



New Trajectories of Quranic Studies in Indonesia: A Critical Dissertation Review

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Abstract

This study aims to see the study of the Qur'an in Indonesia from 2015 to 2021 through doctoral dissertations at UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Alauddin Makassar, UIN Sunan Ampel Surabaya and UIN Walisongo Semarang. Historically, the five institutions have provided doctoral programs for a long time and are influential in producing Islamic knowledge in Indonesia. This study seeks to map the typology of the study, the issues being discussed, and the methodologies developed. The data collection process was carried out by entering the college repository, mapping the results of existing dissertations, and analyzing them. This study shows that during 2015-2020, there were 78 dissertations discussing various issues. Meanwhile, the study typology shows that the existing dissertation is dominated by 37 intellectual history studies (47.43%) followed by 23 thematic studies of the Qur'an (29.48%), 10 Ulumul Qur'an studies (12.82%) and 8 studies of the Qur'an in everyday life (10.26%). The typology of this study shows the development of methodologies in the discourse of Quranic studies, although it is still dominated by thinking development and thematic Qur'anic studies.

Keywords:

Study of the Qur'an; Doctoral Dissertation; Indonesian Islamic Higher Education

Abstrak

Studi ini bertujuan melihat kajian Qur'an di Indonesia dalam kurun waktu 2015 hingga 2021 melalui disertasi-disertasi di UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Alauddin Makassar, UIN Sunan Ampel Surabaya dan UIN Walisongo Semarang. Secara historis, kelima lembaga ini telah menyediakan program doktoral sejak lama dan paling awal dan cukup berpengaruh dalam proses produksi pengetahuan keislaman di Indonesia. Studi ini berusaha memetakan tipologi kajian, isu yang diperbincangkan, dan metodologi yang dikembangkan. Proses pengumpulan data dilakukan dengan masuk ke repository Perguruan Tinggi, memetakan hasil disertasi-disertasi yang ada dan menganalisisnya. Studi ini menunjukkan bahwa sepanjang 2015-2020, terdapat 78 disertasi dengan beragam isu yang diperbincangkan. Sementara tipologi kajian menunjukkan bahwa disertasi yang ada didominasi kajian tokoh sebanyak 37 disertasi (47,43%) disusul kajian Qur'an tematik sebanyak 23 buah (29,48%), kajian ulumul Qur'an sebanyak 10 buah (12,82%) dan kajian Qur'an dalam kehidupan sehari-hari sebanyak 8 buah (10,26%). Tipologi kajian ini pada saat yang sama menunjukkan adanya pengembangan metodologi dalam diskursus kajian Qur'an, meskipun masih didominasi pada aspek pengembangan pemikiran dan studi Qur'an tematik.

Kata kunci:

Studi Quran, Disertasi; Perguruan Tinggi Keagamaan Islam

Introduction

The establishment of Islamic Higher Education Institutions in Indonesia cannot be separated from studies of the Qur'an and interpretations of it they have provided. The establishment of such institutions, which used to be called ADIA and in turn were renamed IAIN, aimed at producing intellectuals with good religious education. In transferring and enhancing religious knowledge, those institutions adopted the curriculum and the paradigms of knowledge of Al-Azhar University of Cairo, Egypt, which made their learning models emulate those of pesantren (Indonesian Islamic boarding schools), which include memorization methods, the instilling of moral values, and the mastery of classical Islamic books. This curriculum was followed until the 1970s, when the then Minister of Religious Affairs of Indonesia Mukti Ali dissolved IAIN and transformed it into an institution with a different education system (Samudra Eka Cipta 2020). The system was still in operation

when Munawir Sjadzali ran the Ministry of Religious Affairs in the 1980s. Munawir, in fact, tried to modernize Islamic educational institutions, including IAIN (Pirol 2008). Particularly for IAIN, Munawir instituted a policy designed to send lecturers of PTAIN to pursue education in the west (Yusuf 2016).

