

**IJMĀLY METHOD IN TAFSĪR *AL-LUBĀB***  
**(Hermeneutical Perspective)**



**THESIS**

Submitted to Uşūluddīn Faculty in Partial Fulfillment of the  
Requirements for the Degree of S-1 of Islamic Theology  
On Tafsīr and Ḥadīth Department

By:

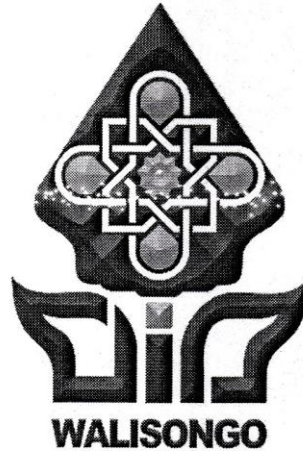
**MUHAMMAD SYAFI'I**

Reg. Number: 094211088

**UŞŪLUDDĪN FACULTY**  
**STATE ISLAMIC UNIVERSITY (UIN)**  
**WALISONGO**  
**SEMARANG**

**2014**

(ADVISOR APPROVAL)  
IJMĀLY METHOD IN TAFSĪR *AL-LUBĀB*  
(Hermeneutical Perspective)



THESIS

Submitted to Uşūluddīn Faculty in Partial Fulfillment of the Requirements for  
the Degree of S-1 of Islamic Theology  
On Tafsīr and Ḥadīth Department

By:

**MUHAMMAD SYAFI'I**

Reg. Number: 094211088

Semarang, 24<sup>th</sup> December 2014

Advisor II

(Prof. Dr. H. Yusuf Suyono, MA)  
NIP. 19530313 198103 1 005

Approved by

Advisor I

(Dr. Zainul Adzfar, M.Ag)  
NIP. 19730826 200212 1 002

## RATIFICATION

This thesis belongs to Muhammad Syafi'i (094211092) was examined by two experts on:

Wednesday, 17<sup>th</sup> December 2014

Therefore, this thesis is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.



Chairman of Meeting

**(Dr. H. Haryim Muhammad, M.Ag)**  
NIP. 19710507 199603 1 002

Academic Advisor I

**(Dr. Zainul Adzfar, M.Ag)**  
NIP. 19730826 200212 1 002

Examiner I

**(Dr. H. Abdul Muhaya, MA)**  
NIP. 19621018 199101 1 001

Academic Advisor II

**(Prof. Dr. H. Yusuf Suyono, MA)**  
NIP. 19530313 198103 1 005

Examiner II

**(Ahmad Afnan Anshori, M.Hum)**  
NIP. 19770809 200501 1 003

Secretary of Meeting

**(Dr. Ahmad Musyafiq, M.Ag)**  
NIP. 19720709 199903 1 002

## **A THESIS STATEMENT**

I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, 24<sup>th</sup> December 2014

The Researcher

Muhammad Syafi'i

094211092

## MOTTO

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ<sup>١</sup>

*“We have certainly sent down distinct verses. And Allah guides whom He wills to a straight path.”*

---

<sup>1</sup> QS An-Nur: 46.

## DEDICATION

There is no ability and strength except with Allah's willing. I am so conscious that this work would not truly complete without His help. So I would like to say *Alḥamdulillāh*, thank you Allah.

- ✍ I dedicated this thesis to my father; Masruri, my mother; Zuhriyah (may Allah bless you and gather you with His Prophet Muḥammad in His heaven), my stepmother; Muslimah without your prayer, this work will not be completed (may Allah always be with you), my beloved brothers and sister Hanafi, Asyrofi, Khalimah, Manaf, thank you for the support.
- ✍ I also dedicated for my big family, my grandmother, my uncles, my aunts, thank you for always pray to me, and help me for my situation.
- ✍ And especially I dedicated this work for my sweetheart, my inspiration who always support me, Sikhatul Afiyah, thanks for inspiring and supporting my life.
- ✍ I also dedicated this thesis to my beloved friends of FUPK-Depag and KKC Walisongo (may Allah always unite us in one brotherhood), and SPLIT Community (may God bless us, and always together with us)
- ✍ Especially all of my teachers and lecturers who taught me about knowledge, learn me about everything, without your contributions I am nothing.
- ✍ And I also dedicated this thesis to all of human beings, especially for Muslims in all around the world.
- ✍ Most special dedication for the author of Tafsīr al-Lubāb; Muhammad Quraish Shihab, thanks for inspire us and give us Islamic knowledge treasure.

## ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises due to Allāh, the Creator of universe, the One who has guided me to finish this thesis. Peace and salutation be upon our Prophet Muḥammad, the Messenger of Allah.

This thesis entitled; “IJMĀLY METHOD IN *TAFSĪR AL-LUBĀB* (Hermeneutical Perspective)” is submitted to Uṣūluddīn Faculty as a partial fulfillment of the requirements for the degree of S-1 of Islamic Theology on Tafsīr and Ḥadīth Department.

This final assignment will not be finished on time if not with the help, support, guidance, and encouragement of those who always take their time to help me accomplishing this final task. Likewise, nothing I can convey except the thanks coming sincerely from the deepest of my heart for their contributions to give moral and material assistance. Therefore, the researcher would like to extend deep appreciation to all who have assisted during undergraduate study at State Islamic University (UIN) Walisongo Semarang. Here, researcher would like to say thanks to:

1. Dr. H. M. Mukhsin Jamil, M.Ag., the Dean of Uṣūluddīn Faculty of State Islamic University (UIN) Walisongo Semarang who has permit the researcher to do and finish this thesis.
2. My thesis advisors, Dr. Zainul Adzfar, M.Ag. and Prof. Dr. H. Yusuf Suyono, MA who taught and guided me in finishing this thesis.
3. All lecturers of Uṣūluddīn Faculty of State Islamic University (UIN) Walisongo Semarang who have given knowledge so the researcher was able to finish this thesis.
4. My great family, Dad, Mom, my beloved brothers and sister Hanafi, Asyrofi, Khalimah, Manaf, you are everything for me, my grandmother, my uncles, my aunts, thank you for always pray to me, and help me for my situation.

5. My amazing family, my loving community, FUPK Depag. Thanks for being a part of my life. Especially Rozak, Huda, Abbas, thanks for the contribution.
6. Don't forget for my lovely housemates, Aris (Uphil), Habib, Kholis, Lukman, Takim, Taron, Yuswan, thank you for support me directly and indirectly, because our togetherness I can step untill now.
7. Thanks also for Kejaksaan Negeri Semarang, for the short camp, this thesis have been completed, especially Mas Ferry, Mas Baihaqi, Mas Agus, Mas Prass, Mas Ulin, and all of management in KEJARI, thank you so much.
8. The personal women, my special girl, my inspiration, Sikhatul Afiyah, you are the only reason why I have to keep fighting, keep going, to get there, step my feet ahead, reach our dream. I do struggle for our future. Thank you for supporting my life.
9. All who directly or indirectly helped the researcher, both moral and material, in finishing this thesis.

Finally, the researcher is aware that this thesis is far from perfect. But the researcher hopes that this thesis can be useful for the researcher and all readers.

Semarang, 24<sup>th</sup> December 2014  
The Researcher

**Muhammad Syafi'i**



**ENGLISH TRANSLITERATION SYSTEM<sup>2</sup>**  
(International Version)

**Consonants:**

Arabic	Roman	Arabic	Roman	Arabic	Roman	Arabic	Roman
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	و	w
ح	ḥ	ش	sh	ف	f	ه	h
خ	kh	ص	ṣ	ق	q	ء	‘
د	d	ض	ḍ	ك	k	ي	y

**Vowels:**

Long		Doubled		Diphthongs		Short	
Arabic	Roman	Arabic	Roman	Arabic	Roman	Arabic	Roman
ا	ā	يَّ	īyy	أَوْ	au or aw	أ	A
و	ū	وَّ	uww	أَيَّ	ai or ay	إ	I
ي	ī					أ	U

**Note:**

- The English meaning of al-Qur’ān verses in this thesis is quoted from ‘THE NOBLE QUR’ĀN’ by Dr. Muḥammad Muḥsin Khān and Dr. Muḥammad Taqī’u al-Dīn al-Hilālī. (Muḥammad Muḥsin Khān, Muḥammad Taqī’u al-Dīn al-Hilālī, *THE NOBLE QUR’ĀN*, Dār al-Salām Publications, Riyādh, 1999)

---

<sup>2</sup> A. Hasan Asy’ari Ulama’I (Ed.), *Pedoman Penulisan Skripsi Fakultas Ushuluddin (revised edition)*, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2013, p. 140-141.

