

CHAPTER IV

SPECIAL STUDY OF *SECANGKIR TAFSIR JUZ TERAKHIR*

BY SALMAN HARUN

A. Background of Writing The Qur’anic Interpretation

The interpretation is written by Salman Harun, *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat* is a book which published in Jakarta by the publisher of Lentera Hati on January 2018 with a 401 pages. The background of this written is motivated by the habit of Salman Harun who wrote the interpretation of the Qur'an on Facebook every day.¹ His habit is started on 5th of October 2015, he interpreted the verse continuously. Salman Harun used a pattern from back to front, it is starting from Surat al-Nās, then Surat al-Falaq until the last verse of Surat al-Nabā’ which he wrote on 6th of January 2018. However based on the author's statement he wrote an interpretation almost one verse a day, but lately he often writes more than one verse, there are even 4 to 5 verses at once in one Facebook status.²

The writing of Qur’anic interpretation was originally intended to color social media with more positive information and was intended for millennials where they were very closed to social media.³ Although initially intended for the millennial generation, the

¹Salman Harun, *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat* (Lentera Hati, 2018), ix.

²See Facebook Salman Harun, <https://www.facebook.com/salman.harun.3>, accessed on 28th of February 2019.

³Salman Harun, *Secangkir Tafsir Juz Terakhir*, ix. See Iffah al-Walidah, “Tabayyun di Era Generasi Milenial”, *Jurnal Living Hadis*, Vol. 2 No. 1 Oktober 2017, 320-321

interpretation he wrote on Facebook seems to have received little response from both the millennial generation and among the Qur'anic commentators.⁴ Evidenced by the minimum number of readers who liked and shared status is containing these interpretations.⁵ That is because the language used by Salman Harun in his interpretation tends to be seriously, naturally, because he comes from academia, moreover he was included of conservative one at Syarif Hidayatullah State Islamic University.⁶

After arguably unsuccessful in a community of the Facebook, Salman tried to reproduce his written in a book. According him, the interpretation that he wrote had a distinctive nuance that was different from other interpretations in general, so he felt the need to rewrite it into a book which he named *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat*.⁷ In accordance with the title of the book, the author tried to issue the meaning of interpretation and moral message in *juz* 'amma, so there he also includes the structure of the surat or message is contained in a collection of verses on a surat so that it can be infused and translated into behaviour and habitation in daily that can bring in the happiness on the world and also the hereafter such as author's wants.

Although at the beginning this interpretation was an interpretation written using Facebook as a media, but it was not entirely what was in the book was exactly

⁴Wildan 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, 77.

⁵See Facebook Salman Harun, <https://www.facebook.com/salman.harun.3>, accessed on 28th of February 2019.

⁶Norhidayat, Alumnus of Syarif Hidayatullah State Islamic University (Lecturer of Antasari State Islamic University), Personal Interview, Banjarmasin, 23rd of April 2019.

⁷Salman Harun, *Secangkir Tafsir Juz Terakhir*, ix.

the same as what he wrote on Facebook, because according to the author's statement, the written was processed again and revised.⁸ In addition, to change in terms of content interpretation, this recorded interpretation is also compiled also based on the pattern of order of the *muṣḥaf*, that is from the surat al-Nabā' to surat al-Nās, it is not have a many different from the pattern of interpretation of the Qur'an in general, and very rarely an interpretation was found whose composition was reversed from surah al-Nās to surah al-Nabā'.

B. Systematics and Qur'anic Interpretation Methods

1. Systematic of Qur'anic Interpretation

Among the interpreters, at least there are four systematics for the writing of interpretations, namely:

- a. *Tartīb Muṣḥafī*: systematics of interpretations in accordance with the order of the verses in the *muṣḥaf*, verse by verse and surah by surah. Example: *Tafsīr al-Ṭabarī* by Ibn Jārīr al-Ṭabarī.
- b. *Tartīb Nuzūlī*: systematics of interpretations based on chronological sequences of groups of verses or surah of the Qur'an. Example: *al-Tafsīr al-Ḥadīth* by Muḥammad Izzah Darwazah.
- c. *Tartīb Muṣḥaf Hukmī*: systematics of interpretation by taking legal verses only in the *tartīb muṣḥafī*. Example: *Aḥkām al-Qur'ān* by al- Jaṣṣāṣ.

⁸Salman Harun, *Secangkir Tafsir Juz Terakhir*, ix.

- d. *Tartīb Mawḍū'ī*: systematic interpretation of the Qur'an based on the topics of the issues to be discussed. Example: *al-Insān fī al-Qur'ān* by 'Abbās Mahmūd al-'Aqqād.⁹

The systematics of written interpretations *Secangkir Tafsir Juz Terakhir* written by Salman Harun is using the *tartīb muṣḥafī* which is writing verse by verse based on the order in the *muṣḥaf* with systematic as follows:

- a. *Secangkir Tafsir Juz Terakhir* is compiled by the author based on the order in the *muṣḥaf* from the surah al-Nabā' to the surah al-Nās. At the beginning of each surah the name surah is mentioned, category of surat (Makkiyah or Madaniah¹⁰), and the number of verses. Furthermore, he also mentioned the serial number of the surah based on the *muṣḥaf*, the place to go down the surah and the surah serial number based on the chronological descent. He also mentioned the name of the surah which preceded the descent of the surah and the surah afterwards. Examples such as:

(سورة النازعات)

Surah al-Nāzi'āt

(Makkiyah, 46 verses)

The 79th Surah, revealed in Mecca

⁹Wilda Kamalia, "Literatur Tafsir Indonesia (Analisis Metodologi Dan Corak Tafsir Juz 'Amma As-Sirāju 'L Wahhāj Karya M. Yunan Yusuf)", 52.

