

**THE QUR'ANIC INTERPRETATION OF SALMAN HARUN
IN HIS WORK *SECANGKIR TAFSIR JUZ TERAKHIR*
(STUDY OF METHOD, STYLE AND ORIGINALITY)**

UNDERGRADUATE THESIS

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**ANTASARI STATE ISLAMIC UNIVERSITY
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BANJARMASIN**

2019

**THE QUR'ANIC INTERPRETATION OF SALMAN HARUN
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(Study of Method, Style and Originality)**

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**Submitted in partial fulfillment of the assignments and requirements
for the S. Ag degree at Antasari State Islamic University**

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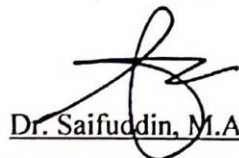
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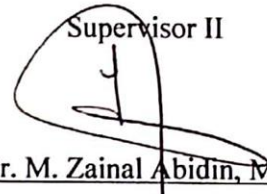
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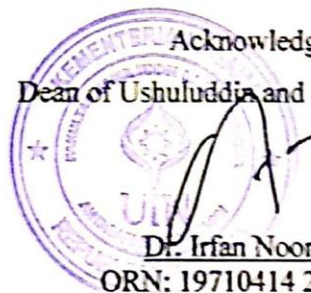
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ABSTRACT

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Keyword: *Secangkir Tafsir Juz Terakhir, method, style, originality*

In Indonesia, the interpretation of the Qur'an in as a contemporary times has shown a significant development. It can see from the many interpretations written by Indonesia's Muslim scholars. Among the latest interpretation is *Secangkir Tafsir Juz Terakhir* written by Salman Harun, one of the professors of contemporary interpretations at Syarif Hidayatullah State Islamic University. At first on this interpretation was the writings he actively wrote one verse on *Facebook* status daily. According to him the interpretation of the Qur'an which he wrote has a distinctive nuance that the previous commentaries did not have, besides this interpretation was written without footnotes and bibliography. Salman Harun also provided an explanation of his interpretation by looking for the messages of the verse, especially the moral values contained in these verses.

The problem of this study that are how the method that used by Salman Harun in interpreting the Qur'an, what were the style of his Qur'anic interpretation and how its originality. This research was a library research, using descriptive analysis methods and using a continuity and change approach. The continuity and change approach is used as a tool to explore the extent of the influence of Salman Harun and the interpreter who is the reference and what is different from the interpretation.

From the results of the study, it is known that the Qur'anic interpretation method used by Salman Harun is a *tahlīlīy* method, which includes relevant analysis regarding the verse being interpreted. Judging from the Qur'anic interpretation style, Salman Harun on his interpretation, *Secangkir Tafsir Juz Terakhir*, tends to *al-tafsīr al-hidā'ī*, which tried to explore general instruction in the Qur'an. In addition there were also *al-tafsīr al-adabī al-ijtimā'ī*, *al-tafsīr al-'ilmī* and *al-tafsīr al-lughawī* with fewer portions. Furthermore, regarding the originality of the Qur'anic interpretation method used, Salman Harun seems to have a separate method framework in his interpretation. Although it received a lot of influence from the previous commentators, especially the interpretation that was the reference, but there was something new from the method used by Salman Harun which is about the Surah Structure which he gathered based on the unity of the themes from the verse groups.

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

Banjarmasin, 12th of July 2019

Author

TRANSLITERATION TABLE AND ABBREVIATIONS

The method of transliteration of Islamic terminology from the ‘Arabic language has been carried out according to the standard transliteration American Library Association (Library of Congress) 1997 mentioned below.

1.	ا :	A	16.	ط :	Ṭ
2.	ب :	B	17.	ظ :	Z
3.	ت :	T	18.	ع :	‘
4.	ث :	Th	19.	غ :	Gh
5.	ج :	J	20.	ف :	F
6.	ح :	Ḥ	21.	ق :	Q
7.	خ :	Kh	22.	ك :	K
8.	د :	D	23.	ل :	L
9.	ذ :	Dh	24.	م :	M
10.	ر :	R	25.	ن :	N
11.	ز :	Z	26.	و :	W
12.	س :	S	27.	ه :	H
13.	ش :	Sh	28.	ة :	H, T
14.	ص :	Ṣ	29.	ء :	’
15.	ض :	Ḍ	30.	ي :	Y

Mad and Diftong:

- | | | | |
|-----------------|-------|-------|------|
| 1. Long Fathah | : Ā/ā | 4. أو | : Aw |
| 2. Long Kasrah | : Ī/ī | 5. أي | : Ay |
| 3. Long Dhammah | : Ū/ū | | |

- | | |
|-------------|--------------------------|
| 1. SRN. | Student Registry Number |
| 2. ORN. | Official Registry Number |
| 3. P.B.U.H. | Peace be upon him |
| 4. n.d | No Data |
| 5. n.y | No Year |
| 6. n.p | No Place |
| 7. n.p | No Publisher |

MOTTO

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

“So, verily, with every difficulty, there is relief. Verily, with every difficulty there is relief”

(Q. al-Sharḥ/94: 5-6)

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