

CHAPTER III

SALMAN HARUN'S BIOGRAPHY

Reading the thoughts of Salman Harun certainly cannot be separated from the surrounding environment and the educational background that shaped his thinking, he is an alumni of Syarif Hidayatullah State Islamic University, the academic atmosphere at Syarif Hidayatullah State Islamic University Ciputat in 1970 certainly that is quite influential in shaping Salman Harun's thinking. Syarif Hidayatullah State Islamic University is one of the center of Islamic Studies in Indonesia, formerly the name is Syarif Hidayatullah State Islamic Institute which later changed to be Syarif Hidayatullah State Islamic University Jakarta since 2000/2001.¹

Generally, since 1960 the understanding and practice of Islamic society in Indonesia which was very traditional and very influential in Islamic studies everywhere, including at State Islamic Institute. According to Harun Nasution, the situation of Indonesian muslims at that time was backward and concerning because of the strong traditional Islamic style, the strength of *fiqh* orientation and the *tarekat* practice. Therefore, according to Harun Nasution, at that time the most dominant thing in Islamic teaching from the most basic level to higher education was the faith,

¹Edi Sudibyo, *Keputusan Presiden Republik Indonesia Nomor 31 Tahun 2002*.

worship and *shari'ah* (in terms of *fiqh* law). In addition, the Islamic teaching model at State Islamic Institute is also dominated by normative theological approaches.²

But the situation did not last too long. Harun Nasution who had returned from McGill University of Canada with a Doctorate in Islamic Studies began to make a total renewal of the mindset and mentality of State Islamic Institute academic people, especially State Islamic Institute of Jakarta. At the same time Harun Nasution was also keen to campaign the importance of "rational Islam" for the advancement of Muslims, instead of the "traditional Islam" that had been embraced by Indonesian Muslims.³ of course that also had a big influence on the mindset of students there, the students became increasingly enthusiastic and motivated to continue learning, besides that they also got a lot of new knowledge from him. Their minds became open, that Islam was not only *fiqh*, *aqidah* and *taṣawwuf*, more than that actually many aspects were unknown from Islam.⁴

State Islamic University of Jakarta is known as a campus for reforming Islamic thought. As a university, State Islamic University is very open in various schools of thought, from the most moderate to the most conservative, from liberalism to traditionalism. As a leading university, the students of State Islamic University come from various regions, from the West to the eastern of Indonesia, from Aceh to

²Media Zainul Bahri, "Ilmu-Ilmu Ushuluddin UIN Syarif Hidayatullah Jakarta Menatap Masa Depan", *Jurnal Refleksi*, Vol. 17, No. 2, Oktober 2018, 128-129.

³Media Zainul Bahri, "Ilmu-Ilmu Ushuluddin UIN Syarif Hidayatullah Jakarta Menatap Masa Depan", 129.

⁴Fatrawati Kumari, Alumnus of Syarif Hidayatullah State Islamic University (Lecturer of Antasari State Islamic University), Personal Interview, Banjarmasin, 3 Mei 2019.

Irian Jaya. State Islamic University students come from almost every province in Indonesia. There are even State Islamic University students from overseas such as Malaysia, Thailand, Singapore, and even from African regions such as Nigeria. State Islamic University also has education programs that vary in type of program study and education level, from S1, S2, and even S3.⁵ And Salman Harun is one of the alumni of Syarif Hidayatullah State Islamic University who currently also devotes himself as a teacher there. Now he serves as Professor of Interpretation on the campus. To find out more about the figure of Salman Harun, the following will be explained his brief biography.

A. Short Biography

1. Life Background

The important to explain the life history of Salman Harun as an initial description of his thinking background. He was born on June 12th, 1945 in Pariaman,⁶ a coastal city which in its history for hundreds of years, plays an important role as an entrepot (warehouse port) on the west coast of Sumatra. Located about 59 km to the north of the Padang city, with a distance about one and a half hours. Since before the Dutch colonial era, Pariaman had become the

⁵M. Isa HA Salam and Rifqi Muhammad Fathi, "Pemetaan Kajian Tafsir al-Qur'an pada Program Pascasarjana UIN Syarif Hidayatullah Jakarta dan UIN Sunan Kalijaga Yogyakarta: Analisis Sitiran Pengarang yang Disitir Disertasi Mahasiswa Tahun 2005-2010", *Research Report* (Jakarta: Ushuluddin Faculty, Syarif Hidayatullah State Islamic University, 2011), 3.