In the 1990s or the beginning of the 2000s, PTKIN (Indonesian Islamic Higher Educational Institutions) tended to turn into a religious educational institution which stressed on the aspects of methodology and research development (Minhaji 2016). This got a solid support from the fact that some scholars having completed their study in the west. It was in this period that an argument that Qur'anic studies would undergo an accelerated development by adopting various approaches and methodologies (Taufiq 2015).

Indonesian higher education has long since established itself and produced an enormous number of scholars from Bachelor's to Doctoral degrees. Those scholars are required to write theses to complete their study; consequently, a large amount of academic work has been produced in this process. In this, it is interesting to do research on academic work written by those scholars focusing on Qur'an and Hadith studies to see how discourses, issues, and methodologies in Qur'anic studies have developed. Such research is seen to be important to do because, on the one hand, the Qur'an is believed to be the major source of Islamic teachings and, on the other, it is taken as a research subject by academic standards (Federspiel 1994).

Previous researchers have actually conducted a number of studies on academic work in the field of Qur'anic studies. Imam Taufiq (2015) reviewed some undergraduate theses of 2012-2014 Qur'an and Hadith students of UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Sunan Ampel Surabaya, and UIN Walisongo Semarang. In his research, Taufiq showed that in the four higher educational institutions

studies on *tafsir* (the exegesis of the Qur'ani) dealt with various issues and adopted various methodologies. However, taking into consideration the knowledge paradigms used by each of the four universities after the conversion from IAIN into UIN, he further addressed a gap between some work employing traditional *tafsir* approaches to the Qur'an and the one implementing non-*tafsir* disciplines as its approach.

Another study on the Qur'an and Qur'anic exegesis in the academic world was conducted by Islah Gusmian (2018). This study extensively discusses products of Qur'anic exegesis and interpretations developed during the new order regime. Although Islah deemed the data in this research as an integral part of the discourse on the point at which Qur'anic interpretations meet political life, this study does not focus on the work students conducted as their final projects. According to Islah, work on *tafsir* in the academic world is best considered in its relation to the prevailing political climate because academic work by stages is supervised, assessed, and used as reference guide in learning processes.

In addition, two doctoral dissertations specifically discuss Qur'anic studies in Indonesia. The research of Uun Yusufa compares thematic studies of the Qur'an at UIN Sunan Kalijaga Yogyakarta and those at UIN Syarif Hidayatullah Jakarta. Uun focused her study on the dissertations written from 1989 to 2011 and took as the sample 4 dissertations from each of the universities (Yusufa 2016). Some parts of Uun's dissertation was seemingly published in *Journal of Qur'an and Hadith Studies* of UIN Syarif Hidayatullah Jakarta (Yusufa 2015). Uun concluded that dissertations on thematic *tafsir* of the Qur'an at both UIN Sunan Kalijaga Yogyakarta and UIN Syarif Hidayatullah Jakarta helped encourage the development of methodologies and paradigms in use, like the implementation of the theories of semantics, hermeneutics, and content analyses among others. According to Uun, although thematic *tafsir* of the Qur'an in Indonesia is influenced mostly by Farmawi's theory, the dissertations at UIN

Yogyakarta seem not to elaborate the theory. In contrast, the dissertations at UIN Jakarta work on the theory and try to develop it.

Another dissertation on Qur'anic studies was written by M. Nurdin Zuhdi (2019) focusing on 50 doctoral dissertations submitted to UIN Sunan Kalijaga from 1984 to 2013. In this, Nurdin oversaw the development and the dynamic nature of the writing of dissertations by using the shifting paradigm theory promoted by Thomas S. Kuhn (d. 1996) and using intellectual history as his approach. Nurdin stated that the dissertations at UIN Sunan Kalijaga are of great variety in themes, styles, approaches, and issues thanks to the dynamic nature of the academic world of the university.

