

CHAPTER I

INTRODUCTION

A. BACKGROUND

The development of interpretation of al-Qur'ān in Indonesia is somewhat different with the developments that occurred in the Arab world which is where the revelation of al-Qur'ān and also the place of his birth. The differences are mainly caused by differences in cultural background and language. Because Arabic is their language, so they are not experienced enough difficulty to understand the language of al-Qur'ān so that the process of interpretation is also quite fast and rapid. This is different with the Indonesian nation which is the process of understanding al-Qur'ān in advance begins with the translation into Indonesian was followed by a broader interpretation and detailed, making the process even longer when compared with that applies in its original place.

Based on research by the commentators, the development of the interpretation of al-Qur'ān in Indonesia is divided into several periods, which is the writing of a complete interpretation exactly happened in the last period and then developed with a variety of delivery, in this case M. Quraish Shihab be reference for better understanding of the interpretation in Indonesia because he is a '*ulamā*' of tafsīr contemporary that are directly involved in the various issues in Indonesia, and his works are very interesting to observe.¹

M. Quraish Shihab is not the only expert of al-Qur'ān in Indonesia, but his ability to translate and deliver the messages of al-Qur'ān in the context of contemporary and post-modern era that's make him more known and more superior than the other experts of al-Qur'an.² He is an expert commentator of al-Qur'ān which is famous with his *Tafsīr Al-Mishbah*. Besides with *Tafsīr Al-Mishbah*, M. Quraish Shihab also famous by several books that have been

¹ Mahfudz Masduki, *Tafsīr Al-Mishbah M. Quraish Shihab: Kajian Atas Amsal Al-Qur'ān*, Pustaka Pelajar, Yogyakarta, 2012, p.4.

² http://id.wikipedia.org/wiki/Muhammad_Quraish_Shihab retrived on Friday 10th January 2014 at 15:13 pm

reprinted several times, among others; *Membumikan al-Qur'an*, *Lentera Hati*, *Wawasan al-Qur'an*, and *Mukjizat al-Qur'ān*. It was observed, the books that written by M. Quraish Shihab majority of the discussion is about al-Qur'ān. That's because that the science of al-Qur'ān or interpretations become the field of science that is practiced.

M. Quraish Shihab as contemporary Muslim scholars, if judging from his writings which has been reprinted several times, he is a scholar who is able to communicate his ideas with the wider community so that the ideas can be accepted. Because the field of M. Quraish Shihab is Al-Quran, thus his thinking was sourced from his understanding of the Quran.

The works of M. Quraish Shihab mostly made based on the demands from the reader. *Wawasan al-Qur'ān* was originally a collection of papers presented by M. Quraish Shihab in the recitation at Istiqlāl mosque that is designed to be followed by officials a private or government and then recorded.³ As well *Wawasan al-Qur'ān*, the book *Membumikan al-Qur'ān* is also a collection of papers and written discourse that delivered by M. Quraish Shihab within 17 years then selected and perfected, so it become this book.⁴ *Secercah Cahaya Ilahi* which is the collection and summaries from the recitation description at Istiqlal mosque, and added his papers in various media. To fulfill the desire of many people who are expecting a brief explanation, so become that concise book.⁵ This book is dedicated for everyone who are interested to know more close with holy book of al-Qur'ān.

Another book that is *Tafsīr Al-Mishbah*. M. Quraish Shihab attempted to serve the discussion of each to the purpose or the main theme.⁶ This book is an effort M. Quraish Shihab to avoid the study models that impressed by most people

³ M. Quraish Shihab, *Wawasan Al-Qur'ān: Tafsīr Tematik Atas Pelbagai Persoalan Umat*, Mizan, Bandung, 2013, p.xi.

⁴ M. Quraish Shihab, *Membumikan Al-Qur'ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, Mizan, Bandung, 2013, p.17.

⁵ M. Quraish Shihab, *Secercah Cahaya Ilahi: Hidup Bersama Al-Qur'ān*, Mizan, Bandung, 2013, p.15.

⁶ M. Quraish Shihab, *Tafsīr Al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'ān*, Lentera Hati, Jakarta, 2009, p.xiv.

that is too wordy in the description about the understanding of vocabulary or the rules that presented in previous book of Tafsīr, that is *Tafsīr al-Qur'ān al-Karīm, Tafsīr Surat-surat Pendek Berdasarkan Urutan Wahyu*.⁷

That books above are all examples of M. Quraish Shihab book which basically reserved for those who intend to know much about al-Qur'ān, and have a background knowledge of religious that is sufficient, that is for the academics and government officials.

