

WESTERN QUR'ANIC STUDIES IN INDONESIAN ISLAMIC UNIVERSITIES

Responses, Contestations, and Curriculum Politics

Yusuf Rahman* and Ervan Nurtawab**

*Syarif Hidayatullah State Islamic University, Jakarta, Indonesia

**Jurai Siwo State Islamic University, Lampung, Indonesia

email: yusuf.rahman@uinjkt.ac.id

Abstract

This article examines how lecturers of Qur'anic Studies at five Indonesian Islamic universities engage with Western scholarship on the Qur'an. Drawing on fieldwork conducted at UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Alauddin Makassar, UIN Imam Bonjol Padang, and UIN Bukittinggi, the study investigates how faculty members negotiate the incorporation of Western approaches in their academic programs. The article also engages with recent academic literature to reinforce its contemporary relevance. Our findings suggest that although there is a general openness to Western methodologies, significant tensions persist, particularly regarding the design of curricula. Influential figures within these departments have shaped what they view as an appropriate orientation for students, revealing competing visions between two educational aims: (1) engaging with Western academic approaches to the Qur'an and tafsir, and (2) mastering Qur'anic knowledge for Islamic missionary purposes.

[Artikel ini mengkaji pandangan para dosen Ilmu al-Qur'an di Program Studi Ilmu al-Qur'an dan Tafsir dari lima Universitas Islam Negeri terhadap keilmuan Barat tentang al-Qur'an: UIN Syarif Hidayatullah Jakarta, UIN



<https://creativecommons.org/licenses/by-nc/4.0/>

© 2024

Y. Rahman; E. Nurtawab

al-jāmi'ah
JOURNAL OF ISLAMIC STUDIES

ISSN: 0126-012X (p); 2338-557X (e)

Al-Jami'ah Research Centre, Yogyakarta - Indonesia

<https://aljamiyah.or.id>

Sunan Kalijaga Yogyakarta, UIN Alauddin Makassar, UIN Imam Bonjol Padang, dan UIN Bukittinggi. Data yang dianalisis dalam studi ini diperoleh melalui kunjungan lapangan ke lima program studi tersebut. Selain itu, artikel ini juga berinteraksi secara kritis dengan literatur akademik mutakhir, sehingga memperkuat posisinya dalam wacana keilmuan kontemporer. Kami berargumen bahwa meskipun terdapat kecenderungan kuat di program studi tersebut untuk menerima keilmuan Barat untuk kajian al-Qur'an, muncul pula sejumlah keberatan yang turut memengaruhi arah dan pengembangan kurikulum program studi. Beberapa figur yang dominan dan berpengaruh di lingkungan program studi memainkan peran penting dalam merumuskan kurikulum yang mereka anggap paling sesuai bagi mahasiswa Ilmu al-Qur'an. Perdebatan muncul terkait pencapaian dua tujuan pembelajaran utama antara: (1) memahami dan menerima pendekatan keilmuan Barat dalam studi al-Qur'an dan tafsir; atau (2) menguasai pengetahuan keislaman yang mendalam mengenai al-Qur'an dan tafsir untuk kepentingan dakwah Islam.]

Keywords: Western Qur'anic scholarship, Indonesian Qur'anic scholarship, orientalism, Indonesian Association of Qur'anic Studies.

A. Introduction

Muslim scholars have been developing Qur'anic and *tafsir* studies since the early period of Islam. Western scholars,¹ most of whom are non-Muslim, have also made notable contributions to the field, yet their works and ideas have at times spurred controversy within Muslim communities. Muhammad Abdul-Rauf and Fazlur Rahman exemplify two contrasting perspectives on the role of Western scholars to Qur'anic studies. Abdul-Rauf maintains that non-Muslims should refrain from engaging in the study of the Qur'an, arguing that their analyses are frequently marred by linguistic inaccuracies and unfounded assumptions, which result in misleading conclusions about the text.² In contrast, Rahman adopts a

¹ It should be stated that the term 'Western scholars' here refers to academics specializing in the study of the Qur'an and *tafsir* who are not Muslims. Undoubtedly, there are Muslims who now are living in the West, teaching, researching and contributing to the contemporary scholarship of Qur'an and *tafsir*. However, in this article, western scholars are those who were previously called Orientalists.

² Muhammad Abdul-Rauf, "Outsiders' Interpretations of Islam: A Muslim's Point of View", in *Approaches to Islam in Religious Studies*, ed. by Richard C. Martin (Tucson: The University of Arizona Press, 1985), p. 187.

more inclusive stance, asserting that non-Muslim scholars may contribute meaningfully to Qur'anic studies, provided they possess a solid grounding in Islamic sciences and approach the subject with appropriate scholarly sensitivity.³ While Rahman recognizes the constructive potential of Western scholarship on the Qur'an, many Muslims have responded with resistance, accusing Western academics of fostering uncertainty and doubt regarding the Qur'an. Among the more vocal critic is S. Parvez Manzoor, who expresses deep mistrust toward Orientalist approaches and denounces their often sceptical stance toward foundational Muslim beliefs. He writes:

“The Orientalist enterprise of Qur'anic studies, whatever its other merits and services, was a project born of spite, bred in frustration and nourished by vengeance; the spite of the powerful for the powerless, the frustration of the ‘rational’ towards the ‘superstitious’ and the vengeance of the ‘orthodox’ against the ‘non-conformist.’”⁴

Critiques of Western scholarship on the Qur'an by Muslim scholars are often marked by theological or polemical concerns.⁵ Daneshgar, drawing on his intellectual experiences and research in Qur'anic studies across Iran, Malaysia, and New Zealand, identifies several structural limitations within Islamic studies in Muslim-majority countries. These include a predominantly apologetic approach, sectarian biases, limited critical engagement, and restrictions on academic freedom.⁶ Similarly, Yusuf Rahman, in his review of literature circulating in Indonesia, observes that Western scholarship on the Qur'an tends to be received negatively within the Indonesian academic landscape.⁷ However, within

³ Fazlur Rahman, “Approaches to Islam in Religious Studies: Review Essay”, in *Approaches to Islam in Religious Studies*, ed. by Richard C. Martin (Tucson: The University of Arizona Press, 1985), p. 197.

⁴ S. Parvez Manzoor, “Method against Truth: Orientalism and Qur'anic Studies”, in *The Qur'an: Style and Content*, ed. by Andrew Rippin (Aldershot, Burlington, Singapore, Sydney: Ashgate Variorum, 2001), p. 381.

⁵ Yusuf Rahman, “Theological and Polemical Reception on Western Scholarship in Al-Qur'an and Tafsir Studies in Indonesia”, *Jurnal Ushuluddin*, vol. 27, no. 1 (2019), pp. 1–13.

⁶ Majid Daneshgar, *Studying the Qur'an in the Muslim Academy* (New York, NY: Oxford University Press, 2020).