The aforementioned studies on studies of the Qur'an and Qur'anic exegesis focus on the academic work written before 2015, while this study will be focused on doctoral dissertations on the same topic which were written and submitted to five Indonesian Islamic higher educational institutions from 2015 to 2021. The period from 2015 to 2021 was chosen partly because in 2015, some higher educational institutions, especially those with the Qur'an Exegesis and Hadith study program, decided to provide Qur'anic studies and Hadith studies in different study programs. As consequence, since 2015 those five universities have offered Qur'anic Science and Exegesis and Hadith Science as two independent study programs.

The five higher educational institutions mentioned included UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Alauddin Makassar, UIN Walisongo Semarang and UIN Sunan Ampel Surabaya. Those five universities were chosen because of the fact that are among the earliest universities to offer doctoral degree program (Azra 1999). Based on the study of Azyumardi Azra, UIN Ar-Raniry Banda Aceh is considered to be one of the PTKI that pioneered the establishment of postgraduate study programs, but the university has not offered Qur'anic

Studies and Exegesis study program yet; therefore, it was excluded from the list of the universities involved in this research. The long experience of those five chosen universities in providing education in general has greatly contributed to spreading and advancing Islamic knowledge in Indonesia because their alumni have spread nationwide and many of them become lecturers in other higher educational institutions in Indonesia.

This research tried to answer questions about study typology, various issues being discussed, and methodologies developed. For this purpose, the data collection process in this research by visiting those universities' institutional repositories. Afterwards, the data collected would be categorized and discussed in the order of the research questions. This research also used the history of ideas as the analysis tool, especially to study the aspect of methodologies developed in the intended PTKIN. It can also be seen as an effort to contribute to tracing the development of Qur'anic studies and exegesis in Indonesia.

The Portrait of PTKIN Repositories and Dissertations on Qur'anic Studies in Indonesia

A repository is a service provided to build a database collecting, storing, indexing, preserving, and disseminating digital copies of intellectual work in higher educational institutions (Richard Jones 2009). It was reputedly built up in 2001 by EPrints in Southampton (Asmad et al. 2018). Subsequently, in 2003 Massachusetts Institute of Technology (MIT) in collaboration with the Hewlett Packard Corporation developed 'DSpace institutional *repository* system and expanded its use worldwide. The repository was built up to collect and store intellectual work in the forms of some undergraduate theses, Master's theses, doctoral dissertations, scholarly articles, and other research reports (Suwanto 2017). The establishment of an institutional repository in a higher educational institution is instrumental in disseminating information and research results

(Saufa 2018).

Through times, repositories help make it easier for researchers to collect data and review previous studies on a particular topic (Prasetyawan 2017). In the light of this statement, the existence of repositories in a higher educational institution becomes logically necessary, in addition to its effect on the institution's webometrics. However, as a matter of fact, based on the research by Chusnul Chotimah et al, studying the open DOAR in Indonesian higher education from 2008 to 2018, the number of higher educational institutions providing good repositories is relatively low. The number of improvements made during the period from 2016 to 2018 is a far cry from the number of higher educational institutions in Indonesia. Based on the data presented by Chusnul, of 70 higher educational institutions in Indonesia registering for *openDOAR*, (Asmad et al. 2018), only 11 of them were PTKIN. Those PTKIN mentioned in the research of Chusnul included UIN Sunan Kalijaga, UIN Sunan Ampel, UIN Maliki, UIN Antasari Banjarmasin, UIN Syarif Hidayatullah, IAIN Tulungagung, UIN Sumatera Utara, IAIN Salatiga, UIN Sultan Kasim Riau, and UIN Walisongo.

In this respect, the five State Islamic Universities (UIN) investigated in this research have actually built repositories to store their students' final projects. The URL, or link, of those repositories one can visit is shown in Table 1.