Besides the books by M. Quraish Shihab above, there are his work that also made based on the reader demands. Book *Mukjizat al-Qur'an* is a work that created based on the suggestion of the many colleagues in order to compile a book that is easy to understand about the miracle and privilege of al-Quran.⁸ Another work of M. Quraish Shihab is a book that explains about the universe and its contents, which are described using science by basing of the interpretation of al-Qur'ān. That is *Dia Di Mana-Mana* it is an excerpt from a view of some scientist that listed in many books.⁹ Those books by M. Quraish Shihab is generally intended for the general public and have no religious background knowledge that is sufficient so that it can be easy to understand for anyone who wants to know everything about Islam.

Some of the book above is a work of a famous *mufassir* in Indonesia who should for us to emulate him. But in this study, the author did not examine the books which have been described above, but the other book that is work by M. Quraish Shihab there is *Tafsīr Al-Lubāb* which is his latest work in interpretation of al-Qur'ān that written completely in sequence 30 juz.

Tafsīr al-Lubāb is not like with previous book written by M. Quraish Shihab where the books have mentioned above is an example of the work that is

⁷ *Ibid*, p.xiii. Look also Islah Gusmian, *Khazanah Tafsīr Indonesia dari Hermeneutika hingga Ideologi*, Teraju, Jakarta, 2002, p.98.

⁸ M. Quraish Shihab, *Mukjizat Al-Qur'ān: Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib*, Mizan, Bandung, 2013, p.7.

⁹ M. Quraish Shihab, *Dia Di Mana-Mana: Tangan Tuhan Dibalik Setiap Fenomena*, Lentera Hati, Jakarta, 2005, p.xiii.

reserved for those who would like to know much about al-Qur'ān, as well as having a religious background knowledge that is sufficient. This is in different with *Tafsīr al-Lubāb* which is the writer hopes that can be beneficial for those who are busy, especially the teenagers who want to know the contents of the substance of al-Qur'ān practically and in a short time, and for the people in general who do not have the educational background that qualified and just want to know about Islam easily and simple, with knowing the essence of verse content and appreciate the sura purposes.¹⁰

Based on the purpose and target that is described by M. Quraish Shihab in his introduction, there is for a busy man but want to know the messages of al-Qur'ān, so this book is written by using *Ijmāly method*. Because this book does not serves the vocabulary understanding of verse, not also using the technical terms that commonly found in the broad books of tafsīr, and does not discuss a certain themes.¹¹ *Tafsīr al-Lubāb* is only introduce the suras of al-Qur'ān briefly, whether related to the essence of the content of the verses, the purpose of the presence of a sura, or lesson or a short message contained in these chapters.

In the *Ijmāly* method an interpreter explains the meaning of the verses of al-Qur'ān in outline. Its systematic follows the order of suras of al-Qur'ān, so that its meanings can be interconnected. In presenting these meanings a *mufasssir* use phrases are taken from al-Qur'ān itself by adding the words or the connecting sentences, so that gave it easier for readers to understand.¹² *Mufasssir* argued the essence of the content of al-Qur'an through the discussion generally, without a description and discussion that lengthy and wide, also not carried out in detail.¹³

A *mufasssir* explained verse by verse, sura after sura regularly with a simple explanation so that enabling a reader to understand it, whether the reader is

¹⁰ M. Quraish Shihab, *Al-Lubab: Makna, Tujuan dan Pelajaran dari Al-Fatihah dan Juz 'Amma*, Lentera Hati, Jakarta, 2008, p.xiii. Look also M. Quraish Shihab, *Al-Lubab: Makna, Tujuan dan Pelajaran dari Surah-Surah al-Qur'ān, Buku 1*, Lentera Hati, Jakarta, 2012, p.xiii

¹¹ *Ibid*, p.xii.

¹² Read M. Quraish Shihab, et.al, *Sejarah dan Ulūmul Qur'ān*, Pustaka Firdaus, Jakarta, 2013, p. 185.