⁷ For discussion on Indonesian Muslim responses to Western scholarship, see: Yusuf Rahman, “Indonesian Muslim Responses to Non-Muslim Approaches to Qur'anic Studies”, in *New Trends in Qur'anic Studies: Text, Context, and Interpretation*, ed. by Mun'im Sirry, Lockwood Press, 2019. The present article, in contrast, analyses the orientation of Qur'anic Studies departments towards this scholarship.

academic settings, the reception of Western scholarship is not always negative. Based on her teaching experience in Indonesia—particularly at UIN Sunan Kalijaga Yogyakarta—Fina argues that Daneshgar’s assessment is an overgeneralization that does not fully reflect the diversity and complexity of Muslim academic contexts worldwide.⁸

In response to Fina’s argument, this study examines the reception of Western scholarship on the Qur’an within the context of the development of Qur’anic Studies Departments (Program Studi Ilmu Al-Qur’an dan Tafsir, or Prodi IAT) in Indonesia’s Islamic higher education institutions. The analysis focuses on five selected universities, chosen for their representative character and relevance to the broader landscape of contemporary Qur’anic scholarship in Indonesian Islamic academia. These universities include UIN Yogyakarta, UIN Jakarta, UIN Makassar, UIN Padang, and IAIN (now UIN) Bukittinggi. UIN Yogyakarta and UIN Jakarta were chosen due to their longstanding roles in mainstreaming Qur’anic scholarship discourse over several decades. The remaining three universities were selected based on their geographic diversity. UIN Padang and IAIN (now UIN) Bukittinggi, located in West Sumatra, alongside UIN Makassar in Eastern Indonesia, reflect the broader regional dynamics in the development of Qur’anic scholarship in Indonesia. These institutions serve as representative cases for understanding how the evolution of the Department of Qur’anic Studies reflects and refracts contemporary debates and controversies among Indonesian Muslim academics. The analysis will focus on the current state of academic interactions between lecturers and students, particularly regarding their perspectives on and attitudes towards Western scholarship on the Qur’an.

Therefore, the term “Qur’anic Studies” in this article refers specifically to the study of the Qur’an within the context of the Indonesian Islamic higher education institutions. Courses examining works on the Qur’an by so-called “Western scholars” appear under various titles, such as “Orientalism and Qur’anic Studies”, “Qur’anic Studies in the West”. These courses are designed to be distinct from another course, called “Modern Approaches to the Qur’an” which focuses more on the contributions of Muslim scholars. Such subjects are commonly taught in public Islamic universities (IAIN and UIN), institutions originally

⁸ Lien Iffah Naf’atu Fina, “Studying the Qur’an in the Context of Indonesian Islamic Higher Education”, *Method and Theory in the Study of Religion*, vol. 33, no. 2 (2021), pp. 139–61

established to produce educators and specialists in Islamic studies to serve the needs of both the Indonesian government and Muslim communities.⁹

In examining the development of Qur'anic scholarship in contemporary Indonesia, we restrict our focus on the institutional dynamics and controversies concerning the management of Qur'anic Studies department at selected universities. Subjects regarding Western Qur'anic scholarship are commonly found within the curricula of these departments. The tensions surrounding the implementation of Western ideas are closely tied to how each department formally structures its programs and defines its learning objectives -factors that directly influence the projected profiles of future graduates. In August and December of 2019, we made regular visits to the departments of Qur'anic Studies of the five universities under study. We first conducted a preliminary survey of the departments' profiles to measure the extent of information they could provide about the impact of the introduction of Western Qur'anic scholarship on faculty members and students. The participants in our survey consisted of the representatives of their public institutions (e.g., UIN/IAIN) in the Fourth Annual Meeting of the Indonesian Association of Qur'anic Studies (AIAT) in Yogyakarta between August 19-21, 2019. Despite the temporal distance, the data gathered during this event remain highly relevant, as they capture enduring institutional dynamics, scholarly orientations, and epistemological tensions that continue to shape Qur'anic studies in Indonesia today, particularly amid ongoing debates over academic autonomy, curriculum reform, and the negotiation of global Islamic discourses within local contexts.

B. Muslim Scholars and Western Scholarship on the Qur'an

In this section, we discuss literature on Muslim academics' responses to Western scholarship in Islamic Studies, especially Qur'anic Studies. As indicated above, the term 'Western scholarship on the Qur'an and *tafsīr*' refers to works written by Western scholars who are not

⁹ On the study of the Qur'an in the context of Indonesian Islamic higher education, see Fina, "Studying the Qur'an", pp. 139–61; More general on Islamic studies in the IAIN/UIN context, see Azyumardi Azra, "From IAIN to UIN: Islamic Studies in Indonesia", in *Islamic Studies and Islamic Education in Contemporary Southeast Asia*, ed. by Kamaruzzaman Bustamam-Ahmad and Patrick Jory (Kuala Lumpur: Yayasan Ilmuwan, 2011), pp. 43-55; On the establishment of State Islamic institutes or IAIN, see B.J. Boland, *The Struggle of Islam in Modern Indonesia* (The Hague: Martinus Nijhoff, 1971), pp. 118-123.

Muslim. In this respect, Andrew Rippin,¹⁰ for example, outlines Western scholarship on the Qur'an from its early formative period in the medieval age to the contemporary period, while Abdullah Saeed in his book *The Qur'ān: An Introduction*, describes the context and background of the development of Qur'anic Studies in the West, the approaches that have been developed, and the overall contributions that have been made to the field.¹¹

It must be noted that for a long time, Western scholarship in Islamic Studies was a part of Orientalism, an element of Orientalists' interest in observing non-Western—especially Asian—peoples and their cultures as parts of their colonies. Following the series of publications on Orientalism by Edward Said in the 1970s and 1980s, some new terms emerged to denote the perspectives of Western scholars, such as 'outsider interpretation', as opposed to 'insider interpretation,' and 'non-Muslim scholarship' or 'Euro-American scholarship.' These Western scholars mainly encouraged 'non-confessional' or 'critical dispassionate' approaches to the study of Islam. In other words, they and their academic works were driven by both a critical attitude towards, and critical analysis of, their objects of study as distinguished from the normative and theological approaches often encountered in Islamic Studies programs in universities throughout the Muslim world, especially the Middle East.

In 2012, the *Journal of Qur'anic Studies* published a special issue comprising articles about Muslim responses to Western scholarship on the Qur'an and *tafsīr*, including those of Muslim scholars in Turkey and Iran. Mehmet Akif Koç, for example, details the influence of Western scholarship on the development of Qur'anic Studies in Turkey,¹² while Morteza Karimi-Nia addresses the same subject in the context of Iran.¹³ Both argue that Muslim responses to Western scholarship on the Qur'an can be classified as either apologetic or reformist. Koç broadens the scope of influence to include not only Western approaches that Muslim

¹⁰ Andrew Rippin, "Western Scholarship and the Qur'ān", in *Cambridge Companion to the Qur'ān*, ed. Jane Dammen McAuliffe (Cambridge: Cambridge University Press, 2006), pp. 235–51.

¹¹ Abdullah Saeed, *The Qur'ān: An Introduction* (London and New York: Routledge, 2008), especially Chapter 6.

¹² Mehmet Akif Koç, "The Influence of Western Qur'anic Scholarship in Turkey," *Journal of Qur'anic Studies*, vol. 14, no. 1 (2012), pp 9–44.