Table 1. the URLs of Institutional repositories and the number dissertations

No	Institution	Link	The Number of the 2015-2021 Dissertations
1.	UIN Syarif Hidayatullah Jakarta	https://repository.uinjkt.ac.id/	16
2.	UIN Sunan Kalijaga Yogyakarta	https://digilib.uin-suka.ac.id/	26
3.	UIN Alauddin Makassar	http://repositori.uin-alauddin.ac.id	16
4.	UIN Walisongo Semarang	http://eprints.walisongo.ac.id/	4
5.	UIN Sunan Ampel Surabaya	http://digilib.uinsby.ac.id/	16
The total number			78

Table 1 shows that all the higher educational institutions involved in this research have built institutional repositories for an easy access to digital files. However, some institutions did not upload doctoral dissertations as a whole; instead they made available only some parts of the work. UIN Yogyakarta, for example, only uploaded the introduction and conclusion parts of those dissertations – some dissertations were even not available online, just like the dissertation by Islah Gusmian submitted in 2015 entitled ‘Dialektika tafsir Al-Qur’an dan praktik politik Orde Baru,’ which could not be accessed online in the institutional repository of the university.¹ Meanwhile, some universities gave an access to those dissertations in an inconsistent way. In the institutional repository of UIN Makassar, some dissertations could be accessed as a whole, but some others were accessible only in the part of their abstracts. Likewise, although giving a full access to most of the dissertations, UIN Jakarta inserted a watermark of its logo on almost all the pages, which caused the texts of the dissertation not to be read fully. On another occasion, the title of a dissertation was displayed, but its abstract, not to mention the rest of the file, was not. What is more, some work was found in two different rooms - each for Master’s theses and doctoral dissertations. The research of Akhmad Rizki Gunawan (A. R. G. Hasibuan 2016) on the political dimension of Tafsir Al-Azhar and the research of Hidayati (Hidayati 2016) comparing interpretations

¹ This dissertation has been published as a book.

of Qur'anic verses on economics in two different books of Qur'anic exegesis were the examples of this poorly managed classification. After some investigation, it was known that the research of Hidayati belongs to Master's theses, not doctoral dissertations. Unlike those universities mentioned above, UIN Surabaya and UIN Walisongo Semarang tended to give a full access to doctoral dissertations.

Table 1 also shows that dissertations stored in the depositories of those universities varied in quantity. Based on the findings of this research, not all of the universities provided doctoral programs specifically focusing on Qur'anic studies and exegesis. For instance, UIN Walisongo Semarang provided only one doctoral program, namely doctoral program in Islamic Studies, which allowed doctoral students to do research on any Islamic discipline, including Qur'anic studies. But there were only 4 dissertations on Qur'anic studies and exegesis in the institutional repository of UIN Walisongo Semarang. Meanwhile, UIN Sunan Kalijaga Yogyakarta provided doctoral programs especially focusing on Qur'anic studies and Hadith studies. Unfortunately, in the repository of the university, doctoral dissertations on these studies were included in the same category as those dissertations on Islamic studies in general. Accordingly, when collecting data for this research, I have to look the collection of the dissertations for the ones particularly focusing on Qur'anic studies and exegesis one by one and classify them manually.

Some of the dissertations seemed to focus on the educational aspect of memorizing the Qur'an, and they were not included in the list of the dissertations taken as the subject of this research because they belonged to research on education. One of the examples of the dissertations was the one written by Mahfud Fauzi (Fauzi 2019) focusing on the curriculum and learning management in *pondok tahfidz* (an Islamic boarding school training its students to memorize the Qur'an) in Banten. Instead of this topic, it would be more interesting from the perspective

of this research if the study by Mahfud Fauzi was focused on the lifestyle of the students in the *pondok* because this would involve the process of embodied knowledge, just like the study by Rudolph (Ware 2014) on the process of Qur'an education in Africa. By comparison, the dissertation written by Mudzoffar Akhwan (2019) discusses the critical thinking of the Prophet Abraham mentioned in the Qur'an and puts it into practice in the boarding school of UII Yogyakarta. Such model of the dissertation can be considered to belong in Qur'anic studies because at the beginning of it Akhwan presented the Qur'anic narrative of the Prophet Abraham.

