

CHAPTER I

Introduction

a. Background

The Qur'an is the revelation of Allah to the Prophet Muhammad SAW as guidance and directions for human life. Never be lost forever who obedient to him. However to make the Qur'an as guidance is required by proper understanding and it is not easy until that required interpretation.¹

Source commentary of Prophet period that is the Qur'an itself and the hadith, whereas to be Qur'an commentator on that the time of Prophet Muhammad SAW is just himself as a single mufassir.² And it's not the Prophet Muhammad SAW interpretation the Qur'an with his own desires, as so far as of personal and group interests. Rasulullah SAW. also forbids Muslims to interpret Al-Qu'an with desires that thoughts are not based on the Qur'an, Sunnah and other sources of law that the scholars agreed.

Rasulullah SAW has explicated how the concept of the interpretation method of the Qur'an which is that true, in a hadith narrated by Imam Turmudzi:

حدثنا سفيان بن وكيع حدثنا سويد بن عمرو الكلبي حدثنا أبو عوانة عن عبد
الأعلى عن سعيد بن جبير عن ابن عباس : عن النبي صلى الله عليه و سلم قال

¹Qur'anic Exegesis is the knowledge is explaining the meaning of verse based on the explicit understanding according to human capacity. Dudung Abdullah, "Penelitian Tafsir Sebagai Penelitian Ilmiah," Al-Risalah, Vol. 10, No. 2, (Nopember 2010), 206.

²Ahmad Izzan, *Metodologi Ilmu Tafsir* (Bandung: Tafakur, 2011), 25.

اتقوا الحديث عني إلا ما علمتم فمن كذب علي متعمدا فليتبوأ مقعده من النار ومن
قال في القرآن برأيه فليتبوأ مقعده من النار (رواه الترمذي)³

Interpreting the Qur'an which is based on by views of commentators only without involving science, especially relate with the interpretation is a mistake as described by Al-Dzahabi in his book *al-Tafsîr wa al-Mufasssîrûn*.⁴ Although it is true that interpretation is wrong.

Methods of interpretation have been come into being along with born of interpretation, but not yet begun book keeping (*al-tadwîn*) sciences of Islam, including the method of interpretation; especially examines it according to scientifically.⁵ Method and interpretation patterns develops in the period of book keeping (*al-tadwîn*) at the end of the Umayyad dynasty and the beginning of the 'Abbasid,⁶ that is the impact of incessant translating a variety of different sciences. In the reign of 'Umar bin Abdul Aziz here as a gateway to the emergence of a variety of methods and styles of interpretation of the Qur'an, it also the implications of the development of science and its various branches. The development of methods and

³Abû 'Isa Muhammad Bin 'Isa Bin Saurah, *Sunan al-Tirmidzi* (Beirut: Dâr al-Fikr: 1994), jilid 4, 439 . باب ما جاء الذي يفسر القرآن . He said this is hadith is hasan.

⁴Muhammad Hussein al-Dzahabi, *al- Tafsîr wa al- Mufasssîrûn* (Cairo: Dâr al-Kutûb Haditsah, 1976), 265-268.

⁵Nashiruddin Baidan, *Metode Penafsiran Al-Qur'an: Kajian Kritis terhadap Ayat-ayat yang Beredaksi Mirip* (Yogyakarta: Pustaka Pelajar, 2002), 56.

⁶Manna' Khalil al-Qattan, *Studi Ilmu-Ilmu Al-Qur'an* (Bogor: Pustaka Litera Antar Nusa, 1996), cet. 3, 476.

patterns of interpretation of the Qur'an motivated by differences in trends, interest, motivation, knowledge, time, environment of each of these commentators.⁷

The assortment methodology and pattern of interpretation have been introduced and implemented by the experts of the Qur'an.⁸ From long time ago until the present, there are a lot of concepts, methods and patterns are made by Qur'an commentators in digging the verses of the Qur'an in order of society and the environment requirement. As Ibn Kathir uses *tahlili*⁹ method and methodology of tafseer *bil ma'tsûr*¹⁰ methodology when he explaining the message of the Qur'an. And also Sayyid Qutb uses *tahlili* methods and methodology of tafseer *bil-ra'yi*¹¹ in his work when explaining the verses of the Qur'an. These studies efforts to find literary values, fiqh, kalam, Sufi-philosophical aspects, education and more other.¹²

Thus, and from time by time appears variegated patterns of interpretation: there is based on the reasonable of author only, some based on narrations, some are uniting between of both. Issues discussed also vary: there are only discussing the

⁷M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Mizan Pustaka: Bandung, 2013), 7.