¹³ Morteza Karimi-Nia, "Contemporary Qur'anic Studies in Iran and Its Relationship with Qur'anic Studies in the West", *Journal of Qur'anic Studies*, vol. 14, no. 1 (2012), pp. 45–72.

scholars have benefited from, but also critiques of and disagreements with the Western scholarly contributions to the field. Examination of Turkish translations of Western works, just like that of Indonesian translations in our study, is one way he traces Western influence on the study of the Qur'an and *tafsīr*. Koç also evaluates the arguments of Turkish scholars.

To better understand the influence of Western scholars, Koç discusses the historical development of religious educational institutions in Turkey prior to the arrival of Western scholarship and the subsequent period in which some groups of Turkish Muslims adopted certain aspects of the Western educational style. He covers new teaching and learning approaches, curricula, and pedagogical textbooks for the study of Islam. Koç also describes the roles played by some Turkish Muslim graduates of Western universities and their influence on the study of the Qur'an and *tafsīr*. In the context of contemporary Iranian scholarship on Qur'anic Studies, Karimi-Nia identifies two academic attitudes, the theological-polemic and the scientific-academic. Proponents of the theological-polemic attitude usually presuppose that the Westerners are a monolithic entity with singular sinister motives. They do not understand that in the West, and among Western scholars of Islam, there are disparate principles, methodologies and results which have led to the emergence of various schools of Islamic studies.¹⁴ One concrete manifestation of this attitude consists of their publication of Persian editions of Western works on the Qur'an that are in accordance with their academic orientations or include their strong criticism.

Apart from the articles of Koç and Karimi-Nia, two works examine the influence of Toshihiko Izutsu's writings on the Qur'an in Arab countries and Turkey. Eisa Al-Akoub posits four reasons for the popularity of Western scholarship among Arab scholars: 1) they are curious about what they view as non-Muslim prejudices against and non-Muslim attitudes toward Islam; 2) they attempt to counter what they consider the false assumptions of Western scholars about Islam and its scripture; 3) they try to uncover linguistic, scientific and historical mistakes in Western works; and 4) they aim to select Western scientific works that—in their view—are free from ideological and colonial biases.¹⁵ We think the last reason represents, to some extent, the contribution of Arab scholars to a more academic study of Western works in Islamic

¹⁴ *Ibid.*, p. 61.

¹⁵ Eisa Al-Akoub, "Izutsu's Study of the Qur'an from an Arab Perspective," *Journal of Qur'anic Studies*, vol. 14, no. 1 (2012), pp. 107–30.

Studies, especially Qur'anic Studies. Similar to Al-Akoub, Ismail Albayrak in his article "The Reception of Toshihiko Izutsu's Qur'anic Studies in the Muslim World: With Special Reference to Turkish Qur'anic Scholarship," believes that Izutsu's works on Islam and the Qur'an have gained a more positive reception among most Muslim scholars since he neither belongs to, nor is affiliated with, either Judaism or Christianity. Moreover, since his scholarship is not based on Western tradition, there is a strong assumption among Muslim scholars that he cannot be classified as an Orientalist.¹⁶

In Indonesia, opinions about Western scholarship on the Qur'an have also been negative. In his book *Orientalis & Diabolisme Pemikiran*, Syamsuddin Arif, for example, sees skepticism as the starting point for Western scholars in their study of the Qur'an and related subjects, while remarking that Western Orientalists began their works with prejudices and suspicions.¹⁷ Accordingly, their analyses lead to doubts about the Qur'an and its teachings, as opposed to the writings of Muslim scholars (*ulama*), who always encourage readers (i.e., Muslims) to increase their faith through their studies. Similarly, Adian Husaini¹⁸ thinks that Western academic culture has been systematically introduced into and infiltrated Indonesian scholarship on the Qur'an. He seems to be frustrated by what he views as the embrace of elements of Western academic approaches by higher educational Islamic institutions, particularly in Qur'anic Studies. It is evident that these Muslim critiques of Western scholarship on the Qur'an generally have a theological or even polemical tone.¹⁹ This is especially apparent from how their arguments are frequently designed to demonstrate the literal truth of Q. 2:120, 'Never will the Jews or the Christians be satisfied with you unless you follow their form of religion.'

Another important work to discuss is the *festschrift* compiled by Majid Daneshgar in honour of Andrew Rippin.²⁰ Daneshgar points out

¹⁶ Ismail Albayrak, "The Reception of Toshihiko Izutsu's Qur'anic Studies in the Muslim World: With Special Reference to Turkish Qur'anic Scholarship", *Journal of Qur'anic Studies*, 14, no. 1 (2012), pp. 73–106.

¹⁷ Syamsuddin Arif, *Orientalis dan Diabolisme Pemikiran* (Jakarta: Gema Insani Press, 2008).

¹⁸ Adian Husaini, *Wajah Peradaban Barat: Dari Hegemoni Kristen Ke Dominasi Sekular-Liberal* (Jakarta: Gema Insani Press, 2005); Adian Husaini, *Hegemoni Kristen-Barat Dalam Studi Islam Di Perguruan Tinggi* (Jakarta: Gema Insani Press, 2006); Adian Husaini, *Virus Liberalisme Di Perguruan Tinggi Islam* (Jakarta: Gema Insani Press, 2009).

¹⁹ Rahman, "Theological and Polemical Reception", pp. 1–13.

²⁰ Majid Daneshgar, "Western Non-Muslim Qur'anic Studies in Muslim Academic Contexts: On Rippin's Works from the Middle East to the Malay-Indonesian World", in *Islamic Studies Today: Essays in Honor of Andrew Rippin*, ed. by Majid Daneshgar

that the usage of non-Muslims' ideas to structure theological arguments was common among medieval Islamic scholars, though some of them did criticize non-Islamic philosophy. This tendency has reappeared in various contexts since the nineteenth century when Muslim countries began to face Western colonization. A more recent work by Daneshgar, *Studying the Qur'an in the Muslim Academy*, relates many of his intellectual and work experiences in Qur'anic Studies in Iran, Malaysia, and New Zealand.²¹ His main argument is that an apologetic approach to Islamic Studies, sectarianism, lack of critical thought, and hindrance of freedom of speech are common in the Muslim academy.

Daneshgar's monograph sparked debate among scholars, some of which is documented in the thirty-third edition of the journal *Method and Theory in the Study of Religion* (2021), which also includes Daneshgar's responses to the comments on his book.²² Hughes examines Islamic Studies in both Western and non-Western contexts,²³ while Qidwai identifies a lack of coherence in Daneshgar's monograph in his conceptions of the Muslim academy and the 'Western' one.²⁴ Referring to her own familial and intellectual background, she expresses scepticism about accepting the Western sources used by Daneshgar. Rizvi emphasizes the importance of paying attention to the political and intellectual contexts in which Islamic Studies, including Qur'anic Studies, exists, whether in Western or Muslim academies.²⁵ Finally, Fina offers a portrait of Islamic Studies in Indonesian Islamic universities.²⁶ Treating UIN Yogyakarta as her case study, she contends that Daneshgar's arguments result from his overgeneralization about the similar character of Muslim academies throughout the Muslim world. Feyzbakhsh discusses Daneshgar's research with reference to the Iranian academic context.²⁷

and Walid A. Saleh (Leiden and Boston: Brill, 2017), pp. 367–85.