To know the typology of those studies, the 78 dissertations collected were then classified on the basis of their discourses from the perspective of the ontology and epistemology of Qur'anic studies and exegesis. In their history, Qur'anic studies fall into some categories. Because the Qur'anic verses are assembled into a codex (*mushaf*), the basis of Qur'anic studies is the text of the Qur'an. It is the textual studies which position the Qur'an as a holy text whose contents have to be understood. This by turns stimulated the writing of thousands of books of Qur'anic exegesis from which were derived various methodologies. In this regard, a study of the Qur'an includes understanding and interpreting its texts but also reviewing books of Qur'anic exegesis as well as rules for interpreting the Qur'an. In this, Hasan Hanafi used to write about methods of thematic interpretation of the Qur'an in his book, *Qur'an as Text*, edited by Stefan Wild (Hanafi 1996). Besides, the Qur'an having been transmitted orally since the prophetic era have been put into practice for generations. As consequence, studies of the Qur'an cannot be limited merely to a textual study; they should also involve making observation on everyday practices and the way of life of Muslim people, whether or not they understand Arabic. Such kind of study is what is called *Qur'an in Everyday Life* (Rafiq 2014).

In this respect, Abdul Mustaqim (Mustaqim 2015) identified 5 types of Qur'anic studies and exegesis: intellectual history, thematic studies of the Qur'an, Qur'an manuscript studies, living Qur'an, and comparative studies. The classification Mustaqim proposed seems to have a limitation. In the digital era, interpretations of the Qur'an and the way people interact with it begin to come into the digital world (Muhammad Khurram Khan 2013), (Lukman 2018), (Pink 2019). In a broader context, Routledge's publication gives a variety of contemporary studies of the Qur'an. Gary R Bunt (2022), for example, discussed the Qur'an and the Internet. Not only did he explore the aspect of Qur'anic interpretation, but he also involved such elements as network, circle algorithm, and cyberspace. This means that studies of the Qur'an have undergone such an accelerated development that academic work in this field of study is worth reviewing.

In the epistemological framework of Qur'anic studies, Endy Saputro (2011) suggested extending the range of Qur'anic studies and exegesis. Endy suggested the need for a differentiation between Qur'anic interpretations and research on Qur'anic studies and exegesis. Otherwise, researchers on Qur'anic studies will continue to stick with studies on the textuality of the Qur'an. In this respect, he proposed an epistemological framework and divided research on Qur'anic interpretation and exegesis into three clusters; the Qur'an as a text, the Qur'an as a culture, and the Qur'an as an artefact (Saputro 2011). The occurrence of the new media and its use in every aspect of life also affect the way Muslim people interact with the Qur'an. Consequently, Qur'anic studies and exegesis which are text-oriented should develop into studies of Qur'an in everyday life. The development of Qur'anic studies and exegesis should also explore the linkage between the Qur'an and new media and cultures (Saputro, 2015, 2018). In his effort to foster such development, Jajang A Rohmana (2021) mentioned that Qur'anic studies should involve employing not only monodisciplinary but also multidisciplinary, interdisciplinary, and

transdisciplinary approaches, exactly like the theory advanced by Amin Abdullah (2020).

Based on the discussion above, the typology of Qur'anic studies can be classified at least into six types: studie of the Qur'an as a holy, religious text, studies of the Qur'an and everyday life, studies of the Qur'an and digital cultures, studies of *Ulum Al-Qur'an* (Qur'an science); Qur'an manuscript studies; intllectual history studies; and reviews of books of Qur'anic exegesis. In reality, some of the types dominate Qur'anic studies in Indonesia. Of the 78 dissertations involved in this research, 46,15% of them (36 dissertations) were reviews of books of Qur'anic exegesis or intellectual history studies; 30,77% of them (24 dissertations) were studies of Qur'anic texts; 12,82% of them (10 dissertations) were studies of '*Ulum al-Qur'an*'; and 10,26% of them (8 dissertations) were studies of the Qur'an in everyday life. Meanwhile, none of the 78 dissertations was Qur'an manuscript studies or studies of the Qur'an and digitl cultures. The distribution of the number and percentage in the five universities can be seen in Table 2. Such typology study was conducted to notice the major trend of dissertations on Qur'anic studies in Indonesia and analyze the causal factor behind the trend.

