

# CHAPTER I

## INTRODUCTION

### A. Research Background

The Holy Qur'an introduces itself with various characteristics.<sup>1</sup> One of them is as *hudā li al-nās* (guidance for humans),<sup>2</sup> to optimize its function as *hudā li al-nās*, the Qur'an needs to be understood and used as a basis to answer socio-religious problems, both at the time when it was revealed and in this contemporary time. It is because the Qur'an can be universally and also *ṣāliḥ li kulli zamān wa makān* (valid for every place and time).<sup>3</sup> However, not all of the Qur'anic verses can be immediately understood by the reader, especially for non-Arabs who do not understand the language of the Qur'an (Arabic). To understand the Qur'an, someone needs an explanation or an interpretation which Allah has assigned it to the Prophet Muhammad P.B.U.H. to provide a complete explanation of the content of the Qur'an, as mentioned in Q. 16: 44 below:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

*(We sent them) with clear signs and books of dark prophecies, and We have sent down unto thee (also) the Message: That you mayest explain clearly to men what is sent. For them, and that they may give thought. (Q. 16: 44).*<sup>4</sup>

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<sup>1</sup>Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 2013), 27.

<sup>2</sup>See Q.S. 2: 185.

<sup>3</sup>Abdul Mustaqim, *Pergeseran Epistemologi Tafsir* (Yogyakarta: Pustaka Pelajar, 2008), 5.

<sup>4</sup>A. Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary* (Beirut: Dār al-‘Arabia, 1968), 667.

Initially the attempt to interpret the Qur'an was given entirely to the Prophet as the sole interpreter (*mufasssir*). But after his death, the process of interpretation fell into the hand of his companions (*ṣaḥābah*). There are many companions who became expert interpreters, but only 10 of them, the best one, received the more valuable gift. They are Abū Bakr al-Ṣiddīq (d. 634), 'Umar bin al-Khaṭṭāb (d. 644), 'Uthmān bin 'Affān (d. 656), 'Alī bin Abī Ṭālib (d. 661), 'Abdullāh bin Mas'ūd (d. 653), Ibn 'Abbās (d. 687), Ubay bin Ka'ab (d. 640), Zayd bin Thābit(d. 665), Abū Mūsā al-Ash'ārī (d. 664) and 'Abdullāh bin Zubayr (d. 692).<sup>5</sup> The interpretation efforts in this era were still carried out verbally and conveyed in *ḥalāqah* of the companions, no interpretation had been recorded yet because the codification was only carried out in the second century. In addition, interpretation was only a branch of hadith and did not have a regular form.<sup>6</sup> Then the effort was followed by the successor (*tābi'in*) and the generation that grew and lived afterwards.

The history of the writing of the Qur'anic commentary has only begun since the end of the second century of Hijriy. It was written by classical interpreters (*mufasssir salaf*), that is enriched the source of Muslim understanding in the world about the Qur'an and Islam. Among them are: *Tafsīr Ma'ān al-Qur'ān* by al-Farrā' (d. 822),<sup>7</sup> *Tafsīr al-Ṭabarī* by Abū Ja'fār Muḥammad bin Jarīr al-Ṭabarī (d. 923), *al-Kashāf* by Abū al-Qāsim Maḥmūd al-Zamakhsharī (d. 1144), *al-Kabīr* by Fakhruddīn

<sup>5</sup>Subḥi al-Ṣāliḥ, *Mabāḥith fī 'Ulūm al-Qur'ān* (Beirut: Dār al-'Ilm al-Malāyin, 1997), 289.

<sup>6</sup>Mannā' al-Qaṭṭān, *Mabāḥith fī 'Ulūm al-Qur'ān* (n.p.: Maktabah Wahbah, 2000), 329.

<sup>7</sup>TM. Hasbi ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Qur'an dan Tafsir* (Semarang: Pustaka Rizki Putra, 2009), 192. However, some say that this is still debated whether it is the first or not, see Dosen Tafsir Hadits Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta, *Studi Kitab Tafsir* (Yogyakarta: Teras, 2004), 2.