⁸M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Mizan Pustaka: Bandung, 2013), 126.

⁹Tahlili is a method which intends to interpret the verses of the Qur'an from all aspects. A mufassir who follow this method, interpreting the verses of the Koran in a coherent from beginning until the end, and letter after letter with the order of the Ottoman Manuscripts. M. Al-Fatih Suryadilaga, dkk, *Metodologi Ilmu Tafsir* (Yogyakarta: Teras, 2010), cet. 3, 41-42.

¹⁰Interpreting the Qur'an with the Qur'an, the Sunnah, the sayings Companions, and with the great figures Tabi'in. Because in general, they receive it from Companions. "Studi-Studi Ilmu Al-Qur'an", Manna' Khalil al-Qattan (Bogor: Pustaka Litera, 2006), 482.

¹¹Mufassir in interpereting the Qur'an is explaining the meaning of verse based on the comprehension self and inference (istinbath) based on ra'yu only. "Studi-Studi Ilmu Al-Qur'an", Manna' Khalil al-Qattan (Bogor: Pustaka Litera, 2006), 488.

¹²Syaikh Muhammad Al-Ghazali, *Al-Qur'an Kitab Zaman Kita: Mengaplikasikan Pesan Kitab Suci dalam Konteks Masa Kini* (Bandung: Mizan, 2008), 43.

meaning of sentences difficult course (*Tafsir Gharib*), there are considering the question *balaghah* (literary language) or issues of science, logic and philosophy; or jurisprudence; and those that are merely a "translation" sentences only.¹³

In the archipelago¹⁴ there are so many works of both classical and modern commentaries are written by famous commentators such as *Terjemah Al-Qur'an* by Hamzah Fansuri, *Turjuman al-Mustafid* by Abdurrauf Sinkel, *Al-Furqan* by Ahmad Hassan, *Tafsir Al- Quran Indonesia* by Mahmud Aziz, *Tafsir Al-Qur'anul Karim* by Mahmud Yunus, *Tafsir Hibarna* by Iskandar Idris, *Tafsir Syamsiah* by KH Sanusi, *Tafsir Qur'an* by Zainuddin Hamidy CS, *Tafsir Sinar* by Malik Ahmad, *Tafsir Al-Bayan* by Hasbi Ash-Shiddieqy TM, *Tafsir Al-Azhar* by Buya Hamka, *Tafsir Al-Misbah* by M. Quraish Shihab, and more other.¹⁵

The writer choose *Tafsir al-Wa'ie* by Rokhmat S. Labib, one of tafseer books in Nusantara (archipelago), as problem in this research because this book is different with other tafseer book. The author try to explore about meaning and consistency al-Qur'an from ideology point of view from the truth commentators. The author also choose actual topic that is related with situation nowadays. that the author things about the ayat as ayat that is twisted by liberalist and the enemies of Islam what are sources

¹³M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu...*, 68.

¹⁴The term "Nusantara" refers to the cultural and linguistic environment influences that encompass the Malay archipelago, Indonesia, Singapore, the most southern of Thailand, Philipina, Brunei, Timor Timur and perhaps also of Taiwan, but it does not involve the area of Papua New Guinea. Language equivalent term "archipelago" in the Malay language is Malay Alam. <http://www.wacananusantara.org/>. (25 November 2016)

¹⁵Fadilah Ginting, *Metodologi Tafsir Al-Qur'an*. <http://jasafadilahginting.blogspot.com/2011/01/metodologi-tafsir-al-quran.html> (25 November 2016).

of interpreting Al-Qur'an that is used by the author of *Tafsir Al-Wa'ie*. Such as pluralism, liberalism, moderatism, Human Right Watch (HAM), sekularism, inklusivisme.