Table. 2. Dissertation Types

No	Universities	Types of Qur'anic Studies					
		Thematic Studies of the Qur'an	Qur'an and <i>everyday life</i>	Qur'an and Digital Culture	<i>'Ulum al-Qur'an</i>	Qur'an Manuscript	Book Reviews and Intellectual History
1.	UIN Jakarta	4 (25%)	1 (6.25%)	-	-	-	11 (68.75%)
2.	UIN Yogyakarta	7 (26.93%)	5 (19.23%)	-	5 (19.23%)	-	9 (34.61%)
3.	UIN Makassar	10 (62.5%)	1 (6.25%)	-	3 (18.75%)	-	2 (12.5%)
4.	UIN Semarang	2 (50%)	-	-	-	-	2 (50%)
5.	UIN Surabaya	-	1 (6.25%)	-	2 (12.5%)	-	13 (81.25%)
Total		23 (29.49%)	8 (10.26%)		10 (12.82%)		37 (47.43%)

Table 2 shows that Qur'anic studies at UIN Jakarta were dominated by book reviews and intellectual history (68.75%) and studies of thematic Qur'anic interpretations (25%). There was only one dissertation (6.67%) focusing in Qur'an recitation in community life, which was written by Samsul Ariyadi (2018). The dissertation discusses the practice of *Mujahadah* (striving for a religious cause) and *Semaan Al-Qur'an* (reciting the entire Qur'an by some reciters) at Yogyakarta Palace. Meanwhile, some types of Qur'anic studies, including studies of the Qur'an and social media or digital cultures and the manuscript study of Qur'anic-exegesis books were rarely found in all of the five universities. Actually, Muhammad Wildan (2017) did research on the linkage between the Qur'an and social media, only that he focused his research on arguments in Islamic studies in general and he did not discuss Qur'anic interpretations.

The writing of dissertations at UIN Sunan Kalijaga Yogyakarta seemed fairly dynamic in comparison with that at UIN Jakarta. Based on the data collected, the dissertations on Qur'anic studies at UIN Sunan Kalijaga Yogyakarta were evenly distributed among the types of Qur'anic studies although reviews of particular books of Qur'anic exegesis and intellectual history (34,61%) and thematic studies of the Qur'an (26,93%) were still more dominant. However, studies of the Qur'an in Everyday Life comprised a fairly high percentage (19,23%) of the total number of dissertations within the last ten years. Meanwhile, the dissertations on Qur'anic studies at UIN Makassar were dominated by thematic studies of the Qur'an (62,5%). Other major types preferred in the dissertations at the university were studies of Ulum Al-Qur'an (18.75%) and reviews of particular books of Qur'anic exegesis and intellectual history (12.5%). Studies of the Qur'an in Everyday Life made up only a small percentage (6,25%). In the same way, almost all of the dissertations on Qur'anic studies at UIN Surabaya were reviews of particular books of Qur'anic exegesis and intellectual history (81,25%), while another two types of

Qur'anic studies, namely *Ulum Al-Qur'an* (12,5%) and studies on the Qur'an in Everyday Life (6,25%), comprised a small percentage of the total dissertations. In other words, at both UIN Makassar and UIN Surabaya, the dissertations on Qur'anic studies were mostly in the form of textual studies of the Qur'an rather than studies of the Qur'an in everyday life or the ones discussing the Qur'an in relation to digital cultures.