Muḥammad al-Rāzī (d. 1210), *Anwār al-Tanzīl wa Asrār al-Ta'wīl* by Nāṣiruddīn Abū Sa'īd 'Abdullāh al-Baiḍāwī (d. 1292), *Tafsīr Ibn Kathīr* by Abū al-Fidā' Ismā'īl bin Kathīr (d. 1372) and *Tafsīr Jalālayn* by Jalāluddīn al-Maḥallī (d. 1459) and Jalāluddīn al-Shuyūṭī (d. 1505).<sup>8</sup> Furthermore, the efforts to extract the Qur'an content continue to develop until now.

Qur'anic interpretation activities are not only a trend in United Arab Emirates but also become a trend in Indonesia. In Indonesia, the interpretation of the Qur'an had been happened since the 16<sup>th</sup>/17<sup>th</sup> century. The history recorded the fragment of the interpretation of *sūrat al-Kahf* in Malayan. The manuscript was thought to have been written at the beginning of Sultan Iskandar Muda's reign (d. 1636). It also recorded the name of Abdurra'uf al-Fanṣuri al-Singkilī (d. 1693) as an archipelago scholar who composed the work of a complete interpretation of 30 *juz'*, *Tarjumān al-Mustafīd*. Then, in the 19th century there were a commentary entitled *Kitāb Farā'idul Qur'ān* used the Malay-Jawi language. In addition, there are many works of interpretation which are popular from the Nusantara Muslim scholars, namely the work of Nawawi al-Bantani (d. 1897) by title *Tafsīr Marāḥ al-Labīd* or *Tafsīr al-Munīr*.<sup>9</sup> Since the time, the writing of Qur'anic interpretation by Indonesian Muslims continues to emerge. Until now the interpretation of the Qur'an never stop and

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<sup>8</sup>M. Masri Mu'adz, *Paradigma al-Fatihah: Memahami Petunjuk al-Qur'an Menggunakan Pendekatan Berpikir Sistem* (Jakarta: Indovertical Point, 2013), xiii.

<sup>9</sup>See Nurdin Zuhdi, *Pasaraya Tafsir Indonesia: Dari Metodologi Hingga Kontekstualisasi* (Yogyakarta: Kaukaba Dipantara, 2014), viii and Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi* (Jakarta: Teraju, 2003), 53-55.

continues to be developed in accordance with the background and intellectual level of the author.

The work of the Qur'anic interpretation that developed in Indonesia was quite diverse. If we see at the term of the systematic presentation of Indonesian interpretation products, there are some coherent and complete 30 *juz*' presentation systems, thematic presentation systems and concentrates on certain *sūrah* or certain *juz*' presentation systems.<sup>10</sup> Among the most recent interpretations concentrates on certain *juz*' presentation systems is the work of Salman Harun which he named *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat*.

Salman Harun is one of the modern exegete figures. He was born in Pariaman, 12<sup>th</sup> of June 1945. He received a professor degree in the field of *tarbāwī* interpretation at 28 years old. Salman Harun is still actively distributing his interpretation ideas both in college and off campus. He is an intellectual figure who actively fills the program at RRI's Mutiara Pagi Audio Interpretation and conveys his interpretation of the verses of the Qur'an, not only against the verse in the last *juz*' but also other verses such as surah al-Fātiḥah, al-Baqarah, Āli 'Imrān, etc.<sup>11</sup>

As a person who lives in the millennial era, Salman does not want to be out of date. The life of the millennial generation that tends to be inseparable from information technology, especially the internet, he uses the internet to share his

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<sup>10</sup>Nurdin Zuhdi, *Pasaraya Tafsir Indonesia*, ix.