The contents of these book are compilation of Al-Wa'ie media tafseer rubric that publised monthly; with addition and some editions. Therefore, this tafseer book is different with other tafseer books which written sequentially from Al-Fâtihah untill An-Nâs.

This interpretation was also written by Indonesian so it is easy to understand from all the circles. Since most commentaries authored the scholars mostly Arabic. And no doubt that nowadays there are still many Indonesian people who are unfamiliar with Arabic, so the Indonesian language interpretation is one of the alternatives to understand the verses of the Qur'an as a way of understanding religion and does not reduce the importance of Arabic .

Also no less interesting that the author of this interpretation did not have a background in islamic shools education as most scholars of other commentators but he was able to produce a work in the form of commentaries, although in the preface he wrote that to master a number of science be required commentators and to have an Islamic personality is not easy so as he realized his position in writing this book is not the capacity as a commentator.

Rokhmat S. Labib is one of scholar moslem and local academic figures. On 1997 years he and activist friends wake up Ma'had 'Umdatul Ummah in Surabaya. He served as a lecturer at the Hang Tuah University and STE Syariah at Surabaya. Since 2004 years until now, he became guardian permanent of Al-Wa'ie media tafseer rubric. Almost all of town in Indonesia ever he visited for dakwah. Moreover, he was visited to Australia and Malaysia. Forum which he visited also variety such as, seminar, informal discussion, workshop, discussion, dialogue, training until tabligh akbar.

Based on this background , the writter will write a research under tittle **THE PATTERNS OF ROKHMAT S. LABIB'S INTERPRETATION IN HIS WORK TAFSIR AL-WA'IE.**

b. Research Questions

Problems to be studied are formulated as follows:

1. What kind of patterns that were used by the author of *Tafsîr Al-Wâ'ie*?
2. What kind of sources interpretation that were used by the author of *Tafsîr Al-Wâ'ie*?

c. Definitions

In order to avoid any unwanted misunderstanding, there is a term which have to be clarified such as:

The pattern of interpretation in the interpretation of historical literature usually termed in Arabic is *al-laûn* that the basic meaning is colors.¹⁶ The pattern of interpretation in mean here is a special nuance or special properties that provide its own color commentary, especially in *Tafsîr Al-Wâ'ie*.

Rokhmat S. Labib as the author of *Tafsîr Al-Wâ'ie*, one of scholars muslim in Indonesia which have many works about islamic book. He is a Leader Council Center of Hizbut Tahrir Indonesia (HTI).

d. Objective and Significance of the Problem

The objective of this research are to know the patterns of Rokhmat S. Labib's interpretation in his work *Tafsîr Al-Wâ'ie*.

The significance of this research are expected to be useful;

1. Discussed about patterns of interpretation *Tafsîr Al-Wâ'ie* detailed and systematic, until Rokhmat S. Labib's interpretations can be understood well, advantages and disadvantages clearly visible.
2. In academic, add scientific information and insight into the development of Qur'anic commentary patterns in Indonesia. In addition it is also expected to contribute to the treasures of the development of science, especially to the advancement of interpretation.

¹⁶ Ahmad Izzan, *Metodologi Ilmu Tafsir* (Bandung: Tafakur, 2011), 199.

3. Appreciating the scholar's works archipelago. We can see the works of scholars interpretation and provide scientific contributions to society, especially religious institutions.
4. Can be useful for community organizations (Ormas), that can provide enlightenment about the meaning of difference and plurality, can be use a means of dialogue of the various differences that exist, and the creation of mutual respect and appreciate.

e. Prior Research

The writter found there are some literatures do the discussion about methods and patterns on Al-Qur'an interpretation but less an explanation of *Tafsîr Al-Wâ'ie* such as :

Ernawati with her undergraduate research, "*Analisis Wacana Konferensi Khilafah Internasional 2007 dalam Majalah al-Wa'ie No. 85 Tahun VII, 1-30 September 2007*", Published by Syarif Hidayatullah State Islamic University (UIN) Jakarta. This article examines about how the writer of Special Coverage Rubric (Rubrik Liputan Khusus) in al-Wa'ie magazine interpreting and looking about khilafah concept which is try establishing by moslem peoples in Internasional Khilafah Conference 2007 and for to know the background which forms the knowledge of the text author about an object or social facts.