Preferred Methodologies and Issues under Discussion

The data presented in the discussion above shows that most of the Qur'anic studies conducted in the writing of dissertations in Indonesia took the form of textual studies including thematic studies of the Qur'an and studies on particular books of Qur'anic exegesis and intellectual history, while other types of Qur'anic studies come afterward. Therefore, in order to identify the methodologies preferred to be used and developed, the researcher classified the methodologies by the type of studies: methodologies developed for thematic studies of the Qur'an; methodologies developed for intellectual history and reviews of particular books of Qur'anic exegesis; methodologies developed for studies of *ulum al-Qur'an*; and methodologies developed for studies of the Qur'an in everyday life.

In relation to the typology mentioned previously, issues under discussion in the dissertations on Qur'anic studies can be classified into two categories. The first category was studies inspired by social phenomena or problems which may stimulate discourse development. On average, studies in this category were in the form of thematic studies of the Qur'an and studies of the Qur'an in everyday life. The second category included studies aiming at knowledge improvement, which usually took the form of studies on *'Ulum al-Qur'an* and intellectual history.

As for studies in the first category, the researcher saw that some of the dissertations tried to respond to some issues concerning education,

economy, gender, social reconstruction, character building of Muslim community, and interfaith relationships among others. There were 5 dissertations (6,41%) systematically discussing educational issues, one of which was the dissertation of Muslim Hasibuan (2015) promoting educational values in the Qur'an. Likewise, Fauziyah Zainuddin (2017) wrote a dissertation entitled 'Wawasan Al-Qur'an tentang Pendidikan Karakter; Hamidi Ilhami (2018) wrote a dissertation on stories of the Prophets in the Qur'an in his effort to formulate the concept of prophetic education; Masniati (2017) wrote about prenatal and postnatal education based on Surah Maryam (the 19th chapter of the Qur'an); and Cucu Surahman wrote about *tafsir tarbawi* (tafsir of the Qur'anic verses containing educational values) in Indonesia. (Surahman 2019).

Although exploring the same theme as the dissertation of Fauziyah Zainuddin, that of Muslim Hasibuan draws a comparison between a theory of *'Ulūm al-Qur'ān*, namely the theory of *Qashas al-Qur'ān* (stories in the Qur'an) telling about previous communities with various underlying messages the stories try to communicate and theories about values of character education by adopting the thematic method of Qur'anic exegesis, or *tafsir maudhū'i*. On the other hand, Fauziah elaborated only the theory of character education with the basic data collected using the method of *tafsir maudhu'i* and the data analyses characteristic of Qur'anic exegesis like linguistic analyses, *sabab nuzūl* (the circumstances in which a verse is revealed), *munāsabah* (textual relation between verses). In this regard, in spite of the similar material object, both dissertations came to different conclusions and found different findings due to different formal objects of each.

Addressing economic issues were 3 dissertations (3,84%), one of which was written by Sohra (2015) who wrote about business ethics from the perspective of the Qur'an. Another dissertation was that of Fuad Mas'ud (2015) writing about principles of business management in the

Qur'an. The last was written by Abdul Karim (2021) who wrote about the interpretation of the Qur'anic verses dealing with entrepreneurship from the perspective of Hassan Hanafi's theory of humanist theology. Other dissertations employing the method of *tafsir maudhū'i* explore some concepts in the practice of sufism derived from particular concepts in the Qur'an. Such dissertations, like the research of Ilham Saleh (2015) exploring the concept of al-Nafs in the Qur'an and the research of Suarning (2015) discussing the concept of *tawakkal* (the reliance on God) in the Qur'an, were mainly found at UIN Makassar.

The thematic method of Qur'anic exegesis has an advantage in referring to the Qur'an to respond to particular issues. Throughout the period of 2015-2021, efforts to express religious identities were made in ethnically and religiously diverse Indonesian community. Such issue can be seen in the dissertation of Rosmini (2015) about religious extremism; that of Supriyanto Pasir (2015) exploring the concept of conflict in the Qur'an; and that of Moh Habib (2017) discussing the concept of *Ahl Kitab* in the Qur'an, which is in some way in line with the dissertation of Moch. Nor Ichwan (2019) on the protection of non-Muslims guaranteed by the Qur'an. Those dissertations shared the same spirit under the slogan "religious moderation" chanted by the Ministry of Religious Affairs.