<sup>11</sup>Salman Harun Institute, in <http://salmanharun.com/89-profil>, accessed on 5<sup>th</sup> of September 2018.

thoughts on social networks. He actualizes his interpretation thoughts consistently through the Facebook page that he managed himself. He actively posts his writing almost one verse every day. His goal is to enrich the color of social media with more positive information that can guide people to the happiest paths both in the world and in the hereafter.<sup>12</sup>

Furthermore, according to Salman, what he wrote had a distinctive nuance that was not possessed by previous interpretation books, which made him interested in knitting these writings into a book-shaped writing. Namely *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat*. The commentary written by Salman has its own characteristics which make it a book of interpretation that is interesting and different from other interpretations, in addition to the title of the book which is packaged in an interesting language, Salman also presents his interpretation of the commentary by dipping in search of verse messages, especially the moral values contained in these verses. That is because he tries to present a Qur'anic interpretation that is relevant to its readers, namely the Facebook user, which they tend not to like heavy reading and more like light reading and easy to understand. He combines skills of analyzing language, breadth of insight and clarity in his speech to present interpretations that are rich in meaning, touching

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<sup>12</sup>Salman Harun, *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat* (Lentera Hati, 2018), ix.

reason and heart and easily digestible writing to people who do not understand Arabic.<sup>13</sup>

To interpret the Qur'an, a method is needed, which is a way of interpreting the verse of the Qur'an and other matters that are related to the interpretation problem. The method which is a combination of system tools (strategies, approaches, techniques and ways of development) in its function has a very important position in the effort to achieve the intent and purpose of the interpretation.<sup>14</sup> In this case, the method that used by Salman Harun is also quite interesting, he tries to classify verses that support a particular message into a group of themes which then the collection of themes are combined in the structure of the surah until finally he can issue the moral message from the surah. This makes the researcher interested in examining the method that used by Salman in his interpretation.

In addition to dealing with methods, usually a work of interpretation always contains a nuance or special nature that gives color to an interpretation which is usually referred to as the style of interpretation. In this case, in the book of interpretation of *juz' 'amma* that is written by Salman Harun, he does not mention what style which dominates his interpretation. He only mentions that his interpretation has a distinctive nuance that previous commentaries did not have. Therefore, the researcher also feels the need to know the style of his interpretation. In addition, the interpretation of Salman's product is also not accompanied by footnotes

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<sup>13</sup>Salman Harun, *Secangkir Tafsir Juz Terakhir*.

<sup>14</sup>M. Ridhwan Nasir, *Memahami al-Qur'an Perspektif Baru Metodologi Tafsir Muqarin* (Surabaya: Indra Media, 2003), 1.

and bibliography of reference sources that he uses in interpreting the Qur'an that makes the researcher wonder about the originality of the interpretation.

Based on some uniqueness, the researcher gets interesting to choose Salman Harun and his interpretation as the object of research which is focused on the study of method, style and originality of his interpretation. The researcher proposes this research with the title: **The Qur'anic Interpretation of Salman Harun in His Work *Secangkir Tafsir Juz Terakhir* (Study of Method, Style and Originality).**

## **B. Problems Statement**

Based on the background above, the problems that are raised in this study are:

1. What is the method of Salman Harun's interpretation in his work *Secangkir Tafsir Juz Terakhir*?
2. What is the style of Salman Harun's interpretation in his work *Secangkir Tafsir Juz Terakhir*?
3. What is the originality of Salman Harun's interpretation methodology?

## **C. Purpose and Significance**

1. The Purpose of the Research

Based on the problems that are formulated above, it is also necessary to formulate the purpose of the research from this study. The purpose of it is to determine the method and the style of Salman Harun's Qur'anic interpretation in his work *Secangkir Tafsir Juz Terakhir*.

## 2. Significance of Research

The significance results of this study include:

From an academic standpoint, the results of this study are expected to provide information and add to the intellectual property of students and society in the study of the Quran, especially academics who work in the field of Qur'anic studies and interpretations of the method and style of Qur'anic interpretation in local interpretations of Indonesian Muslim scholars, namely Salman Harun.

In practical terms, the researcher wants to provide input and motivation to students of Qur'anic Studies and Interpretation by promoting the study of interpretations written by Indonesian Muslim scholars themselves as a form of appreciation for the work of the archipelago. This research is also expected to be used in a variety of interests, such as the resource to write some books in field Qur'an and interpretation in the form of journals and articles, also the reading material and others. By this research, the researcher wishes that the result method of this research, used by Salman Harun can be studied for the reviewers of the Quran so that they can also apply the method he has demonstrated.

