frame is characterized by a theological-transmissional dimension, understanding of the Qur'an is obtained through narration or from books written with the nuances of narration and become part of theological-religious studies. There are two phases that need to be seen in mapping the journey of Qur'anic thought in the traditionalist-critical frame. First, the phase of the study of the Qur'an on the idraki-ta'rifi plain of knowledge for introduction and study on the ta'rif plain. The second phase of the study of the Koran, can be noted as being in the phase of the enlightenment century. The shift in the study of the Qur'an from idrak-ta'rif towards studies that are tadrīs-naqdi or also known as the naqdiyyah li Qur'an the

critical studies to the Qur'an. The development of the study of the Qur'an has also given birth to the Qur'anic Studies Thinking model:

1. Al-Qira'ah Al-Qur'an is one part of the Qur'anic study framework which discusses reading the Qur'an. In the reading framework, the theme studied in this scope is the issue of linguistic aspects in verses in the Qur'an as well as various readings. As for the Framework for reciting the Qur'an the themes studied in this scope are the issue of monday reading, and the aesthetic reception of the Qur'an which has an interpersonal relationship with the reciters. In the Al-Qira'ah Framework of the Qur'an, the scope of the study of reading and reciting the Qur'an, the thought of studying the Qur'an has given birth to various thoughts or patterns of thinking, from critical historical studies to anthropological-sociological approaches.
2. Tafhim Qur'an is one part of the Qur'anic study framework which discusses the linguistic study of the Qur'an in the realm of interpretation which has also been developed through semantic studies. First, carry out this new test of the content of the Qur'an. Second, the change in understanding of the semantic terms and concepts in the Qur'an. Third, the study of the Qur'an is in the form of findings on the general contextualization of the words of the Qur'an, providing a dividing line between the content of the meaning of the text itself and the meaning created by interpretation efforts. In the Tafhim Al-Qur'an Framework, the scope of the study of thought in the study of the Qur'an has given rise to thoughts or patterns of thinking about the meaning of the Qur'an by focusing on the meaning of the Qur'an to find its own conception. From semantic studies, linguistic structuralism, and efforts to deconstruct philological studies of the Qur'an.
3. Ta'riful Qur'an is one part of the Qur'anic study framework which discusses scientific construction efforts to introduce new perspectives in viewing the Qur'an. Generally, studies in this framework provide new readings or perhaps it can be called reconstruction in recognizing the Qur'an as a book. In the Ta'riful Qur'an an introduction to the Qur'an Framework, the theme studied in this scope is the issue of thematic aspects in the Ulum Qur'an and several themes which have been studied by previous Western thinkers, then a critical study is proposed. First, a research which examined academics regarding the introduction of the Qur'an, but uses an academic research pattern. Second, the study of linguistics and stylistics of the Qur'an on the plains of the introduction of the Qur'an is not in the realm of tafhim of the Qur'an. In the Ta'riful Qur'an an Introduction to the Qur'an Framework, the scope of the first and second studies above the thought of studying the Qur'an has given birth to thoughts or patterns of thinking in the study of the Qur'an in the form of an inter or even multi-disciplinary approach, especially using a text criticism approach what happens in literature.
4. Ta'limatul Qur'an is one part of the Qur'anic study framework which discusses the study of the Qur'an in the social-societal realm, a study which is emphasized in the analysis of the teaching of the Qur'an. In simpler language, the framework of study is not only limited to interpretation as in tafhim of the Qur'an, but also in the realm of reception and the relationship between the Qur'an as a holy book and its adherents. In the Ta'limatul Qur'an Framework, the themes studied in this scope are issues of social and cultural aspects of Islamic society and their interactions with the Qur'an. In the Ta'limatul Qur'an Framework, the scope of the study of Qur'anic thought has given rise to thoughts or patterns of thinking in the Qur'an in interpretative communities which are not hermeneutical in nature, but are more sociological in nature. On the plains of sociology, this emphasizes the point of the social fact of

the existence of the Qur'an in the reality of people's lives which have an interactive relationship between the Qur'an and its readers.