²¹ Daneshgar, *Studying the Qur'an*.

²² Majid Daneshgar, "I Want to Become an Orientalist Not a Colonizer or a De-Colonizer", *Method & Theory in the Study of Religion*, vol. 33, no. 2 (2021) 173–85.

²³ Aaron W. Hughes, "Studying Islam in Western and Non-Western Contexts", *Method & Theory in the Study of Religion* vol. 33, no. 2 (2021), pp. 107–13.

²⁴ Sarah A. Qidwai, "Studying the Qur'an: Neither Here nor There," *Method & Theory in the Study of Religion*, vol. 33, no. 2 (2021), pp. 114–21.

²⁵ Sajjad Rizvi, "Reversing the Gaze? Or Decolonizing the Study of the Qur'an," *Method & Theory in the Study of Religion*, vol. 33, no. 2 (2021), pp. 122–38.

²⁶ Fina, "Studying the Qur'an", pp. 139–61.

²⁷ Mohsen Feyzbakhsh, "'The Main Parts Are Made in Europe': Apologetic/Critical Dichotomy and the Untold Story of Qur'anic Studies in the Iranian Academy", *Method & Theory in the Study of Religion*, vol. 33, no. 2 (2021), pp. 162–72.

The literature discussed above has carefully documented the various interactions of Muslim scholars with Western scholarship on the Qur'an and their opinions about it. Their negative views and hostile attitudes have, to some extent, resulted from a long history of Christian-Muslim hostilities. Furthermore, works composed in the formative period of Islamic Studies in the West that, from the perspective of Muslims, clearly exhibit inimical Western behaviour towards Muslims and their religion. However, it is evident that the literature reviewed has neglected Indonesia, the country with the largest Muslim population. Only a handful of studies are concerned with the development of Qur'anic Studies in Indonesian Islamic universities. This limitation is especially apparent during the formative period of Qur'anic Studies as an independent department. Accordingly, we address this matter here, also elucidate certain disputes among lecturers and important figures (e.g., directors, deans, and vice-deans) regarding the orientation of prospective graduates. As will be shown, they have been striving to make their graduates as either academics receptive to Western scholarship or as missionaries capable of protecting Islamic beliefs from "heretical" views about the Qur'an.

C. Western Qur'anic Scholarship in Indonesia: Five Islamic Universities

It must be noted that the Department of Qur'anic and *tafsīr* Studies was previously together with Hadith Studies in one department. In 2015, the two fields became represented by independent departments. Nonetheless, for technical reasons, some universities implemented this policy only in later years. Presently, there are more than seventy departments of Qur'anic Studies and twenty-nine departments of Hadith Studies in higher educational institutions in Indonesia. In this section, we detail our findings about the reception of Western Qur'anic scholarship in Indonesia. Our focus is on how the administration of Qur'anic Studies departments reflects a dispute between individuals engaged therein. In the broader national context, the Indonesian Association of Qur'anic Studies has been actively orienting the departments towards greater openness to academic paradigms as opposed to concentrating on normative views. We learned that department coordinators in the five universities often both supported academia as the basis for studying the Qur'an and *tafsīr* works on the university level as well as functioned as Muslim preachers and teachers for their communities. In our analysis

below, we concentrate on graduates' orientations, strategies for making Western scholarship acceptable, and the factors that made it possible for faculty members (at UIN Yogyakarta) to create a more stable tradition of academic scholarship on the Qur'an.

1. *Becoming an Academic or a Preacher: The Graduate's Future Career Contested*

Two different views about the goal of Islamic education can be traced to the introduction of Western educational styles into the Indonesian Islamic education system in the early twentieth century: to deepen one's knowledge of Islam and piety, or to acquire intellectual skills and competency.²⁸ This debate subsequently became more heated on the university level, especially when more graduates from public Indonesian Islamic universities pursued degrees in Islamic Studies at Western universities in the 1960s and 1970s before returning to Indonesia and taking on important positions in the Ministry of Religious Affairs and universities. In the following decades, the Western academic tradition gained more support and opportunity to grow in Indonesia as a result of partnerships between Western institutions and UIN/IAIN institutions, through which the latter aimed to achieve international recognition. Nevertheless, Islamic Studies graduates have also been expected to contribute to the development of local communities in which the mastery of Islamic texts on a normative level and the capacity to transmit their teachings are requisite.

Although these two distinct approaches to learning need not be seen as fundamentally opposed to one another, faculty members in Qur'anic Studies departments seemed to struggle with accommodating both. In our fieldwork, we encountered the condition that faculty members often occupy prominent roles in community services and public religious dialogues. Their engagement with the broader public reflects their normative vision of the role Qur'anic Studies graduates should play in society. Their (conservative) position is that graduates are more fit to function as missionaries, supporting the community by

²⁸ Mahmud Yunus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Mutiara, 1979); Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah: Pendidikan Islam dan Kurun Moderen* (Jakarta: LP3ES, 1991); Yudi Latif, *Indonesian Muslim Intelligentsia and Power* (Singapore: Institute of Southeast Asian Studies, 2008); Deliar Noer, *Administration of Islam in Indonesia* (Singapore: Equinox Publishing, 2010); Ervan Nurtawab, "The Decline of Traditional Learning Methods in Changing Indonesia: Trends of Bandungan-Kitāb Readings in Pesantrens", *Studia Islamika*, vol. 26, no. 3 (2019), pp. 511–41.

teaching orthodox Islamic beliefs and deterring Muslims from espousing heretical views about the Qur'an. In other words, they think Qur'anic Studies graduates are better suited to become Muslim preachers. As a result, they tend to resist the inclusion of Western Qur'anic scholarship within the academic in curriculum.

It has been assumed that graduates of Islamic Studies programs at Western universities are more progressive than their counterparts who graduated from Middle Eastern universities. However, individuals who explicitly reject the adoption of Western approaches to Qur'anic scholarship might have any sort of university background. Moreover, it is common for certain people to dominate a department due to their seniority, intellectual credentials, or strong basis in the community. What motivated us to consider the domination of certain individuals is how the individual's influence seems to have shifted over time. We found that sometimes people were obliged to obey their superiors despite disagreeing with them. This section will be focusing on the domination of such figures—whom we call 'the main actor'—in creating the academic environments in Qur'anic Studies departments.

We begin with the development of Qur'anic scholarship at UIN Alauddin in Makassar. Its formation received a strong impetus from Professor Muhammad Rafi Yunus (1941-2018), a senior faculty member who graduated from an American university in 1994. He helped establish the curricula of the Faculty of Theology during the 1990s and stressed that becoming a Muslim missionary should be the main goal of the graduate from the Department of Qur'anic Studies. During our visit to the university in 2019, we found that the Department of Qur'anic Studies members still recall and abide by his guidance. Yunus was a lecturer in Qur'anic Studies and *tafsīr*, and belonged to a respected religious family who ran the As'adiyah Islamic boarding schools (*pesantrens*), some of the noteworthy institutions of this kind in South Sulawesi. He was also considered the *'ālim* or Muslim leader and became the leader of the As'adiyah organization, one of the prominent Muslim organizations based in Sengkang, South Sulawesi. Yunus graduated from the University of Michigan in 1994 before attaining the status of professor from UIN Alauddin. His strong social and intellectual background had a significant impact on his junior colleagues in the Department of Qur'anic Studies, to the point that even after his retirement, they still considered his ideas highly important.