⁶Salman Harun, *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat* (Lentera Hati, 2018), 401.

main entrepot for trade distribution from the Minangkabau interior before being loaded into other ports inside and outside Sumatra. Because of the lively economic activities, Pariaman transformed into a multicultural city; Chinese, Indian, Arab, and native people blend in with each other.⁷

The family background of Salman Harun is not much known, but clearly he comes from Minangkabau people who have customs that adhere to the matrilineal⁸ kinship system and Islamic religious identity, the culture is very strongly colored by the teachings of Islam. The principle of Minangkabau tradition is contained in Customary statements of *Adat basandi syarak, syarak basandi Kitabullah* (tradition based on law, law based on the Qur'an) which means tradition based on Islamic teachings. Minangkabau people are very prominent in the field of commerce, as professionals, and intellectuals. They were heirs of the old traditions of the Malay Kingdom and Srivijaya who liked to trade and be dynamic. More than half of the total members of this community are overseas. generally Minang migrants reside in big cities, such as Jakarta, Bandung, Pekanbaru, Medan, Batam,

⁷The Pariaman figure who had an influence on the national and even international levels was Dahlan Abdullah. He is the son of Pariaman who is of noble blood. Even though he was once an employee of the Dutch colonial government, Dahlan Abdullah defended his homeland and became one of the drivers of Indonesian independence with other figures. He served as mayor of Jakarta during the Japanese occupation, and during independence was appointed by President Sukarno as ambassador to the Middle East based in Baghdad, Iraq in 1950. Just served for 3 months, he died in Baghdad and buried there. See Suryadi, "Nasionalisme Seorang Putra Pariaman: Mengenang Kepahlawanan H. Bagindo Dahlan Abdullah (1895-1950)", *Article in monograph or in proceedings*, December 2014, 1-2. See 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, 71.

⁸Customs system which is characterized by a system of kinship through women

Palembang, Bandar Lampung, and Surabaya.⁹ Salman Harun resided in the campus lecturer complex at Syarif Hidayatullah State Islamic University, Ibnu Sina Street I/25 Komplek UIN Ciputat Tangerang 15412.¹⁰

2. Educational Background and Salman Harun's Activities

Salman Harun earned a Bachelor's degree, Arabic Language Department, Imam Bonjol State Islamic Institute Padang in 1968, continued his undergraduate education (Drs) in the field of Arabic language education at Tarbiyah Faculty of Syarif Hidayatullah State Islamic Institute Jakarta in 1973. After holding a bachelor's degree, he was then appointed became a lecturer at his almamater, at Tarbiyah Faculty at Syarif Hidayatullah State Islamic Institute Jakarta. In addition, he also became a lecturer at the IKIP Muhammadiyah Jakarta from 1976 to 1996. On the sidelines of his busy schedule, he also attended the Translator Training held by the Ministry of National Education Language Development and Development Center in Jakarta in 1978. In addition, in he also attended the same research conducted by the Qur'anic Science Research Center (PLPIIS), Syah Kuala University, Banda Aceh.¹¹

Besides being a lecturer, the father of 4 sons also served as secretary of Syarif Hidayatullah State Islamic Institute in 1979-1983. Then in 1983 he

⁹Wikipedia Bahasa Indonesia, "Orang Minangkabau", dalam http://id.m.wikipedia.org/wiki/Orang_Minangkabau, accessed on 7th of May 2019.

¹⁰Norhidayat, Alumnus of Syarif Hidayatullah State Islamic University (Lecturer of Antasari State Islamic University), Personal Interview, Banjarmasin, 23rd of April 2019.

¹¹Salman Harun, *Mutiara al-Qur'an: Menerapkan Nilai-Nilai Kitab Suci dalam Kehidupan Sehari-Hari* (Jakarta: Qaf Medai Kreativa, 2016), 5. Salman Harun.com dalam <http://salmanharun.com/89-profil>, accessed on 5th of January 2019.

attended the Post Graduate Course of Islamic Studies, at Leiden University. Upon Salman return to Indonesia, he later served as secretary to the Syarif Hidayatullah State Islamic Institute Postgraduate Program in 1984-1986. In addition to playing an active role in Syarif Hidayatullah State Islamic Institute, Salman also worked as a lecturer at Muhammadiyah University in Jakarta, but only 2 years, from 1985 to 1986. Not enough with his degree as a bachelor, then in 1988 he won a Doctorate degree in the field of Interpretation at the Post-graduate Faculty, Syarif Hidayatullah State Islamic Institute Jakarta. Then from 1994-1996 he served as dean at Tarbiyah Faculty of Syarif Hidayatullah State Islamic Institute.¹²