References

1. Adlin, Alfathri. (2016). Michel Foucault: Kuasa/Pengetahuan, (Rezim) Kebenaran, Parrhesia, *Jaqfi: Jurnal Akidah dan Filsafat Islam*, Vol. 1, No. 1, pp 13-26.
2. Ahmad, Ali al-Imam. (2007). *Variant Readings Of The Quran: A Critical Study Of Their Historical And Linguistic Origins*, USA: International Institute of Islamic Thought. Al-Zarkasyī, *Al-Burhan fi 'Ulum al-Qur'an*. Kairo: Isa al-Bab al-Halabi, t.th.
3. Al-Qattan. (2000). *Mabahits fi 'Ulum al-Qur'an*. Kairo: Maktabah Wahdah.
4. As-Suyuti. (2010). *Al-Itqan fi 'Ulum al-Qur'an*. Beirut: Dar al-Kutub al-'Ilmiah.
5. Ash-Shabuni, *At Tibyan fi 'Ulum al-Qur'an*. Jakarta: Dar Kutub al Islamiyah, t.th.
6. Bellamy, James A. (2006). Textual Criticism of the Qur'an" dalam Jane Dammen McAuliffe, *Encyclopaedia of the Qur'an* Leiden: Brill.
7. Bellamy, James A. (2001). Textual Criticism of the Magazine. *Journal of the American Oriental Society*. Vol. 121. No. 1.
8. Bobzin, Harmut. (2002). Pre-1800 Preoccupations of Qur'anic Studies" dalam Jane Dammen McAuliffe (ed.), *Encyclopaedia of the Qur'an*. Leiden: Brill.
9. Collingwood R.G. (1956). *The Idea of History*. Oxford: Oxford University Press.
10. Gade, Anna M. (2004). *Perfection Makes Practice; Learning, Emotion, and The Recited Qur'an in Indonesia*. USA: Hawai Press.
11. Gilliot, Claude. (2002). Exegesis of the Qur'an : Classical and Medieval" dalam Jane Dammen McAuliffe, *Encyclopaedia of the Qur'an*. Leiden: Brill.
12. Gunawan, Akmal Rizki. (2021). Relasi Otoritas dan Tradisi dalam Pewacanaan Pancasila pada Tafsir Al-Azhar. *AL QUDS: Jurnal Studi Alquran dan Hadis*, pp 183-202.
13. Gunawan, Akmal Rizki. (2019). Dakwah Hamka Menjawab Isu-Isu Kenegaraan dalam Tafsir Al-Azhar", *TSAQAFAH*, Vol. 15, No. 1, pp 83-102.
14. Hayat Mohamed Osman Seid. (2020). A Study on the Difficulties of Translating the Religious Text." *International Journal of English and Education* 9, pp 183–200.
15. Iskandar, Syahrullah. (2016). Studi Alquran dan Integrasi Keilmuan: Studi Kasus UIN Sunan Gunung Djati Bandung, *Wawasan: Jurnal Ilmiah dan Budaya*, pp 87-92.
16. Izutsu, Toshihiko. (2002). *Ethico-Religious Concepts in the Qur'an*, Montreal: McGill Queen's University Press.
17. Kuntowijoyo. (2003). *Metodologi Sejarah*. Yogyakarta: Tiara Wacana.
18. Madigan, Daniel A. (2001). *The Qur'an's Self-Image: Writing and Authority in Islam's Scripture*. New Jersey: Princeton University Press.
19. Matson, Ingrid. (2008). *The Story of The Qur'an; its History and Place in Muslim Life*. Malden MA: Blackwell.
20. McAuliffe, Jane Dammen. (1991). *Qur'anic Christians: an Analysis of Classical and Modern Exegesis*. New York: Cambridge University Press.

21. Motzki, Harald.(1998). *The Collection of the Qur'an A Reconsideration of Western Views in Light of Recent Methodological Developments*, artikel dalam Symposium *Qur'anic Studies on the Eve of the 21st Century* in Leiden.
22. Mu'ammam, M. Arfan. (2013). "Islam Progresif dan Ijtihad Progresif: Membaca Gagasan Abdullah Saeed in M. Arfan Mu'ammam et al, *Studi Islam Perspektif Insider/Outsider*, Yogyakarta: IRCiSoD.
23. Neuwirth, Angelica. (2002)Form and Structure of the Qur'an" dalam Jane D. McAuliffe (ed.),*Encyclopaedia of the Qur'an*. Leiden: E.J. Brill.
24. Rasmussen, Anne.(2010). *Women, The Recited Qur'an, and Islamic Music in Indonesia*. London: University of California Press.
25. Ridwan, MK. (2017). Tradisi Kritik Tafsir: Diskursus Kritisisme Penafsiran dalam Wacana Quranic Studies, *Journal Theologia*, Vol 28 No 1, pp 55-74.
26. Rippin, Andrew. (ed.), (2001).*The Qur'an : Style and Contents*. New York: Routledge.
27. Rippin, Andrew. (2006). Western Scholarship and the Qur'an in Jane Dammen McAuliffe, *The Cambridge Companion to the Qur'an*. Cambridge: Cambridge University Press.
28. Rippin, Andrew. (2001).*The Qur'an : Style and Contents*. New York: Routledge.
29. Sardar, Zianudin.(2011). *Reading the Qur'an : The Contemporary Relevance of The Sacret Text of Islam*. New York: Oxford University Press.
30. Saeed, Abdullah.(2008). *The Qur'an an Introduction*. New York: Routledge.
31. Syamsuddin, Sahiron. (2013). Pendekatan Orientalis dalam Studi Al-Qur'an" dalam Moch Nur Ichwan dan Ahmad Muttaqin, *Islam, Agama-agama, dan Nilai Kemanusiaan; Festschrift untuk M. Amin Abdullah*. Yogyakarta: CISForm.
32. Torrey, Charles Cutler. (2015).*The Commercial-theological Terms In The Koran*. USA: Sagwan Press.
33. Ware, Rudolph T. (2014). *The Walking Qur'an : Islamic Education, Embodied Knowledge, And History In West Africa*. USA: The University of North Carolina Press.
34. Wild, Stefan (ed.). (1996).*The Qur'an as Text*. Leiden: E.J. Brill.
35. Wild, Stefan.(2003). The Self-Referentiality of the Qur'an: Surah 3:7 as an Exegetical Challenge" dalam Jane Dammen McAuliffe (ed.), *With the Reference for the Word: Medieval Scriptural Exegesis in Judaism, Christianity, and Islam*.Oxford: Oxford University Press.
36. Wild, Stefan.(2003). *The Self-Referentiality of the Qur'an; Sura 3:7 as an Exegetical Challenge"*, dalam McAullife, Walfish & Goering, (ed), *With Reference for the Word; Medieval Scriptural Exegesis in Judaism, Christianity and Islam*, New York: Oxford.
37. Wild, Stefan. (2001).The Koran as Subtext in Modern Arabic Poetry, dalam Borg, Gert & de Moor (ed), *Representation of the Divine in Arabic Poetry*. Amsterdam.
38. Zayd, Nasr Hamid Abu.(1993). *Mafhum al-Nashsh: Dirasat fi 'Ulum Al-Qur'an*. Kairo: al-Hay'ah al-Mishriyyah al-'Ammah li al-Kitab.