Secondly, Himmatul Ulya with her undergraduate research, "*Pemahaman Hadis-Hadis Khilafah Pilihan Hizbut Tahrir Indonesia dalam Majalah al-Wa'ie*",

Published by Pascasarjana UIN Sunan Kalijaga, Yogyakarta. All of these studies are explanation of the method which used from Hizbut Tahrir Indonesia to understand the text of hadith and then analyzed by the theory of discourse analysis.

Thirdly, Abdillah Muttaqien with his undergraduate research “*Analisis isi headline majalah al-wa’ie edisi januari-desember 2006*”, This article examines about the issue most often raised by the al-Wa’ie magazine which focuses on the research to find out the theme of what often appears for to know the paradigm constructed in this magazine. Published by UIN Syarif Hidayatullah, Jakarta.

Different from the studies above are about the author and the topics will be research, although we are the same examines about one of rubric on al-Wa’ie magazine. As far as the writer’s knowledge, there were no currently scientific literatures which discussed spesifik about Rokmat S. Labib as writer although about *Tafsîr Al-Wâ’ie*.

f. Research Method

1. Research Form

The form of this research has focused on literature research (library research) by using literatures as a source of research like to be related with the patterns of Rokhmar S. Labib’s interpretation in *Tafsîr Al-Wâ’ie*.

2. Subject and Research Object

- a. Research Subject. Which is the subject of this research are books relating to all patterns of interpretation.

- b. Research Object. Object of this research is the patterns of Rokhmat S. Labib's interpretation in his work *Tafsîr Al-Wâ'ie*.

3. Data and Sources Data

a. Data

Data were explored in this study was associated with a pattern of Rokhmat S. Labib's interpretation in *Tafsîr Al-Wâ'ie*, sources commentary that were used by author in his interpretations and the application of the author in the *Tafsîr Al-Wâ'ie*.

In this case the writter classifies the data into two parts, primary data and secondary data;

1. Primary data is all of the data which relate with Rokhmat S. Labib in *Tafsîr Al-Wâ'ie*.
2. Secondary data is that support the issues that will the author has a relationship with a discussion about the patterns of Rokhmat S. Labib's interpretation in *Tafsîr Al-Wâ'ie*.

b. Sources Data

1). The primary sources of data are works of Rokhmat S. Labib in the discipline of the Qur'anic Interpretation.

2). Secondary sources are the works of other Moslem Scholars from various generation.

4. Methods of Collecting Data

In accordance with the research form, the method of collecting data is:

a. Book Survei

This technique is used by collecting the necessary data, in the form of a number of literature obtained from the literature in the bibliography. As for the destination of this research is literature IAIN Antasari Banjarmasin, books collection about patterns of interpretation and another places which available sources data for necessary.

5. Engineering Data Processing and Analyzing Data

a. Data Processing Technique

The collected data is then processed through the stages as follows:

1). Collecting Data which collects data as much as possible.

2). Editing Data, that is filtering and sorting data collected to look on clarity, completeness and perfection of the data obtained through books or other literature that has been collected.

3). Classificating Data, that is classifying each data according to the types and purposes in order to facilitate the preparation of the necessary data for materials research.

b. Methods of Analyzing Data

After data processed and complied systematically, then described by descriptive qualitative approach in the form overview of data found in accordance with the

principal problems studied and presented in the form descriptions are arranged systematically followed by analysis. Which I use in this analysis is qualitative descriptive..

g. Organization of Contents

This undergraduate research consist of five chapters:

Chapter I is an Introduction to the study including the background of the study, Research Questions, Definitions, Objective and Significance of the Problem, Literatures Review, Research Methods and Organization of Contents

Chapter II Theoretically framework that is the patterns of interpretation.

Chapter III Biography of author and book including Background, Education, Contribution and His works, and General Description of Book.

Chapter IV Research output, is contains data that presents data including The Patterns of Rokhmat S. Labib's Interpretation, Topics, and Sources Interpretation in *Tafsîr Al-Wâ'ie*.

Analysis which contains the writter analyzes using qualitative descriptive analysis.

Chapter V sets out the conclusion and recommendations for further research. Following the chapter are bibliography and appendices.