On the sidelines of his busy life as dean, he took time to attend the Management Course for Senior Managers of Ministry of Religious Affairs, McGill University, Canada in 1995. Upon Salman's return from Canada, besides working as a lecturer, he also had several position within the Ministry of Religion, at the end of 1996 until 1997 he served as Head of Regional Office of the Ministry of Religion of West Sumatra. In the next year he served as Director of the Ministry of Religion's Islamic Affairs for 2 years and served as Expert Staff to the Ministry of Religion of the Ministry of Religion of the Republic of Indonesia in the same year. Subsequently he served as Director General of Islamic Community Guidance and Hajj Affairs in 1998. Head of Department of Education at the Ministry of

¹²Salman Harun, *Kaidah-Kaidah Tafsir: Bekal Mendasar untuk Memahami Makna al-Qur'an dan Mengurangi Kesalahan Pemahaman* (Jakarta: Qaf Media Kreativa, 2017), 887; Salman Harun.com dalam <http://salmanharun.com/89-profil>, accessed on 5th of January 2019; Salman Harun, *Mutiara al-Qur'an*, 5; and Salman Harun, *Secangkir Tafsir Juz Terakhir*, 401.

Religion Research and Development in 1998 to 1999. Then in 1999 he attended the Post Doctoral Research at Bonn University, Germany.¹³

Furthermore, from 2001 to 2005 he again served as Dean of the Tarbiyah Faculty, Syarif Hidayatullah State Islamic Institute Jakarta for the second time.¹⁴ Until now, he served as professor of Tafsir Tarbawi, FITK Syarif Hidayatullah State Islamic University Jakarta, professor of Indonesian Contemporary Interpretation and professor of Middle Eastern Contemporary Interpretation at the Syarif Hidayatullah State Islamic University in Jakarta, Staff Expert of the Jakarta Qur'anic Study Center (PSQ) is built by Quraish Shihab.¹⁵ As manager of the Fathullah Mosque, there Salman Harun also held a recitation of interpretation about *Tafsīr Ibn Kathīr*, once a week, after *maghrib* prayer.¹⁶

B. The Works of Salman Harun

As a person who likes to read and wrestle in the fields of education and interpretation, of course Salman Harun also active in writing. Among his works are:

1. *Tafsir Tarbawi: Nilai-Nilai Pendidikan dalam al-Qur'an*

This thick work is 116-page- the subject of Tafsir Tarbawi's course which is included in the lecture curriculum at the Science of Tarbiyah Faculty Syarif Hidayatullah State Islamic University. Systematics of writing: a. outlines verses

¹³Salman Harun, *Mutiara al-Qur'an*, 5.

¹⁴Salman Harun, *Secangkir Tafsir Juz Terakhir*, 401.

¹⁵Salman Harun, *Mutiara al-Qur'an*, 6.

¹⁶Ahmad Mujahid, Alumnus of Syarif Hidayatullah State Islamic University (Lecturer of Antasari State Islamic University), Personal Interview, Banjarmasin, 10th of May 2019.

relating to educational themes, b. put forward the values of education contained in paragraph, and c. explain how it is implemented in the world of education.¹⁷

2. *Pintar Bahasa Arab Al-Qur'an: Cara Cepat Belajar Bahasa Arab Agar Paham Al-Qur'an*

The Qur'an in this book is positioned as a concrete example of various concepts of Arabic grammar. There are four methods arranged for learning: first the Arabic grammar title, the second examples taken from the Qur'an, the third understanding the meaning of vocabulary, the fourth describes the Arabic grammar, and the fifth exercises taken from the examples of the Qur'an and others (if no more examples are found).¹⁸

3. *Mutiara al-Qur'an*

Actually this book is an annexation of his work *Mutiara Surat al-Fatihah* which was published in 2000. Now this book has been republished by the publisher Qaf on 2016, of course with new additions and changes. This book contains interpretations of the verses of *surah al-Fatihah* and other verses according to the theme put forward by the author. So, this book is more like a thematic interpretation that raises issues that are relevant to the reality of today's life. At the end of the discussion, Professor Salman also presented a conceptual

¹⁷See Salman Harun, *Tafsir Tarbawi: Nilai-Nilai Pendidikan Dalam Al-Qur'an* (Jakarta: UIN Jakarta Press, 2013). See Wildan Imaduddin Muhammad, "Facebook Sebagai Media Baru Tafsir Al-Qur'an Di Indonesia (Studi Atas Penafsiran Al-Qur'an Salman Harun)", 72.