### **D. Operational Definition**

In this research, the researcher wants to explain that the focus of this interpretation study is only directed to the method, style and originality of Salman Harun's Qur'anic interpretation. There are to facilitate understanding and to avoid misunderstandings in understanding the purpose of this paper, especially regarding



the issues to be discussed. In addition, it is also necessary to explain some of the terms related to the discussion above as follows:

1. Qur'anic Interpretation Method (*al-Manhaj al-Tafsīr*)

The word “Method” comes from the Greek, *Methodus* (a going after, pursuit, system), *meta* meaning after, and *hodos* meaningful way.<sup>15</sup> Method is a way of doing anything; mode; procedure, process; especially, a regular, orderly definite procedure or way of teaching, investigating, etc; regularity and orderliness in action, thought, or expression; system on doing things or handling ideas.<sup>16</sup> In Arabic terms, the method is called *manhaj*, *ṭarīqah* or *nizām*.<sup>17</sup>

In relation to the interpretation of the Qur'an, the method of interpretation is an orderly and thoughtful way to achieve a correct understanding of what Allah intended in the verses of the Qur'an which He revealed to the Prophet Muhammad P.B.U.H. Simply, the method of interpretation is the working of an interpreter in interpreting the Qur'an and arranging it in an interpretive work. Interpretation method contains a set of rules that must be considered when interpreting the verse of the Qur'an.<sup>18</sup>

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<sup>15</sup>Noah Webster, *Webster's New Twentieth Century Dictionary* (Amerika Serikat: William Collins, 1979), 1134.

<sup>16</sup>Noah Webster, *Webster's New Twentieth Century Dictionary*, 1134. Also see AS Hornby, *Oxford Advanced Learner's Dictionary of Current English* (New York: Oxford University Press, 1987), 533.

<sup>17</sup>Munīr al-Ba‘albakī, *al-Mawrid a Modern English-Arabic Dictionary* (Beirut: Dār al-‘Ilm al-Malāyīn, 1979), 575.

<sup>18</sup>Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an* (Yogyakarta: Pustaka Pelajar, 1998), 2.

In the development of interpretation Qur'an has some scholars who equate the term "*Manhaj*" and "*Tarīqah*".<sup>19</sup> Some said that *Manhaj* was an approach, and *Tarīqah* as method.<sup>20</sup> Al-Rūmī analogize *Manhaj* (approach) as one's journey toward a city, a commentator was able to determine the path to be taken, whether by land, sea, or air. While the method (*tarīqah*) is taken as a real trip, whether freeway toll roads, or maybe another trip because they have to stop at some places.<sup>21</sup> Whereas al-Farmāwī uses the term *manhaj* to describe the method used by the *mufassir* in interpreting the Qur'an. In this case, the author refers to the term used by al-Farmāwī, namely the term *manhaj* to refer to the method. The method in question is the method of *tahlīlīy*, *ijmālīy*, *muqāran* and *mawḍū'īy* which will be discussed in the next section.<sup>22</sup>

In this analysis the researcher tells about the step, method and interpretation systematics used by Salman Harun in interpreting the Qur'an.

## 2. Qur'anic Interpretation Style (*al-Lawn al-Tafsīr*)

In the discussion of the Qur'anic studies or Qur'anic interpretation in Indonesia, there is a term called "*Corak Tafsir*" which is termed in Arabic, popularly known as *lawn* or *alwān*. In addition to the term *lawn* in the science of

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<sup>19</sup>Muhammad Ḥusain al-Dhahabī, *al-Tafsīr wa al-Mufasssirūn* (n.p.: Maktabah 'Umair al-Islāmiyah, 2004), 195.