¹³ Muhammad Amin Suma, *Ulūmul Qur'ān*, Rajawali Pers, Jakarta, 2013, p.381.

a special people, such as high knowledge of science or any other laymen.¹⁴ In interpreting the verses of al-Qur'ān *mufasssir* using the auxiliary sciences such as using the hadith of the Prophet, *athār Salaf Ṣāliḥ*, historical events, the stories contained in al-Qur'ān and also mentions the causes of appearing verse if there is exist.¹⁵

Thus, the method of tafsīr *Ijmāly* means a systematic ways to describe or explain the meanings of al-Qurān with a discussion of a general nature, concise, without lengthy explanation and not in detail but include all, so that easy to understand by everyone began from the people who are have low knowledgeable until people who are have high knowledgeable.

There are no specific requirements regarding the method tafsīr *Ijmāly*, only a *mufasssir* directly interpret al-Qur'ān from beginning until the end without comparison and determination of the title. Moreover there is no space or opportunity to explain in detail, but the interpretation is concise and general, as if we are still reading al-Qur'ān, even though we read the book of his commentary.¹⁶

In the methodology of interpretation of al-Qur'ān, *Tafsīr Al-Lubāb* written by M. Quraish Shihab can be categorized into tafsīr with *Ijmāly* method, because the book just explains the verses of al-Qur'ān concisely and does not describe lengthy and in detail, so only explains the content and the essence of a verse that has been grouped into a few verses. Book of *Tafsīr Al-Lubāb* also does not explain word for word from the verse in detail, also not by telling the meaning of, *i'rāb*, *balāghah* and does not suggest the opinions of scholars' about the verse that is interpreted.

¹⁴ Said Agil Husin Al Munawar, *Al-Qur'ān Membangun Tradisi Kesalehan Hakiki*, Ciputat Press, Jakarta, 2005, p.72.

¹⁵ Look Muhammad Nor Ichwan, *Memasuki Dunia Al-Qur'ān*, Lubuk Raya, Semarang, 2001, p.265.

¹⁶ Nashruddin Baidan, *Metode Penafsiran Al-Qur'ān: Kajian Kritis Terhadap Ayat-ayat yang Beredaksi Mirip*, Pustaka Pelajar, Yogyakarta, 2002, p. 67.

The model of interpretation with using the *Ijmāly* method on *Tafsīr Al-Lubāb* can be used as a referenced of interpretation in Indonesia.¹⁷ This can be seen in his interpretation that M. Quraish Shihab has made provisions in interpreting the verses of al-Qur'ān with *Ijmāly* method as mentioned above. Beside using *Ijmāly* method, *Tafsīr Al-Lubāb* also describes the main themes contained in the chapters that will be discussed, and explained the main purpose of these sura then explain or interpret the essence of the content of the verses of al-Qur'ān in general that based on the themes of discussion which have been grouped into a some verses. At the end of the interpretation it described lessons that can be derived from the verses that have been interpreted. This is particularly relevant with the purpose of writing the book *Al-Lubāb* itself that ordered for those who are busy and do not have a religious background knowledge that sufficient, then the writer of that book is explain briefly the essence of the verses of al-Qur'ān like a serving of a fresh fruit that abraded and ready to eat,¹⁸ so that the reader can catch the totality of the message of al-Qur'an in a short time. Based on the purpose mentioned above, then M. Quraish Shihab choose *Ijmāly* method of interpreting the verses of al-Qur'ān.

The method as was mentioned above is accordance with the rules of the science of tafsīr, but if we use another approach for example hermeneutic, the result should will different again. Interpretation (understanding) onto anything will always produce on the two tendencies, there are: the interpretation that maintain the dominance of text and interpretation that accentuate of human real entity with text.¹⁹

¹⁷ Al-Farmawi describes about the *Ijmāly* method that in his systematic description, the interpreter will discuss verse by verse according with the arrangement that is within Muṣḥaf, then argued a global meaning that is intended by that verse. The meaning expressed usually placed in a series of verses or according to the patterns that are recognized by most scholars', and easy to understand by everyone. . Look 'Abd Al-Hayy Al-Farmawī, *al-Bidāyah fi al-Tafsīr al-Mauḍū'iy*, Al-Hadharah Al-Arabiyah, Cairo, 1977, p.43-44.

¹⁸ Read M. Quraish Shihab, *Al-Lubab*, p. xii.