¹⁸See Salman Harun, *Pintar Bahasa Arab Al-Qur'an: Cara Cepat Belajar Bahasa Arab Agar Paham Al-Qur'an* (Jakarta: Lentera Hati, 2010). See Wildan Imaduddin Muhammad, "Facebook Sebagai Media Baru Tafsir Al-Qur'an Di Indonesia (Studi Atas Penafsiran Al-Qur'an Salman Harun)", 72.

foundation for understanding the Qur'an. In this section the author also puts forward a number of alternative interpretations that are considered stronger and deeper, so that they are truly able to capture what the Divine Word wants.¹⁹

4. *Kaidah-Kaidah Tafsir*

This book is a collective work written by Salman Harun with other Indonesian Muslim intellectuals. This book is an adaptation of the book *Qawā'id al-Tafsīr* by Khālid Ibn 'Uthman al-Sabt which was published by Dār Ibn 'Affān at al-Jizah, containing 280 rules along with 100 sub rules in 29 subjects (chapters). Then he added with the interpretive rules by Prof. M. Quraish Shihab entitled *Kaidah Tafsir* as a complement. So that the interpretive rules compiled by Salman Harun and his friends number 213 rules in 28 subjects.²⁰

5. "Morfologi Kosakata al-Qur'an"

This article is the result of 1992 study funded by Syarif Hidayatullah State Islamic Institute. Focus on the search for examples of the Qur'an by classifying them into terms of *tafsīr iṣṭilāḥī* into *fi'il māḍī*, *fi'il muḍāri'*, *fi'il amr*, *maṣḍar*, *ism fā'il*, *ism maf'ūl*, *ism makān*, *ism zamān* and *ism alāt*. His research relied on *Mu'jam Mufahras li Alfāz al-Qur'ān* to find a sample verse of the Qur'an which was sought.²¹

¹⁹Salman Harun, *Mutiara al-Qur'an*, 7-8.

²⁰See Salman Harun, and members, *Kaidah-Kaidah Tafsir: Bekal Mendasar untuk Memahami Makna al-Qur'an dan Mengurangi Kesalah Pahaman*, 11.

²¹See Salman Harun, "Morfologi Kosakata al-Qur'an," *Research Report*, Tarbiyah Faculty Syarif Hidayatullah State Islamic Institute Jakarta, 1992. See Wildan Imaduddin Muhammad, "Facebook Sebagai Media Baru Tafsir Al-Qur'an Di Indonesia (Studi Atas Penafsiran Al-Qur'an Salman Harun)", 72.

6. “Perkembangan Saintifik Ilmu Qawaid Tafsir”

This study reviews are the thoughts of Khālid Ibn ‘Uthman al-Sabt with al-Sabt's primary source entitled *Qawā'id al-Tafsīr*. In the view of Salman Harun, *al-Sabt* contributed greatly in the field of *‘Ulūm al-Qur’ān* because it has lead the aspects of the science of the Qur'an to become a standard rule.²²

Beside writing books and conducting research, although Salman Harun is a lecturer who is fairly old, he is still actively writing articles and interpretations of the Qur'an both in journals and in electronic media such as on websites and social media (Facebook). he also actively provides interpretation studies at the campus mosque Syarif Hidayatullah State Islamic University and at Mutiara Pagi's RRI.²³

From the several books and journals above, it can be reflected that Salman Harun has an interest in study and expertise in three broad areas; education, interpretation of the Qur'an, and Arabic. The field of study of the Qur'an is the dominant field of his works. This is evidenced by his research both in the study of Education and Arabic, always related to the Qur'an as a reference point of research.

²²See Salman Harun, “Perkembangan Saintifik Ilmu Qawa'id al-Tafsir” *Journal of Qur'an and Hadith Studies*, Vol. 3 No. 1, 2014. 17-40. See Wildan Imaduddin Muhammad, “Facebook Sebagai Media Baru Tafsir Al-Qur'an Di Indonesia (Studi Atas Penafsiran Al-Qur'an Salman Harun)”, 72.

²³Salman Harun, *Mutiara al-Qur'an*, 5-6.