## TABLE OF CONTENT

COVER PAGE.....	i
ADVISOR APPROVAL.....	ii
RATIFICATION.....	iii
A THESIS STATEMENT.....	iv
MOTTO.....	v
DEDICATION.....	vi
ACKNOWLEDGEMENT.....	vii
ENGLISH TRANSLITERATION.....	ix
TABLE OF CONTENTS .....	x
ABSTRACT.....	xiii
<b>CHAPTER I : INTRODUCTION.....</b>	<b>01</b>
A. Background.....	01
B. Formulation of Problem.....	09
C. Aim and Significant of Research.....	09
D. Prior Research.....	10
E. Research Metodology.....	13
F. Writing Systematic.....	16
<b>CHAPTER II : <i>TAFSĪR IJMĀLY</i> METHOD AND HERMENEUTIC.....</b>	<b>18</b>
A. <i>Ijmāly</i> Method.....	18
1. The Meaning of <i>Ijmāly</i> Method.....	18
2. Standart of <i>Ijmāly</i> Method.....	21
3. Excess and Weakness of <i>Ijmāly</i> Method.....	24

4. Validity of <i>Ijmāly</i> Method.....	26
B. Hermeneutic.....	30
1. The Meaning of Hermeneutic.....	31
2. Hermeneutics Problem.....	34
3. Kinds of Hermeneutics.....	38
<b>CHAPTER III : M. QURAIISH SHIHAB AND HIS <i>TAFSĪR AL-LUBĀB</i>.....</b>	<b>44</b>
A. Biography of M. Quraish Shihab.....	44
B. Works of M. Quraish Shihab.....	49
C. Characteristics of <i>Tafsīr Al-Lubāb</i> .....	53
1. Background.....	53
2. Writing Systematic.....	56
3. The Method of <i>Tafsīr Al-Lubāb</i> .....	60
D. Method of <i>Tafsīr Al-Lubāb</i> in ‘ <i>Ulūm al-Qur’ān</i> Perspective.....	64
E. Method of <i>Tafsīr Al-Lubāb</i> in Hermeneutic Perspective.....	67
<b>CHAPTER IV : ANALYSIS <i>IJMĀLY</i> METHOD IN <i>TAFSĪR AL-LUBĀB</i> IN HERMENEUTIC PERSPECTIVE.....</b>	<b>71</b>
A. Structure of <i>Ijmāly</i> Method in <i>Tafsīr Al-Lubāb</i> .....	72
B. <i>Ijmāly</i> Method in <i>Tafsīr Al-Lubāb</i> in Hermeneutical Perspective.....	77
<b>CHAPTER V : CLOSING.....</b>	<b>81</b>
A. Conclusion.....	81
B. Suggestion.....	82
C. Closing.....	83

**BIBLIOGRAPHY**.....85  
**CURRICULUM VITAE**.....91

## ABSTRACT

Subject : IJMĀLY METHOD IN TAFSĪR *AL-LUBĀB*  
(Hermeneutical Perspective)  
Name : Muhammad Syafi'i  
Keywords : Al-Lubāb, Ijmāly Method, Interpretation Methodology, Hermeneutic

Muhammad Quraish Shihab is one of the popular mufassir in Indonesia who is famous with his Tafsir Al-Mishbah. He is also a pioneer of interpretation of al-Qur'ān with the thematic (mauḍū'iy) method. His thoughts used by most of Indonesian people, especially in academic circles. Almost all of his works are very famous and most highly respected. People learn it a lot and make it as a reference. One of the interesting works of M. Quraish Shihab is Tafsīr al-Lubāb. This Tafsīr used Ijmāly method, as him said in the introduction of Tafsīr al-Lubāb. Ijmāly method used by him is a little different with the method used by other mufassir, namely in terms of structure and systematic of writing. Although slightly different, but when we see in the perspective of '*Ulūm al-Qur'ān*' it will be possible that the criteria of al-Lubāb method is qualify. If we see in the perspective of hermeneutic, what is the method used by him still fulfilled the criteria? In this study, the author focuses on the analysis of ijmāly method structure in Tafsīr al-Lubāb and then compare the method with hermeneutic approach, which is in the hermeneutic perspective, there are some criterias to understand the text. The author tries to compare the ijmāly method of Tafsīr al-Lubāb with hermeneutical approach. After compared both of that method, the author analyze it and make a conclusion how is ijmāly method according to hermeneutical perspective.