¹⁹ Mokh. Sya'roni, *Metode Kontemporer Tafsīr Al-Qur'ān: Tinjauan Hermeneutika Al-Qur'ān Perspektif Muhammad Al-Ghazali*, Individual Research, Financed by DIPA budgets IAIN Walisongo Semarang, Semarang, 2012, p. 13.

This is where the philosophy of hermeneutics appears as a tool or interpretation methodology that very important. Even though on its way the hermeneutic experiences a variety of paradigmatic evolution that very complicated, but in general hermeneutics plays a significant role for the journey of understanding the text in a human life.²⁰

Etymologically, the word hermeneutic is derived from the Greek term from verb *hermeneuein* meaning is "to interpret". Thus, the noun of *hermeneuein* is *hermeneia* can be interpreted literally as "exegesis" or interpretation.²¹ By tracing the origin of its word, hermeneutic leads to the meaning "make into understanding", especially when this process includes the language, in which language is the only medium in the process of understanding.²² This process is associated with the role of Hermes, is an ancient Greek god, who in Greek mythology is obligatoried to deliver news from the Almighty God to humans.²³ In other words, the task of Hermes at once as an interpreter for the messages of the god to humans. This is in line with the meaning of the verb *hermeneuein* which includes three activities, there are (1) to express out loud with words, or can be referred to as "saying". (2) To explains, as in explaining the situation and (3) to translate, as in translating the message into a foreign language. All three of these activities are included in the meaning of "interpreting". Therefore, it is appropriate when hermeneutics has a close connection with the exegesis and interpretation.²⁴

The principle in the study that using the hermeneutical approach is basically in interpreting a work is to step on the question toward which the text moves. However, this also means that the interpreter moves into a horizon where the other answers are also possible. In this other answers that a person must understand what is being said by text. In other words, what is being said can be

²⁰ *Ibid.*.

²¹ Richard E. Palmer, *Hermeneutika: Teori Baru Mengenai Interpretasi*, Trans. Musnur Heri. Damanhuri Muhammad, Pustaka Pelajar, Yogyakarta, 2005, p. 14.

²² E. Sumaryono, *Hermeneutik: Sebuah Metode Filsafat*, Kanisius, Yogyakarta, 1993, p. 28.

²³ Komaruddin Hidayat, *Memahami Bahasa Agama: Sebuah Kajian Hermeneutika*, Mizan, Bandung, 2011, p. 77 and 209.

²⁴ Mokh. Sya'roni, *op.cit*, p. 14-15.

understood only through what is not being said. The interpretation is cannot be utterly self-sufficient based on the text, but must be related to the historical capacity, whether historical capacity when the text appears and when the text is interpreted.²⁵

Another principle in hermeneutical approach is the significance to the application of the present. That said, the role of hermeneutics is how to interpret a classic text or a foreign text that belongs to us who live in the era and places and the different cultural atmosphere.²⁶ Understanding of the text, context and contextualization as three important elements of interpretation a holy book become the main requirements in implementing of interpretation of al-Qur'ān.²⁷

Hermeneutics, as mentioned above, is basically an interpretation method that departs from the analysis of the language and then move to the analysis of the context, and then take the meaning which is obtained in the space and time when the process of understanding and interpretation was done. If this hermeneutical approach met with the study of al-Qur'ān, so the problems and the main theme that encountered is how the text of al-Qur'ān is present in the society, then be understood, interpreted, translated, and to be dialogue in order to confront with social reality.²⁸

As a methodology of interpretation, hermeneutics is not just a single form but consists of various models and variants. There are at least three forms or

²⁵ Fahrurddin Faiz, *Hermeneutika Al-Qur'ān: Tema-tema Kontroversial*, eLSAQ Press, Yogyakarta, 2005, p. 17.

²⁶ Komaruddin Hidayat, *op.cit*, p. 82.

²⁷ Rohimin, *Metodologi Ilmu Tafsir dan Aplikasi Model Penafsiran*, Pustaka Pelajar, Yogyakarta, 2007, p. 57-58. When the hermeneutical assumptions was applied to the 'Ulūm Al-Qur'ān, there are three variables that must be considered, namely text, context, and contextualization. About the text, it was clear that 'Ulūm Al-Qur'ān has been discussed in detail, for example in the history of bookkeeping *Mushaf Al-Qur'ān* with a history method. About the context, there are study of *asbāb al-nuzūl*, *Nāsikh mansūkh*, *Makkiy-madaniy* who said that showing the attention to aspects of "context" in the interpretation of the Qur'an. But, Faiz stated that consciousness to context only brings into the past. Then he said, it must be added with the variable of contextualization, there is raise awareness of the present and all of logic and condition that develops inside. This variable of contextualization is methodological device so that the text that comes from the past can be understood and useful for the present. Read Fakhruddin Faiz, *op.cit*, p. 18-20.