<sup>20</sup> Ṣalāḥ 'Abd al-Fattāḥ al-Khālidī, *Ta'rīf al-Dārisīn bi Manāḥij al-Mufasssirīn* (Beirūt: Dār al-Qalam, 1429 H), 17-19. Fahd bin 'Abd ar-Raḥmān bin Sulaimān ar-Rūmī, *Buḥūts fī Ushūl al-Tafsīr wa Manāḥijuhu* (n.p.: Maktabah al-Taubah, 1419 H), 55-56.

<sup>21</sup> Fahd bin 'Abd al-Raḥmān bin Sulaimān al-Rūmī, *Buḥūth fī Uṣūl al-Tafsīr wa Manāḥijuhu*, 56.

<sup>22</sup>'Abd al-Hayy al-Farmāwī, *al-Bidāyah fī al-Tafsīr al-Mawḍū'īy* (Kairo: Mathba'ah al-Hadhārat al-'Ārabiyyah, 1997), 19.

interpretation also found the term synonymous with it, namely *ittijāh*, *nāhiyah* and *madrasāt*.<sup>23</sup> According to Nashruddin Baidan *al-Lawn al-Tafsīr* are a color, direction, or tendency of certain thoughts or ideas that dominate a work of interpretation. In the broader sense, the interpretation style is the nuance or special nature that characterizes an interpretation and is one form of intellectual expression of *mufassir*, when explaining the intentions of the Qur'an. The classification of an interpretation in a particular style does not mean that it has only one characteristic, but each *mufassir* writes a commentary actually has used a variety of style in his work, but still there is a dominant style of his interpretation, so this dominant style becomes the basis for classifying the interpretation.<sup>24</sup>

### 3. Originality

The meaning of originality is a state or quality of being, it is copied or imitated.<sup>25</sup> In proving the originality of interpretation work, there are some aspects we can be attention such as in the using expressions aspect, methodological aspects, and the substance of interpretation aspect. In this research, the researcher will examine the originality of Salman Harun's interpretation in his work of methodological aspects only, whether his interpretation can be said to be new in the field of Indonesian interpretation, or his position is only developing or even imitating from *mufassir* before.

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<sup>23</sup>Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2005), 387.

<sup>24</sup>Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*, 388.

<sup>25</sup> AS Hornby, *Oxford Learner's Dictionary of Current English* (Oxford: Oxford University Press, 1987), 593.

#### 4. *Secangkir Tafsir Juz Terakhir*

*Secangkir Tafsir Juz Terakhir* is a book / commentary written by a scholar named Salman Harun. The full name of the work is *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat*. His work contains his interpretation of the last *juz*' of the Qur'an or commonly to be referred to as *juz*' *'amma* with interpretations that are "unique and different" compared to other interpretations of *juz*' *'amma*.

In accordance with the title of the book, the author tries to extract the meaning of interpretation and moral messages in *juz*' *'amma* so that they can be impregnated with their meanings and translated into daily behavior that will lead to the paths of happiness in the world and hereafter as desired by the author. This book is published by the Lentera Hati on January 2018.

#### **E. Prior Research**

Previous research is some researches that have been done by other people related to the same theme, to find out what methods have been used, what results have been achieved, which parts of the research have not been resolved, what factors are supporting, or what solutions selected in overcoming research barriers.<sup>26</sup>

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<sup>26</sup>Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010), 83.

Regarding to previous researches, the researcher conducted a search of works that have discussed the methodology of interpretation of *juz' 'amma* and studies that have similarities in the characters studied.

As far as the searches that the researcher did, for previous studies there were indeed some people who have studied the interpretation methodology of *juz' 'amma*, for example a thesis written by Halimatus Sa'diyah Ushuluddin and Humanities Faculty UIN Antasari Banjarmasin in 2017, entitled *Manhaj Tafsir Tim Sahabat Kandangan (Dirāsah Manhajiyah fī Tafsīr Juz' 'Amma)*. This interpretation contains the method used by the Sahabat Kandangan Team in interpreting *juz' 'amma* which interpretation uses Malay language.<sup>27</sup>