One instance of Yunus' influence is observable in the creation of

the curricula for the Department of Tafsīr-Hadith between 2003 and 2007. Although “the Qur’an and Orientalism,” and “Hermeneutics” were included as subjects in the curricula, the courses were not actually offered. According to Dr. M. Sadik Sabry, the head of the department for two periods, that “yang paling getol untuk tidak memasukkan subjek tersebut adalah Prof. Yunus”²⁹ (the one who [fought] the hardest against the inclusion of these subjects was Prof. Yunus). Yunus insisted that courses on these topics or similar ones not be offered to students in the Department of Tafsir-Hadith. However, he permitted them to be offered to students in other departments, such as the Department of Islamic Philosophy. All department members have adhered to his advice and maintained their respect for him due to his seniority and his powerful position as the chairman of the As’adiyah organization.

Dr. Muhsin Mahfudz, another informant who was the dean of the Faculty of Theology and Philosophy at the time of the interview, stated that when all curricula were being reviewed in 2015, Yunus and Mustamin Arsyad (1957-2015) raised objections to the Department of Qur’anic Studies’ attempt to include “the Qur’an and Orientalism,” and “hermeneutics” in the curriculum. Mahfudz found this rather surprising, since Yunus received his Ph.D. degree from the University of Michigan in 1996³⁰ and his M.A. degree from McGill University in 1976. Yunus and Arsyad agreed that these subjects should not be taught in the Department of Qur’anic Studies undergraduate program. However, they allowed the graduate program to offer this subject to graduate students in Qur’anic Studies because their knowledge and skills are sufficient to deal with Western scholarship on Islamic Studies and Qur’anic Studies.³¹

It is worth mentioning that Taufik Adnan Amal, a lecturer based in the Faculty of Sharia at UIN Alauddin Makassar, whose book *Rekonstruksi*

²⁹ Based on the narration of Dr. M. Sadik Sabry during FGD on 26 September 2022, in Makassar. In an interview, Dr. Aan Parhani, the secretary of the department, adds that the subjects on “Orientalism and the Qur’an”, “Hermeneutics and Semiotics” are actually listed in the curricula as elected courses, but they were never offered. Parhani promises that the subjects will be proposed again during the review curriculum in 2020, since these subjects are decreed by the Indonesian Association of Qur’anic Studies in its 4th Annual Meeting in August 2019 as required subjects for Qur’anic studies curricula.

³⁰ Yunus wrote his PhD dissertation on Qur’anic studies, see Muhammad Rafi Yunus, “Modern Approaches to the Study of I’jaz Al-Quran”, PhD Dissertation (Ann Arbor, MI: University of Michigan, 1994).

³¹ Based on an interview with Dr. Muhsin Mahfudz on 26 September 2019, in Makassar.

Sejarah al-Qur'an (Reconstructing the History of the Qur'an)³² attracted the attention of Indonesian Muslims in the first decade of this century, did not teach in the Department of Qur'anic Studies at this UIN. Yet, his work, which discusses positively Western scholarship on the history of the Qur'an, is a pertinent contribution to Indonesian scholarship on the Qur'an. According to our informant, Dr. Muhaimin, M.Ag, a lecturer at the Islamic Philosophy department, Amal's writings seemed to have received very little attention in the university. When he was an undergraduate student, Muhaimin narrates:

Jadi untuk kasus Pak Amal, waktu itu saya masih mahasiswa, sering mendengar dan baca karya-karyanya. ... Menurut saya, ini tidak saya dapat dari forum-forum kelas. Tapi, dari forum-forum diskusi yang mana Pak Amal menjadi pemateri. Menurut saya, apa yang menjadi buah pemikiran Pak Amal tidak diapresiasi oleh dosen-dosen senior, tapi banyak dikembangkan oleh aktivis-aktivis atau orang-orang di luar kelas.³³

(So, in the case of Amal, when I was an undergraduate student, I used to hear and read his works According to me, I did not find this [Amal's ideas] in the classroom, but in the discussion forum where Amal was the presenter. According to me, Amal's writings were not well received by the senior lecturers, but were developed by activists outside the classroom)

Perhaps his more historical and critical approaches to the scripture made the Department of Qur'anic Studies unwilling to incorporate his work as a reference in the study of the Qur'an. Furthermore, the one who opposed this was Yunus.

As discussed, Yunus was a central figure in the development of the Department of Qur'anic Studies at UIN Alauddin. He also contributed to the development of comparative religion in the faculty. As our informant explained, his thoughts evolved considerably between the time he was a university lecturer and his retirement. His original perspective belongs to the period in which he was a lecturer and among those contributing to the development of the academic tradition in the university. Once lived in a developed country, he was popular for his lifestyle, including his habit of wearing long trousers with suspenders and cycling to the campus. He was known for his positive attitude towards new theoretical frameworks and approaches. His perspective clearly shifted when he

³² Taufik Adnan Amal, *Rekonstruksi Sejarah Al-Quran*, ed. by Samsu Rizal Panggabean, Digital Edition (Jakarta: Divisi Muslim Demokratis Yayasan Abad Demokrasi, 2011), first published by Mizan, 2005.

³³ Interview with Dr. Muhaimin at UIN Makassar.

replaced his father as leader of the As'adiyah organization in Sengkang. The shift from the perspective of lecturer to *kyai/gurutta*, Muhaimin compares Yunus to Shāfi'ī:

Menurut saya Pak Rafi Yunus itu seperti Imam Syafi'i, punya Qaul Qadim dan Qaul Jadid. Waktu saya dibimbing di S2, beliau sangat mengapresiasi. Tapi belakangan setelah aktif di pesantren, jadi pimpinan Pesantren As'adiyah itu, ada perubahan pemikiran dan paradigma menjadi agak tradisional setelah aktif di sana.³⁴

(For me, Prof. Rafi Yunus is like Shāfi'ī who has *qaul qadīm* (past opinion) and *qaul jadīd* (new opinion). When I was supervised by him in my MA, he was very appreciative [with critical ideas on the Qur'an. Muhaimin wrote his thesis on Shāhrūr]. But lately, when Yunus was more active in *pesantren*, and became the head of Pesantren As'adiyah, there were some changes in his thought and paradigm to be more traditional since his involvement there)

This shift was accompanied by a change in his fashion, now appearing publicly in the style of a *gurutta* or *kyai*. He also began to dispute the Western Qur'anic scholarship introduced to students in the Department of Qur'anic Studies, arguing that the graduate from the Department should be guided to be a preacher (*muballigh*), like his later role in society, rather than an academic, like his previous position in the university.

Dr. Novizal Wendry related his experience as a graduate of the Department of Qur'an and Hadith at UIN Imam Bonjol Padang in 2004. There was no course about Western scholarship on the Qur'an was offered, though one course concerned Orientalism. He learned about different types of Orientalists, some of whom were subjective and others who were objective. After obtaining a master's degree from UIN Jakarta, Wendry was appointed secretary of the program in 2016. He noticed that Qur'anic Studies was still merged with Hadith Studies in one department, which offered a course merely on "Orientalism" (not on Orientalism and Qur'anic Studies). His active engagement with the Indonesian Association of Qur'anic Studies helped him reinvigorate the department, which has since reviewed the curriculum during intensive meetings and discussions between faculty members.