²⁸ Fakhruddin Faiz, *Hermeneutika Qur'ani: Antara Teks, Konteks, dan Kontekstualisasi*, Qalam, Yogyakarta, 2002, p. 47.

models of hermeneutics that we can see. There are objective hermeneutic, subjective hermeneutic and liberation hermeneutic. Akan tetapi dalam penelitian ini penulis memfokuskan pada objective hermeneutic saja, karena menurut pandangan peneliti hanya objective hermeneutic yang dapat memenuhi kriteria sebagai metodologi yang disampaikan oleh Tafsir Al-Lubab, selain itu sebagaimana dijelaskan dalam pendahuluan Tafsir Al-Lubab bahwa tujuan dihadirkan buku ini adalah for a busy man who want to know the messages of al-Qur'an but tidak memiliki latar belakang pengetahuan agama yang memadai. Melihat tujuan ditulisnya buku Tafsir Al-Lubab, M. Quraish Shihab tidak mungkin menggunakan istilah-istilah yang sulit dipahami oleh kalangan orang yang tidak memiliki pengetahuan agama yang cukup. Maka dari itu peneliti tidak mencantumkan kedua macam metode hermeneutic yang menurut pandangan peneliti metode tersebut untuk dipahami oleh kalangan akademisi dan orang yang berpendidikan tinggi.

B. FORMULATION OF PROBLEM

This research is qualitative, it is necessary to formulate the problem in this study. The formulations of the problem are:

1. How is *Ijmāly* structure in Tafsīr *Al-Lubāb*?
2. How is *Ijmāly* method in Tafsīr *Al-Lubāb* in the hermeneutical perspective?

C. AIM AND SIGNIFICANT OF RESEARCH

Based on the formulation of problem above, the goal in writing of this paper are:

1. To know *Ijmāly* structure in Tafsīr *Al-Lubāb*.
2. To know *Ijmāly* method in Tafsīr *Al-Lubāb* in the hermeneutical perspective.

The significance of this research is expected to meet several things, they are:

1. The study results of *Tafsīr Al-Lubāb* written by M. Quraish Shihab is expected to contribute thoughts for the importance of science, especially in the aspect of Interpretation Methodology.
2. The studies of *Tafsīr Al-Lubāb* written by M. Quraish Shihab expected to arouse the scientific awareness to continue working in interpretation aspect.
3. As contribution a thought to society that intends to study *Tafsīr Al-Lubāb* work by M. Quraish Shihab especially and other interpretations in general.
4. Provide scientific contributions for Muslims, and as a material for the future research.

D. PRIOR RESEARCH

Literature has an important position in qualitative research.²⁹ In the realization of this research, the author will not be able to achieve the purpose without any role indirectly by previous researchers who have written about M. Quraish Shihab, interpretation methodology of al-Qur'ān and the research interpretation in Indonesia.

From the literature that the author has found, the study that reviewed and discusses about the thoughts of M. Quraish Shihab is not a new discussion, but it has been done in the form of research and other scientific work, among of them are Thesis Lasminah, college student of Uşūluddīn Faculty of IAIN Walisongo under title *Kemiskinan Perspektif Muhammad Quraish Shihab Dalam Tafsīr Al-Misbah*. That writer describe the understanding of poverty and then explain about the implementation of poverty alleviation according to Quraish Shihab which then draw the conclusion that the first and the main way are taught al-Qur'ān to

²⁹ Setiawan Santana K, *Menulis Ilmiah Metodologi Penelitian Kualitatif*, Yayasan Pustaka Obor Indonesia, Jakarta, 2010, p. 10.