The thesis was written by Ibramsyah Ushuluddin and Humanities Faculty UIN Antasari Banjarmasin in 2000, entitled *Metodologi Tafsir Muhammad Abduh (Studi tentang Tafsir Juz' 'Amma)*. This thesis discusses the methodology used by Muḥammad 'Abduh in interpreting *juz' 'amma*, which is related to the method, colour and tendency of interpretation.<sup>28</sup>

Thesis written by Wilda Kamalia Ushuluddin Faculty of UIN Syarif Hidayatullah Jakarta in 2017, entitled *Literatur Tafsir Indonesia (Analisis Metodologi Dan Corak Tafsir Juz' 'Amma As-Sirāju 'L Wahhāj Karya M. Yunan Yusuf)*. This study discusses the methodology used by M. Yunan Yusuf in interpreting *juz' 'amma*

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<sup>27</sup>Halimatus Sa'diyah, "Manhaj Tafsīr Tim Sahabat Kandangan: Dirāsah Manhajiyah fī Tafsīr Juz' 'Amma", *Undergraduate Thesis* (Fakultas Ushuluddin dan Humaniora UIN Antasari Banjarmasin), 2017.

<sup>28</sup>Ibramsyah, "Metodologi Tafsir Muhammad Abduh (Studi tentang Tafsir Juz' 'Amma)", *Undergraduate Thesis* (Fakultas Ushuluddin dan Humaniora UIN Antasari Banjarmasin), 2000.

related the systematics, methods, style and sources of interpretation of M. Yunan Yusuf, as well as the shortcomings and advantages of these interpretations.<sup>29</sup>

Furthermore, the researcher did not find any thesis that focused on Salman Harun as the writer. The researcher just found an article in a journal written by Wildan Imaduddin Muhammad UIN Syarif Hidayatullah Jakarta in the journal *Maghza* Vol. 2 No. 2, July-December 2017, entitled *Facebook Sebagai Media Baru Tafsir al-Qur'an di Indonesia (Studi Atas Penafsiran al-Qur'an Salman Harun)*.<sup>30</sup> The article focuses its study on the products of Salman Harun's interpretation of al-Qur'an from the nuances of Indonesian interpretations inherent in Salman Harun and the novelty aspect of discourse which is the basic character of social media with Facebook as its medium, which is studied with a hermeneutic approach.<sup>31</sup> The article only discusses briefly about Salman Harun's interpretation which had not been printed yet into a book. It was still a separated writings of Salman Harun's Facebook page. In addition, at that time, Salman Harun had just written surah al-Nās until surah al-Infīṭār, he has yet to completed his write.<sup>32</sup>

As far as the researcher's observation, there has been no specific research on Salman Harun's interpretation. Some of the writings above discuss the methodology

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<sup>29</sup>Wilda Kamalia, "Literatur Tafsir Indonesia (Analisis Metodologi Dan Corak Tafsir Juz 'Amma As-Sirāju 'L Wahhāj Karya M. Yunan Yusuf)", *Undergraduate Thesis* (Fakultas Ushuluddin UIN Syarif Hidayatullah Jakarta), 2017.

<sup>30</sup>Wildan Imaduddin Muhammad, "Facebook Sebagai Media Baru Tafsir al-Qur'an di Indonesia (Studi Atas Penafsiran al-Qur'an Salman Harun)", *Jurnal Maghza*, Vol. 2 No. 2 Juli-Desember 2017.

<sup>31</sup>Wildan Imaduddin Muhammad, "Facebook Sebagai Media Baru Tafsir al-Qur'an di Indonesia", 69.

<sup>32</sup>Wildan Imaduddin Muhammad, "Facebook Sebagai Media Baru Tafsir al-Qur'an di Indonesia", 75.

of interpretation of *juz*' *'amma* but from different figures. Even though there was a discussion about Salman Harun's interpretation, the study only a brief discussion about Salman Harun's interpretation on social media (Facebook). It was not comprehensive and specific. This research will give the different focus from the previous research. So, the researcher is strongly needed to examine specifically and profoundly the interpretation work entitled *Secangkir Tafsir Juz Terakhir* by Salman Harun and reviewed from the method, style and originality aspects of the interpretation.