One informant told us that Islam and the West are always viewed as two entities in mutual conflict and hostility. All students generally assumed

³⁴ Interview with Dr. Muhaimin, UIN Makassar.

this, and it may also be the standpoint of some lecturers. They believe that Westerners are always trying to provoke doubts about Islam among Muslims. At the same time, they enjoy a privileged status as preachers whose guidance is highly valued by the Muslim community. Dr. Widia Fitri, M. Hum., who was the dean of the Faculty of Ushuluddin at UIN Imam Bonjol at the time of the interview, responded to the question whether there is contestation in the learning objectives of the Department of Qur'anic Studies: to be a scholar and a thinker or to be a preacher. In her view, the faculty has expanded the Ministry of Religious Affairs' vision and mission by combining Islamic values and science. Not only does the faculty produce Muslim missionaries; but also encourages students to become scholars. For this reason,

... kita berangsur-angsur memperkenalkan filsafat. Tidak mudah untuk memahamkan karena mereka menganggapnya sesuatu yang asing.³⁵

(... we have been gradually introducing courses on philosophy. It is not simple to make these subjects comprehensible to students, because they perceive them as foreign)

She admits, however, that students of the Qur'an and hadith did not respond favourably to the critical academic scholarship of the Qur'an and hadis.

In our research, we encountered only a few faculty members capable of providing a counterargument to this negative stance. Notable in this regard are some members of the Faculty of Theology at UIN Sunan Kalijaga who have played important roles in the integration of Western scholarship on the Qur'an into the curriculum of the Department of Qur'anic Studies while maintaining a strong footing in the university as well as on the broader community. One such figure is Prof. Dr. Phil. Sahiron Syamsuddin, who is currently the chairman of the Indonesian Association of Qur'anic Studies, who at the time of this research), served as vice-rector of UIN Yogyakarta. He has vigorously supported the use of the critical approaches of Western Qur'anic scholarship in the Department of Qur'anic Studies. He stated that contemporary Muslim scholars must learn from their counterparts in Western academia, just as Muslim scholars such as al-Kindi, al-Farabi, and Ibn Sina in the golden Islamic medieval age learned a great deal from a variety of scholars regardless of their beliefs and religious affiliations.

³⁵ Interview with the dean of the Faculty of Ushuluddin and Religious Studies at UIN Imam Bonjol on 2 October 2019.

In other words, Syamsuddin encourages Muslim academics to emulate their Muslim predecessors who overlooked all cultural, religious, and political identities in their attempts to gain knowledge. This effort is all that Muslim academics today can do to bring about a better Islamic civilization in the future—that is, learn from those who have possessed the most knowledge in recent times.

2. *A Supportive Academic Tradition and Neighbouring Universities*

Different levels of success were reached in promoting Western scholarship in the departments we studied. We believe that there are two factors support a more academic atmosphere in the study of the Qur'an, in which academics with different religious affiliations and intellectual backgrounds can work together. In our view, realizing these two factors will allow Indonesian Qur'anic scholarship to grow without harbouring prejudices, and Muslim scholars will still be able to contribute to their religious communities and aid the spread of Islam.

First, the university should have a sufficient number of multigenerational specialists in Western scholarship on the Qur'an whose perspectives support academic values rather than reflect apologetic and normative approaches to the study of the Qur'an. A Western university graduate may not always endorse Western academic values nor be interested in implementing them in the institution with which he/she is affiliated. The same applies to graduates from Middle Eastern Islamic universities. How individuals respond to Western scholarship and their academic approaches is highly dependent on their present characters and social statuses. Their views often easily change following their new positions and circumstances. This condition is, to some extent, the situation at UIN Alauddin Makassar. However, it is possible to construct a more solid academic tradition in which scholars from different generations advocate the same orientation for Qur'anic scholarship. This is the case at UIN Sunan Kalijaga Yogyakarta.

The second factor has to do with support provided by universities and neighboring institutions, as well as regions with cultures that endorse freedom of speech in academia. The embrace of critical Western scholarship and other approaches from the arts, humanities, and social sciences for the study of Islam constitutes a new development in Indonesian Islamic universities in the last two decades. Universities such as UIN Sunan Kalijaga Yogyakarta and UIN Syarif Hidayatullah Jakarta are more ready to accept Western scholarship. Nevertheless, other

institutions (i.e., most of them) still found this challenging to do. Besides having enough supportive academics, UIN Sunan Kalijaga Yogyakarta has benefited considerably from its neighbouring universities that already boast a distinguished record in the humanities and social sciences. The long history of partnership and contacts between individuals from different institutions contributed to their mutual understanding and transmission of academic skills. Methods and theories developed in both fields of study no doubt crucially informed how Islamic Studies—especially Qur’anic Studies—adopted elements of Western academia.

It is worth relating the experiences of UIN Syarif Hidayatullah Jakarta and UIN Sunan Kalijaga Yogyakarta in terms of how both factors influenced the development of their academic culture in which Qur’anic scholarship is more developed. Established in the early period of Indonesian higher educational development, both universities have been considered leading Islamic universities. As graduates of UIN Jakarta, we have been engaged in the dynamics of Islamic Studies development. Located in Jakarta as the center of business, economy and national politics, academic discourses in the university seem to be closely connected and responsive to any broader polemics. The university also has relationships with other universities and institutions, though their distant locations hinder their faculty members and students from developing deeper mutual understanding and closer cultural contacts.

Several Islamic universities in Jakarta belong to the *pesantren* milieu. Several private Islamic universities in the city and environs also exist, some of which have an Islamic Studies program. As far as we know, there have not been any intensive intellectual or academic projects in Islamic Studies carried out collaboratively by UIN Jakarta and these universities, which indicates the lack of strong cultural and intellectual correspondence between them. Instead, their communication seems to have focused more on the missionary (*da’wa*) programs.

Two exceptions are Paramadina University and the College of Philosophical Studies (STF) Driyarkara. The first university was built by the famous Indonesian Muslim thinker and UIN Jakarta graduate Nurcholish Madjid (d. 2005), who regularly held intensive public discussions on themes in Islamic Studies. Some progressive Muslim scholars—often UIN Jakarta lecturers—are regularly invited to give presentations in this study club. The second institution is a Christian college, where some lecturers and students from the Faculty of Ushuluddin engage in cultural exchanges as well as academic discussions and seminars on subjects

concerning discourses in Western philosophy. Nonetheless, developing a Qur'anic Studies department that accommodates Western scholarship has mostly been the independent project of lecturers, who have taken advantage of collaboration between UIN Jakarta and CIDA (Canada International Development Agency). This is especially true for those who received scholarships to pursue either M.A. or Ph.D. degrees at McGill University in Montreal.³⁶

A variety of features characterize UIN Sunan Kalijaga in Yogyakarta, a city that, in addition to Surakarta in Central Java, is famous as the center of Javanese culture and literature. Several campuses in Yogyakarta have good records in both the humanities and social sciences. They are also located near one another, enabling lecturers and students to build academic relationships and maintain cultural and intellectual contacts. We assume that the culturally distinct environments of Jakarta and Yogyakarta affected how the development of Qur'anic Studies in each university has achieved a different level of progress.