alleviate poverty is work and effort that compulsory for any individual who is capable.³⁰ Another research is Eny Puji Astuti Thesis under the title Analysis of interpretation of Muhammad Quraish Shihab About *sunnatullāh* in *Tafsīr Al-Mishbah*. The Research conducted by Eny is different from that conducted by Lasminah which only using descriptive analysis in understanding and concluded the subject matter. That is different with Eny who using of critical analytical methods, namely by describing the primary idea the research object, then doing a critique of the idea that has been interpreted, and conduct analytic studies before concluding the research.³¹

Besides the research above, there are many more of research and scientific works that discuss the thought of M. Quraish Shihab and his interpretation methodology. Among these is the thesis work by Eko Ma'ruf in the title of *Telaah Tafsīr Ayat Jihad Menurut Muhammad Quraish Shihab (kajian hermeneutik)*, discuss about the jihad. Additionally Ifa Mustandhifa works under the title *Metode dan Corak Penafsiran Muhammad Quraish Shihab dalam Tafsīr al-Misbah*, discuss about the method, form, and styles of *Tafsīr al-Misbah* and the advantages and disadvantages of *Tafsīr al-Misbah*. Both of them are also students of Uşūluddīn Faculty of IAIN Walisongo Semarang.

Among the study research that discuss about a hermeneutics is also many conducted, there is Thesis *Penafsiran Amina Wadud Muhsin Tentang Bidadari Dalam Al-Qur'ān (Kajian Hermeneutika)* written by Hanik Fatmawati. In these studies it can be concluded that in understanding the verses of the angel Amina Wadud Muhsin used the critical hermeneutic method with logical syntax methodology which is in interpreting that verse should be have a unity of theme in understanding the verse not only the topic. The writer explained that the angel is

³⁰ Lasminah, *Kemiskinan Perspektif Muhammad Quraish Shihab Dalam Tafsīr Al-Misbah*, Thesis, Uşūluddīn Faculty of IAIN Walisongo Semarang, Semarang, 2013, p. 101.

³¹ Eny Puji Astuti, *Analisis Terhadap Penafsiran Muhammad Quraish Shihab Tentang Sunnatullah dalam Tafsīr Al-Mishbah*, Thesis, Uşūluddīn Faculty of IAIN Walisongo Semarang, Semarang, 2006, p. 10-11.

divided into three levels, there are *Hur 'ayn*, *Zawj* and *'Inda Allāh*.³² Another research is about the method of interpretation with the hermeneutical approach it is an individual research that conducted by Mokh. Sya'roni, entitled *Metode Kontemporer Tafsīr Al-Qur'ān (Tinjauan Hermeneutika Al-Qur'ān Perspektif Muhammad Al-Ghazali)*. The Researcher using the method of content analysis with hermeneutical theory, which is the content analysis used to obtain information from the content of communication that delivered in symbolic form, then continued with a hermeneutic as an understanding of the meaning of the text as a socio-cultural phenomenon. Such research it can be concluded that the model of hermeneutics in the interpretation of Muhammad al-Ghazali can be categorized as theoretical and philosophical hermeneutics.³³

While the research about *Tafsīr al-Lubāb*, as far as the author knowing, until recently it is no one has discussed or researched about that book interpretation. In my opinion, this is happen because of besides the book *Tafsīr al-Lubāb* that classified as the latest book of tafsīr that interprets al-Qur'ān in full 30 chapters, this book is a summary from the book previously there is *Tafsīr al-Mishbah*. Although the book of *Tafsīr al-Lubāb* if according to the contents is a summary of the book of *Tafsīr al-Mishbah*, but in general both of these books are not same. There are some differences between both of them which the author will be presented in the next chapter.

From the literature that has been the author explained above, so the author intend to carry a research out about Ijmāly method in *Tafsīr al-Lubāb* written by M. Quraish Shihab in the perspective of hermeneutic. In this study, the author will describe the method used by M. Quraish Shihab in *Tafsīr al-Lubāb*, then explain that method with an *'Ulūm al-Qur'ān* view and hermeneutical perspective.

³² Read Hanik Fatmawati, *Penafsiran Amina Wadud Muhsin Tentang Bidadari Dalam Al-Qur'ān (Kajian Hermeneutika)*, Thesis, Uşūluddīn Faculty of IAIN Walisongo Semarang, Semarang, 2009, p. 93-109.

³³ Read Mokh. Sya'roni, *op.cit.*, p. 93-95.