## **F. Research Methods**

### **1. Type and Methods of Research**

Type of this research is categorized as library research,<sup>33</sup> which takes some library material as the main study. Library research or literature study is to search the results of previous studies that are relevant or have the proximity object with the research itself.<sup>34</sup> The researcher will examine the data sourced from the literature related the problems that are studied, namely interpretation and translation, Indonesian interpretation literature, more purified again, namely the method, style and originality of Salman Harun's interpretation through his interpretations in his book *Secangkir Tafsir Juz Terakhir*. The reason of using this

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<sup>33</sup>Noeng Muhadjir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 1998), 296.

<sup>34</sup>Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 33.

type is because the data sources in both primary resources and secondary resources are all about text.

The method used by the researcher in this study is continuity and change method. Continuity is related to the extent to which a discussion of a similar theme is examined by *mufassir* before or contemporaries with it or it could be the previous thoughts referred to by *mufassir*. As for changes related to things or new aspects offered by the *mufassir*.

## 2. Data Source

Data sources that are used in this study are divided into two types, namely primary sources and secondary sources. Primary sources are the main data sources that are directly related to the object to be studied. While secondary sources are sources of supporting data related to this research.

Because this research concerns direct interpretation, the primary source is the book *Secangkir Tafsir Juz Terakhir* by Salman Harun. The secondary sources are literatures related to interpretation method, interpretation style, and other Indonesian Qur'anic interpretation literature. To make a deep discussion and a sharp analysis, other interpretive books are used as an instrument of appeal.

## 3. Data Collection Techniques

This research is in the form of library research. Then the data collection technique done by collecting notes or books, reading, tracing and quoting on Salman Harun's thoughts in interpreting the Qur'an, especially that are related to the method, style and originality of the interpretation.



Furthermore, to further explore this research, the researcher will also interview the author of *Secangkir Tafsir Juz Terakhir*, Salman Harun. Interviews will be useful to reveal things that are not explicitly mentioned but are still relevant for this research.

#### 4. Data Analysis Techniques

Technique to analyze the data that is used in this research is *descriptive analysis*, which is a discussion technique by describing the problem and analyzing it.<sup>35</sup> According to the researcher, *descriptive-analytical* method is felt to be more appropriate for using in this study, because it is not only limited to the collection and compilation of data, but also includes business data classification, data analysis and interpretation of the meaning of the data obtained so as to produce a complete and comprehensive picture.

To find the relevant data, the researcher obtains them through library research, consultation and discussion. Here, the data were described one by one and then were analyzed in order to answer the question. There are several steps used in this preparation of this thesis. The collecting data phase, the interpretation of data phase, and finally, the writing phase. Collecting data is initial activity in research for collecting relevant sources information to research needs. Interpretation of data is the step preparation in the fact within the framework of a logical and harmonious. The activities in interpretation of data also called with the

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<sup>35</sup>Winarno B Surakhmad, *Pengantar Penelitian Ilmiah* (Bandung: Transito, 1980), 139-140.

synthesis process, logical, harmonious, and consistent, both from the aspects of the word or line of discussion.

## **G. Structures**

The discussion in this research is arranged to be five chapters. First chapter is the explanation about research background, problem statements, purposes and significances, operational definitions, prior research, research method and structures.

In the second chapter, the researcher will explain the methods and styles of Qur'anic interpretation, explain about the progress of Qur'anic interpretation in Indonesia and the Qur'anic interpretation in millennial era.

In the third chapter, the researcher tries to show the figure of Salman Harun more closely, in terms of life history and educational history as well as the intellectual works he has written.

In the fourth chapter, the researcher will focus on observing the book *Secangkir Tafsir Juz Terakhir* by Salman Harun in terms of the background of writing the Qur'anic interpretation, method and systematic writing, style of interpretation and reference sources used in interpreting the Qur'an. After that, the researcher will try to give some critical notes on the interpretation of *juz' 'amma* in terms of originality of interpretation.

The fifth chapter, is the last chapter, the closing which contains conclusion, suggestions, bibliography and attachments. This chapter wants to provide answers to the problems raised in the first chapter.