

**THE PATTERNS OF ROKHMAT S. LABIB'S
INTERPRETATION IN HIS WORK TAFSIR AL-WA'IE**

UNDERGRADUATE RESEARCH

By:

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**ANTASARI STATE ISLAMIC UNIVERSITY
USHULUDDIN AND HUMANITIES FACULTY
QURANIC STUDIES DEPARTMENT
BANJARMASIN**

2017

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**Submitted in partial fulfillment of the assignments
and requirements for the Academician Degree of Islamic Theology
in Antasari State Islamic University**

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**ANTASARI STATE ISLAMIC UNIVERSITY
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2017

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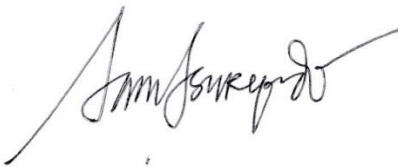
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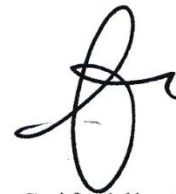
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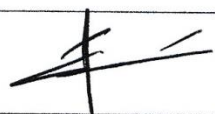
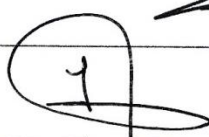
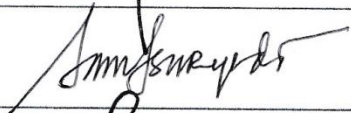


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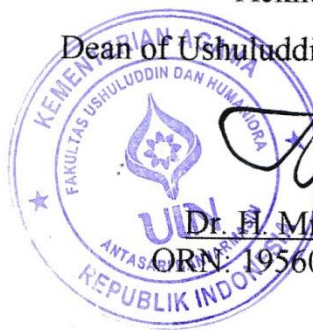
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ABSTRACT

This undergraduate research entitled **“The Patterns of Rokhmat S. Labib’s Interpretation in His Work Tafsir al-Wa’ie”**.

The reform of Islamic thought has been done by many thinkers in the Arab and non Arab world. They try to make some new interpretations of classical religious texts in various dimensions such as kalam, tasawwuf, fiqh, history, and so on. Therefore with this also then emerging the patterns of interpretation that continues to evolve every era such as fiqh, theologi, philosophy, science, language, social, education, character, sufism, dynamic pattern, etc.

The method and pattern of interpretation of a mufassir is highly colored by the background and the science bases he mastered. Rokhmat S. Labib with his work Tafsir al-Wa’ie with the characteristics that he has and the scientific bases that he mastered certainly gives hi own color to his interpretation pattern.

The background of this research is caused by the interpretation of Rokhmat S. Labib has differences from another experts. Well known as Islamic expert, he is also a politician who has already rendered ideas and his energies in Indonesia development. Furthermore, he is as well as an Qur’an Interpreter who is famous by Tafsir al-Wa’ie. In this research, the writer tries to digging of Rokhmat S. Labib creations Tafsir al-Wa’ie, a research toward sources of interpretation and the pattern of Rokhmat S. Labib interpreting Qur’an.

To knowing the pattern of Rokhmat S. Labib’s interpretation, the writer tries to do research toward Tafsir al-Wa’ie interpretation book which consist of one volume. In interpreting Qur’an, he uses social and dynamic pattern it seen by how the way he interpret the verses of Qur’an. In conducting interpretation in Tafsir al-Wa’ie, he uses bil ra’yi and bil mat’sur element.

By the deepness of his interpretation, it is satisfied enough for reader. That is comprehended easily by common people. However, it can be neglected by other experts because this interpretation is a valuable creation which is required by people in increasing their knowledge treasure.

ACKNOWLEDGEMENT

بسم الله الرحمن الرحيم

الحمد لله على نعمه والهدى والصلاة والسلام على خير الأنام سيدنا محمد صلى الله عليه وسلم وعلى اله وصحبه الكرام ومن تبعهم بإحسان الى يوم القيامة.

All praise be to Allah the almighty for His mercy and guidance. My blessing and salutation always be upon the great prophet Muhammad Saw, all his family, his companions, as well as his followers until the last day.

This learning experience is a part of the long process that includes many contributions from a number of people. The writer understands, it would not be able to reach this experience without any kind of help from them in various ways. The writer expresses appreciation and gratitude to those who gave their help and motivation in finishing this undergraduate research, they are:

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6. My parents are on the top level of deserving my appreciation. They provide me with huge spiritual equipments that make me strong when I felt so despaired in finishing my study.
7. My friends and colleagues, with whom I shared my happiness and my blueness and served me with a comfortable social and intellectual zone, also deserve my acknowledgement, and especially my friend in Quranic Studies Department, 2013 batch.

Finally the writer hopes that this undergraduate research will be useful for the next researches. The writer believes that it is far from perfection. For the improvement of this research, the writer wishes the readers to give their criticism and suggestion.

Banjarmasin, August 1, 2017

Siti Sa'adah

TRANSLITERATION

The method of transliteration of Islamic terminology from the ‘Arabic language has been carried out according to the standard transliteration table mentioned below.

1. ا : A

2. ب : B

3. ت : T

4. ث : Th

5. ج : J

6. ح : H

7. خ : Kh

8. د : D

9. ذ : Dz

16. ط : Ṭ

17. ظ : Ḍ

18. ع : ‘

19. غ : Gh

20. ف : F

21. ق : Q

22. ك : K

23. ل : L

24. م : M

10. ر : R

25. ن : N

11. ز : Z

26. و : W

12. س : S

27. هـ : H

13. ش : Sh

28. ء : ʾ

14. ص : Ṣ

29. ي : Y

15. ض : Ḍ

Mad and Diftong:

1. Fathah panjang : À / â

4. أو : Aw

2. Kasrah panjang : Î / î

5. أي : Ay

3. Dhammah panjang : Û / û

MOTTO

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ

إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (٥٩)

**O people who Believe! Obey Allah and
the Noble Messenger and those amongst
you who are in authority; so if there is a
dispute amongst you concerning any
matter, refer it to Allah and the Noble
Messenger (for judgement) if you
believe in Allah and the Last Day; this is
better and has the best outcome.**

(An-Nisa [4]: 59)

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