E. RESEARCH METODOLOGY

Methodology is contains the meaning that broader regarding a procedures and the way doing the verification that needed to solve or answer the problem of research, including to test the hypotheses. The role of research methodology is very decisive in the effort to data collecting that necessary in the research.³⁴

To get the results that can be responsibility scientifically, so this research uses the following methodology:

1. Type of research

The type of research in this paper is library research. It means that the data is taken from data-based research or literature in the library,³⁵ to follow the research developments in the area that will be studied, to obtain a broad orientation on the selected topic, utilizing the secondary data and avoid a duplication of research.³⁶

Thus the way that made by author is researching the books relating to the existing problems and relating to the problems discussed in this research, with explores a various books that have relevance to the themes to be discussed for further investigation.

2. Data Source

In collecting the data required, the researcher performed the literature search, by reviewing and discussing various books and writings of scholars and experts that have relevance to this study. This is done in order to obtain the data required. The data source is divided into two categories, namely primary data sources and secondary data sources.

³⁴ Nana Sudjana and Ibrahim, *Penelitian Dan Penilaian Pendidikan*, Sinar Baru Algesindo, Bandung, 2001, p. 16.

³⁵ Sutrisno Hadi, *Metodologi Reseach, Jilid I*, Andi Offset, Yogyakarta, 1990, p. 10.

³⁶ Masri Singarimbun and Sofian Effendi (ed), *Metode Penelitian Survey*, LP3ES, Jakarta, 1982, p. 70.

a. Primary Source

The primary data source is the original source.³⁷ In this research, the main source or main reference of this research is the book *Tafsīr Al-Lubāb* written by M. Quraish Shihab. This book is used as a primary book because it is very relevant to the problem (object) that is currently being reviewed or researched in accordance with the title.

b. Secondary Source

Secondary data sources are the data sources that serve as the supporting literature in a research. While the sources of secondary data from this research are the books are considered to represent and the author can reach it. The book that the author uses is direct books that work by M. Quraish Shihab in interpretation study and others, like *Tafsir Al-Mishbah, Membumikan Al-Qur'an*. And the books about methodology of interpretation particularly and books of hermeneutics and '*Ulūm al-Qur'ān* generally. The author use *Contemporary Hermeneutics Hermeneutics as Method, Philosophy and Critique* by Josef Bleicher, *Hermeneutik: Sebuah Metode Filsafat* by E. Sumaryono, *al-Bidāyah fī al-Tafsīr al-Mauḍū'iy* by 'Abd al-Hayy al-Farmawi. The research about interpretation methodology and hermeneutic approach will also be used as a secondary source in this writing.

3. Collecting Data

The method collecting data that used in this research is a documentary method, as described above that the object of problems that will examined in this research is about the interpretation method of M. Quraish Shihab in *Tafsīr al-Lubāb* according to Hermeneutic perspective, then the research that will be conducted is a qualitative research such as library research by reading, reviewing books that related to the theme of this research. The author will also collect the data such as articles,

³⁷ Syarifuddin Azwar, *Metodologi Penelitian*, Pustaka Pelajar, Yogyakarta, 1997, p. 9.

magazines, journal, internet, inscriptions, minutes of meetings, agenda, and so forth that relating with the problem object that will be studied as a comparison.³⁸

4. Technique of Analyzing Data

Data analysis is the process of ordering the data in the form of patterns, categories and the basic outline of the unit in order to obtain a substantial theme. The process of preparation, organization, processing the data to be used to justify or condemn the hypothesis is called processing and data analysis. The analysis method that used in this research will be adjusted with the problem object that will be studied. As mentioned above, the object of research that will be reviewed in this paper is Ijmāly method in Tafsīr *Al-Lubāb* in the hermeneutical perspective then the object of that research were analyzed by using descriptive-analysis, it means a method that uses a fact-finding by using the proper interpretation, while the analytic is an attempt to describe something carefully and targeted which is not only limited in collecting and arranging the data, but also classifying, analyzing and interpreting data.³⁹

The approaches used in this research are:

a) Content Analysis Approach

That is an analysis of the meaning and essence that exist on the whole of text work by M. Quraish Shihab in order to explain the literature completely and thorough of an object research,⁴⁰ with arranging and analyzing of data systematically and objectively.⁴¹ This method is also the way that used to get the scientific knowledge by holding details of the object that studied. It also means an effort to

³⁸ Suharsimi Arikonto, *Prosedur Penelitian Suatu Pendekatan dan Praktek*, PT. Rineka Cipta, Jakarta, 2002, p. 206.