Meanwhile, the dissertations in the second category seemed to employ various methodologies as they were specific studies focusing on knowledge development either in *'Ulūm al-Qur'ān* or an intellectual's thought about particular theories or concepts. The issues discussed in the dissertations in this category are commonly indicative of distinguishing characteristics of each university. Dissertations written at UIN Sunan Kalijaga, for example, would deal with issues relating to controversy over the implementation of hermeneutics in Qur'anic studies in Indonesia (Wibowo 2017). By comparison, studies of *'Ulūm al-Qur'ān* at UIN Makassar would discuss traditional concepts and classical theories in

'Ulūm al-Qur'ān. The dissertation of Helmi Kamal (2015) entitled *Asālib al-Taḥrīm dalam āyāt muḥarramāt fi al-Nikāḥ* was a good example of this trend.

As stated before, those dissertations in this category were mostly in the form of reviews of particular books of Qur'anic exegesis and intellectual history. Some of them tried to develop new theories about particular concepts in *'Ulūm al-Qur'ān* on the basis of intellectual history or book reviews. This type of studies is the one most preferred by students at almost all the universities; still, each of the dissertations displays the characteristics of the university at which each was written. In the light of this statement, it was usual that dissertations at UIN Jakarta tested particular theories advanced in a particular book of Qur'anic exegesis (Ulinnuha, 2015; Ziaulhaq, 2016; Putra, 2016; Rohman, 2016; Rifai, 2021). Similarly, most of the dissertations at UIN Surabaya challenged theories developed in particular books, and they were written and completed even in the same year (Ma'arif, 2019; A. Rohman, 2019; Zamzami, 2019; Rohim, 2020; Asyhari, 2019; Mashud, 2019; Musyarrofah, 2019). Nevertheless, some dissertations focused intellectual history on thematic research, and such dissertations could be found at some of the universities (Ilyas, 2015; Bashri, 2017; Halida, 2019; Ismail, 2019; Khoiroh, 2021; Hermawan, 2020; Lutfi, 2021).

Based on the data collected during the research, intellectual history is the type of Qur'anic studies which draws the attention of doctoral students at some State Islamic Universities. It leads to two important aspects of the development of Qur'anic and hadith studies in Indonesia, i.e., studies of *'Ulūm al-Qur'ān* and particular concepts introduced by an exegete. Meanwhile, studies exploring issues concerning the Qur'an and its application in social life have been rarely conducted. Based on the data of the research, only 6 (six) dissertations specifically discussed such issues. Three of the six dissertations (Khairullah, 2020; Safruroh, 2021; Yahya, 2021) were written at UIN Yogyakarta, a higher educational institution

which contributes to the development of living Qur'an discourses the most. Another three dissertations were written at UIN Jakarta (Ariyadi 2018), UIN Makassar (Kasim 2018) and UIN Surabaya (Ulum 2021).

Conclusion

Research on Qur'anic studies and exegesis is important to the development of Islamic studies. So far Qur'anic studies have been developed in their every single aspect. In this respect, Islamic higher education institutions have played an important role in the production and development of the sound basis for Islamic knowledge. However, in reality, based on the result of the research, most researchers conducting Qur'anic studies are more concerned with intellectual history and thematic studies. This can be seen from the dissertations which doctoral students wrote at 5 fairly influential higher educations in Indonesia. Those doctors will by turns disseminate their research findings in a series of the lectures they will deliver at other higher educational institutions in Indonesia. For this reason, this research suggests the need for future, more comprehensive studies on the products of Qur'anic studies and exegesis in other academic work considering that this study was limited to researching dissertations by exploring the typology of their studies, issues they discussed, and methodologies they employed.

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