Apart from that, UIN Yogyakarta has benefited from neighboring institutions and universities as well as the strong cultural environment of Yogyakarta. Furthermore, the Qur'anic Studies program at this university was better supported than those in the other Islamic universities we studied, in that many scholars have been collaborating to promote a strong academic atmosphere in Islamic Studies, especially Qur'anic Studies. Dr. Sahiron Syamsuddin predicts that studies of the Qur'an in his university in the following years are very promising, since many of young scholars and lecturers are studying and completing their Ph.D. degrees abroad, such as Lien Iffah Naf'atu Fina in Chicago University, Fadhli Lukman and Mu'ammarr Zayn Qadafy in Freiburg University, and A. Mughzi Abdillah in Ankara University Turkey, among others, and will return to

³⁶ The first author of this article, for example, benefited from the long partnership between the Ministry of Religious Affairs of the Republic of Indonesia and CIDA. He completed both master and doctoral degrees from the Institute of Islamic Studies at McGill University. The second author obtained a master degree in Islamic Studies from UIN Syarif Hidayatullah in the Department of Interdisciplinary Islamic Studies in collaboration with MORA and CIDA, which enabled students to receive scholarships and enroll in a summer course at McGill University. He completed his master research project on the hermeneutics of translation developed by Gadamer in connection with the *Tarjuman al-mustafid*, the first complete Malay commentary from seventeenth-century Aceh. Many faculty members at IAIN/UIN likewise benefited from this collaboration.

strengthen Qur'anic scholarship in UIN Yogyakarta.³⁷

In contrast, IAIN (now UIN) Bukittinggi does not yet have experts, senior lecturers or professors to teach Western studies on the Qur'an. Courses on this subject only began when we visited this university in October 2019. Nevertheless, lecturers did not reject the introduction of Western scholarship on the Qur'an. According to the department head, M. Zubir, M.A., courses on Western studies of the Qur'an are offered in the department because they fulfill the obligation to comply with the curriculum prescribed by the Indonesian Association of Qur'anic Studies. He further claims that responses to these subjects are generally positive, since most of the lecturers are young.³⁸ In the focused-group discussion we conducted at this university, Ilham Mustafa, M.A., stated that both lecturers and students seemed to treat this topic merely as a discourse that has no connection to their cultural background, which they honour more. Hence, the Minangkabau people will not accept the ideas of Western scholars (he mentioned Goldziher's critique of the authenticity of *hadiths*, line of transmission (*sanad*), and the values of justice of the Companions). However, even though their views are not embraced, the subjects are still taught; as Mustafa put it, "kesarjanaan Barat atau Orientalis tidak dipakai sebagai sebuah kajian"³⁹ (Western scholarship is not used as a tool for study). This statement is motivated by the firm conviction that the Minangkabau will never accept such a Western academic culture or treat it as their 'clothes' (i.e., their ways of thinking).

D. Concluding Remarks

In this article, we have elucidated the present state of Qur'anic and *tafsir* Studies in Indonesia regarding engagement with Western scholarship on the Qur'an. As a response to Daneshgar's *Studying the Qur'an in the Muslim Academia*, this article has demonstrated the plural approaches provided by Indonesian Muslim scholars towards Western scholarship of the Qur'an. This article also elaborates further Fina's article, to include not only the experience of UIN Yogyakarta, but also other four Islamic universities.

³⁷ Interview with Dr. Phil. Sahiron Syamsuddin on 3 December. 2019, in Yogyakarta.

³⁸ Interview with department head, M. Zubir, M.A., on 4 October 2019, in Bukittinggi.

³⁹ As narrated by Ilham Mustafa, M.A., during FGD on 4 October 2019, in Bukittinggi.

In the Qur'anic Studies departments that we studied, we found that certain individuals with strong social and intellectual backgrounds and seniority have influenced how the departments were oriented and developed. This also includes how academics specializing in the Qur'an and *tafsīr*, as well as the prospective graduates treated the Qur'an and developed the study of it—that is, as a means to strengthen the beliefs of the Muslim community or as material for scholarship. Our examination of the reception of Western scholarship in the Qur'anic Studies departments reveals that the mainstream perspectives are highly informed by the views of certain powerful individuals, who imposed their stances on other subordinate people, including those in charge of managing the program. They encouraged students to either enlighten themselves by embracing Western approaches, or reminded them that preserving Muslim doctrines is the main goal of learning in the Department of Qur'anic Studies.

In the broader context, the reception of Western scholarship on the Qur'an is strongly supported by Indonesian Islamic universities' platforms, which aim to increase international academic collaborations that frequently prioritize Western universities. Encouragement to accept Western scholarship is also provided by the Indonesian Association of Qur'anic Studies. As the national association that organizes annual meetings to promote Qur'anic and *tafsīr* Studies in Indonesia, it has helped determine the skills and competencies that graduates of Qur'anic and *tafsīr* Studies departments acquire and master. The association has been advocating Western scholarship and encouraging receptive attitudes towards new ideas and approaches from different, but relevant fields of study, such as those in the arts and humanities, as well as social sciences.

In more specific contexts, different situations resulted from how influential individuals contributed to collective actions in attempting to orient departments of Qur'anic Studies and their future graduates. In UIN Alauddin Makassar, a Ph.D. graduate from a famous American university who belonged to a respected religious family, emphatically rejected the idea of including subjects on Western scholarship in the Department of Qur'anic Studies curriculum. This rejection is due to his belief that the department graduates should be oriented to become preachers and *ulama* capable of guiding their fellow Muslims to the right path. It is therefore not the objective of the Department of Qur'anic Studies to produce Muslim thinkers or philosophers. Other departments, such as Islamic philosophy, are better suited to actualize that particular objective.

At UIN Imam Bonjol, those in charge of administrating the faculty

and departments collaborated together to ensure the inclusion of Western scholarship in the curriculum. Although some lecturers reportedly expressed reservations -echoing objections heard at UIN Alauddin- they ultimately allowed the faculty and department to proceed with the curricular design as intended at IAIN (now UIN) Bukittinggi, a relatively new institution, the absence of specialists in Western scholarship on the Qur'an did not translate into resistance. On the contrary, faculty members generally supported the inclusion of such courses at the undergraduate level. Their support stemmed from a strong conviction that the Minangkabau community would never internalize Western academic paradigms or adopt them as their own 'clothing', that is, as frameworks of thought. Finally, we observed that the Department of Qur'anic Studies at UIN Jakarta has developed dynamically; Western Qur'anic scholarship is subject to ongoing critical engagement by both lecturers and students. Both paradigms for approaching Qur'anic Studies now appear to receive similarly strong institutional and intellectual support."