³⁹ Winarno Surakhmad, *Pengantar Penelitian Ilmiah Dasar Metoda Teknik*, Tarsito, Bandung, 1998, p. 139.

⁴⁰ Sumadi Suryabrata, *Metodelogi Penelitian*, Pelajar Press, Jakarta, 1997, p. 19.

⁴¹ Noeng Mahajir, *Metode Penelitian Kualitatif*, Bayu Idra Grafika, Yogyakarta, 1996, p.

express the content of the book that describes the character of writer and his condition at the time of this book written. In another word, content analysis is a method to express writer's thought that is discussed.⁴²

b) Comparative-Analysis Approach

Comparative method, according to Dra. Aswarni Sujud in his book entitled *Beberapa Pemikiran tentang Penelitian Komparasi* quoted by Suharsimi Arikunto, explained that the comparative method will be able to find similarities and differences about the objects, ideas and so forth. This method also compare the similarity views and changes the perception of the case, the events or ideas.⁴³ More specifically, as revealed by Syaifudin Azwar, comparative method is compares the thought leaders researched with thoughts of other leaders.⁴⁴ In this context is Ijmāly method in *Tafsīr al-Lubāb* with hermeneutic.

F. WRITING SYSTEMATIC

In order to obtain this study to be maximum results, the discussion are carried out or organized into three main sections: introduction, contents and conclusion.⁴⁵ To obtain a complete and systematic discussion and easy to understand, then the discussion in this paper will be divided into five chapters, and each chapter consists of sub-section as the following description:

Chapter one, is an introduction that is the blueprint of this study containing the short description about the study and will bring us to the discussion in the next page. This chapter discusses about background of the problem that becomes a topic of discussion in this thesis. Then discuss the formulation of problem, then the aim and significance of research, literature review or prior research as the

⁴² Soedjono, *Metode Penelitian Suatu Pemikiran dan Penerapan*, Rineka Cipta, Jakarta, 1999, p.1.

⁴³ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, PT. Bina Aksara, Jakarta, 1989, p. 197.

⁴⁴ Syarifuddin Azwar, *op.cit.*, p. 91.

⁴⁵ Setiawan Santana K, *op.cit.*, p.xii.

references which strengthens the study and differs from previous study, research methods as the formula of writing method that is used in this thesis, and structure of writing as the guidance of every chapter in this thesis.

Chapter two, is a theoretical basis that discuss about methods of tafsīr *Ijmāly* and hermeneutic in general, that includes the explanation of *Ijmāly* method, then explain standard of tafsīr *Ijmāly*, continued to explain the excess and the weakness of tafsīr *Ijmāly* and the validity of tafsīr *Ijmāly*, and the last one describes about hermeneutics that explain the definition of hermeneutic, the problem of hermeneutics, and kinds of hermeneutics.

Chapter three, is a special discussion about Muhammad Quraish Shihab and his Tafsīr Al-Lubāb that include biography of M. Quraish Shihab, the works of M. Quraish Shihab during his lifetime, continued by discussion about the characteristics of *Tafsīr Al-Lubāb* which includes the history of the emergence of *Tafsīr Al-Lubāb*, the method of *Tafsīr Al-Lubāb* and the themes in *Tafsīr Al-Lubāb*. In the following discussion will be explained about the methods of *Tafsīr Al-Lubāb* seen in '*Ulūm al-Qur'ān*' perspective and methods of *Tafsīr Al-Lubāb* if viewed in hermeneutics perspective which in that discussion the author will explain a point view of hermeneutic as a methodology.

Chapter four contains the analysis of discussion above in order to get the answer of problem formulation. Here will be analyze about *Ijmāly* method in *Tafsīr al-Lubāb* written by M. Quraish Shihab, which includes the *Ijmāly* structure in *Tafsīr al-Lubāb* and explain about the *Ijmāly* method in *Tafsīr Al-Lubāb* from the perspective of hermeneutic.

Chapter five is conclusion. This chapter is a final process of writing based on the result of the research from previous chapters. Here will be written a result of the research as the answer of problem formulation in short discussion so the readers are able to know the result of research generally. Then, giving suggestion for the readers and the next study what is possible to do after this research. And finally, is closing statement from the researcher.