Acknowledgements

This research was financially supported by the Center for Research and Social Engagement (*Lembaga Penelitian dan Pengabdian Masyarakat*, or LP2M) UIN Syarif Hidayatullah Jakarta. We express our gratitude and thanks to our colleagues at UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, and UIN Imam Bonjol Padang and IAIN (now UIN) Bukittinggi for their active participation in our study during our visits to their institutions. We are also grateful to the Indonesian Association of Qur'anic Studies (*Asosiasi Ilmu Al-Qur'an dan Tafsir*, or *ALAT*) for their support in conducting our preliminary survey. All shortcomings that might be found in this article are, however, our responsibility.

BIBLIOGRAPHY

- Abdul-Rauf, Muhammad, "Outsiders' Interpretations of Islam: A Muslim's Point of View", in *Approaches to Islam in Religious Studies*, ed. by Richard C. Martin, Tucson: The University of Arizona Press, 1985, pp. 179–88.
- Al-Akoub, Eisa, "Izutsu's Study of the Qur'an from an Arab Perspective", *Journal of Qur'anic Studies*, vol. 14, no. 1, 2012, pp. 107–30, <https://doi.org/10.3366/jqs.2012.0039>.
- Albayrak, Ismail, "The Reception of Toshihiko Izutsu's Qur'anic Studies in the Muslim World: With Special Reference to Turkish Qur'anic Scholarship", *Journal of Qur'anic Studies*, vol. 14, no. 1, 2012, pp. 73–106, <https://doi.org/10.3366/jqs.2012.0038>.
- Amal, Taufik Adnan, *Rekonstruksi Sejarah Al-Quran*, ed. by Samsu Rizal Panggabean, digital edition, Jakarta: Divisi Muslim Demokratis Yayasan Abad Demokrasi, 2011.
- Arif, Syamsuddin, *Orientalis dan Diabolisme Pemikiran*, Jakarta: Gema Insani Press, 2008.
- Daneshgar, Majid, "I Want to Become an Orientalist Not a Colonizer or a 'De-Colonizer'", *Method & Theory in the Study of Religion*, vol. 33, no. 2, 2021, pp. 173–85, <https://doi.org/10.1163/15700682-12341506>.
- , *Studying the Qur'an in the Muslim Academy*, New York, NY: Oxford University Press, 2020.
- , "Western Non-Muslim Qur'anic Studies in Muslim Academic Contexts: On Rippin's Works from the Middle East to the Malay-Indonesian World," in *Islamic Studies Today: Essays in Honor of Andrew Rippin*, ed. by Majid Daneshgar and Walid A. Saleh, Leiden and Boston: Brill, 2017, pp. 367–85.
- Feyzbakhsh, Mohsen, "The Main Parts Are Made in Europe': Apologetic/Critical Dichotomy and the Untold Story of Qur'anic Studies in the Iranian Academy", *Method & Theory in the Study of Religion*, vol. 33, no. 2, 2021, pp. 162–72, <https://doi.org/10.1163/15700682-12341510>.
- Fina, Lien Iffah Naf'atu, "Studying the Qur'an in the Context of Indonesian Islamic Higher Education", *Method & Theory in the Study of Religion*, vol. 33, no. 2, 2021, pp. 139–61, <https://doi.org/10.1163/15700682-12341508>.
- Hughes, Aaron W., "Studying Islam in Western and Non-Western *Al-Jāmi'ah*, Vol. 62, No. 2, 2024 M/1445 H

- Contexts”, *Method & Theory in the Study of Religion*, vol. 33, no. 2, 2021, pp. 107–13, <https://doi.org/10.1163/15700682-12341507>.
- Husaini, Adian, *Hegemoni Kristen-Barat Dalam Studi Islam Di Perguruan Tinggi*, Jakarta: Gema Insani Press, 2006.
- , *Virus Liberalisme Di Perguruan Tinggi Islam*, Jakarta: Gema Insani Press, 2009.
- , *Wajah Peradaban Barat: Dari Hegemoni Kristen Ke Dominasi Sekular-Liberal*, Jakarta: Gema Insani Press, 2005.
- Karimi-Nia, Morteza, “Contemporary Qur’anic Studies in Iran and Its Relationship with Qur’anic Studies in the West”, *Journal of Qur’anic Studies*, vol. 14, no. 1, 2012, pp. 45–72, <https://doi.org/10.2307/41719815>.
- Koç, Mehmet Akif, “The Influence of Western Qur’anic Scholarship in Turkey”, *Journal of Qur’anic Studies*, vol. 14, no. 1, 2012, pp. 9–44, <https://doi.org/10.3366/jqs.2012.0036>.
- Latif, Yudi, *Indonesian Muslim Intelligentsia and Power*, Singapore: Institute of Southeast Asian Studies, 2008.
- Lukens-Bull, Ronald, *A Peaceful Jihad*, New York: Palgrave Macmillan US, 2005.
- Manzoor, S. Parvez, “Method against Truth: Orientalism and Qur’anic Studies”, in *The Qur’ān: Style and Content*, ed. by Andrew Rippin, Aldershot, Burlington, Singapore, Sydney: Ashgate Variorum, 2001.
- Noer, Deliar, *Administration of Islam in Indonesia*, Singapore: Equinox Publishing, 2010.
- Nurtawab, Ervan, “The Decline of Traditional Learning Methods in Changing Indonesia: Trends of Bandungan-Kitāb Readings in Pesantrens”, *Studia Islamika*, vol. 26, no. 3, 2019, pp. 511–41, <https://doi.org/10.36712/sdi.v26i3.11026>.
- Qidwai, Sarah A., “Studying the Qur’an: Neither Here nor There”, *Method & Theory in the Study of Religion*, vol. 33, no. 2, 2021, pp. 114–21, <https://doi.org/10.1163/15700682-12341509>.
- Rahman, Fazlur, “Approaches to Islam in Religious Studies: Review Essay”, in *Approaches to Islam in Religious Studies*, ed. by Richard C. Martin, Tucson: The University of Arizona Press, 1985.
- Rahman, Yusuf, “Theological and Polemical Reception on Western Scholarship in Al-Qur’ān and Tafsīr Studies in Indonesia”, *Jurnal*

Ushuluddin, vol. 27, no. 1, 2019, pp. 1–13, <https://doi.org/10.24014/jush.v27i1.5184>.

- Rippin, Andrew, “Western Scholarship and the Qur’ān”, in *Cambridge Companion to the Qur’ān*, ed. by Jane Dammen McAuliffe, Cambridge: Cambridge University Press, 2006, pp 235–51.
- Rizvi, Sajjad, “Reversing the Gaze? Or Decolonizing the Study of the Qur’an”, *Method & Theory in the Study of Religion*, vol. 33, no. 2, 2021, pp. 122–38, <https://doi.org/10.1163/15700682-12341511>.
- Saeed, Abdullah, *The Qur’ān: An Introduction*, London and New York: Routledge, 2008.
- Steenbrink, Karel A., *Pesantren, Madrasah, Sekolah: Pendidikan Islam Dan Kurun Moderen*, Jakarta: LP3ES, 1991.
- Yunus, Mahmud, *Sejarah Pendidikan Islam Di Indonesia*, Jakarta: Mutiara, 1979.
- Yunus, Muhammad Rafi, “Modern Approaches to the Study of I`jaz Al-Quran”, PhD. Dissertation, University of Michigan, 1994.