¹⁰In terms of the time of Makkiyah's descent, which was revealed before the hijrah even though it was not in Mecca, Madaniyah was the one that was revealed after the migration even though not in Medina. In terms of the place of descent there is the opinion that Makkiyah is the one who descends in Mecca and its surroundings such as Mina, Arafah and Hudaibiyah, and Madaniyah is the one who descends in Medina and its surroundings, such as Uhud, Quba 'and Sil'. In terms of its objectives, Makkiyah is whose appeal is shown to the residents of Makkah and Madaniyah, whose appeal is indicated to the residents of Medina.

at the beginning of the 81st period
after surah al-Nisā' and before surah al-Infiṭār.¹¹

Another example:

(سورة الناس)

Surah al-Nās

(Makkiyah, 6 verses)

The 114th Surah, the last surah in the muṣḥaf al-Qur'an. Revealed
in Makkah at number 21st, after surah al-Falaq and
before surah al-Ikhlāṣ.¹²

In the case of the surah opening or the cover of surah before entering the verse interpretation, Salman does not seem much different from other interpreters, namely in the mention of the surah name, place of surah descent, number of verses, surah sequence number in the *muṣḥaf*, surah sequence number based on the descent and the mention of surah that precede and after. It's just that if most of the Indonesian language interpretations usually mention the meaning of the surah name,¹³ then Salman Harun does not include the meaning of the surah's name. He consistently applied this to all the surah he would interpret, but it was slightly different from the other surah, in the surah al-Nabā' he precisely added information regarding the number of *ruku'*.¹⁴

¹¹Salman Harun, *Secangkir Tafsir Juz Terakhir*, 19.

¹²Salman Harun, *Secangkir Tafsir Juz Terakhir*, 391.

¹³For example in *Tafsir al-Mishbah*, "it is called surah al-Nabā' which means "great news". See Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, vol. 15 (Jakarta: Lentera Hati, 2012), 1.

¹⁴*Ruku'* is usually marked (ع). According to Musā'id al-Ṭayyār, a sign it is created by scholars Indian subcontinent. The point is that the verse that contains the sign is a perfect story, and the

(سورة النبأ)

Surah al-Nabā'

(Makkiyah, 2 *ruku'* 40 verses)

The 78th Surah, revealed in Makkah at number 80th
after surah al-Ma'ārij before surah al-Nāzi'āt.¹⁵

Most of the surah in the *juz'* 30 are indeed only one book, only the surah al-Nabā' and al-Nāzi'āt have 2 *ruku'*, but in this case precisely in the opening of the surah al-Nabā' which he mentioned the number of *ruku'*, while surah al-Nāzi'āt does not.

- b. Then only one verse text is written and the translation is written below. He translated verse by verse using his own version. In a sense, it does not take the translation of the translated Qur'an which has been printed like *Al-Qur'an dan Terjemahnya* published by the Ministry of Religion. In his capacity as a professor of interpretations who also mastered the field of Arabic,¹⁶ according to the author it was legitimate. As an example when translating QS. al-Falaq/113: 1 he wrote as below:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١)

“Katakanlah, ‘Saya berlindung kepada Tuhan Perekah Kehidupan.’”¹⁷

(Say, I take refuge in the Lord of the Life Enlightnen)

In the verse above, Salman Harun interpreted al-Falaq with "Life

Enlightnen", in contrast to the translation of the Qur'an and Translation

following verse is like a new paragraph so that the person who prays himself and becomes a priest is recommended to bow to the verse, and continue with the next verse on the next *raka'at*. See Musā'id al-Tayyār, *al-Muḥarrar fi 'Ulūm al-Qur'ān* (2008), 250.

¹⁵Salman Harun, *Secangkir Tafsir Juz Terakhir*, 1.

¹⁶Salman Harun, *Mutiara al-Qur'an: Menerapkan Nilai-Nilai Kitab Suci dalam Kehidupan Seharian-Hari* (Jakarta: Qaf Medai Kreativa, 2016), 5.

¹⁷Salman Harun, *Secangkir Tafsir Juz Terakhir*, 384.

which was published by the Ministry of Religion which interpreted al-Falaq with "dawn time" or "dawn".¹⁸ Although the translation of the verse by Salman Harun is slightly different from the other translations, but his translation is still does not come out of the original meaning of the word in Arabic dictionaries. The word *falaqa* according to Ibn Manzhur in *Lisān al-'Arab* means *syaqq* which is splitting,¹⁹ so it is fine when Salman Harun prefers a more poetic word which is to use the word "Life Enlightnen". Another example is in QS. al-Layl/92: 4 as below:

إِنَّ سَعْيَكُمْ لَشَتَّىٰ (٤)

“Sungguh, tingkah laku kalian beraneka macam.”²⁰

(Really, your behavior is diverse)

In the paragraph above, Salman Harun interpreted the word *sa'ya* with "behavior", while most of the other interpreters interpreted it as "effort".²¹ If traced in Arabic dictionary, the word *sa'ya* means *al-kasb* (effort), also means *al-taṣarruf* (behavior) which includes good and bad behavior or effort.²² In *Mufarādāt Alfāz al-Qur'ān* also means sincerity in doing something.²³

¹⁸Indonesia Ministry of Religion, *al-Qur'an dan Tafsirnya* (Jakarta: Lentera Abadi, 2010), 820.

¹⁹Ibn Manzūr, *Lisān al-'Arab*, vol. 10 (Beirut: Dār Ṣādir, n.y.), 310.

²⁰Salman Harun, *Secangkir Tafsir Juz Terakhir*, 217.

²¹Indonesia Ministry of Religion, *al-Qur'an dan Tafsirnya*, 683.

²²Ibn Manzūr, *Lisān al-'Arab*, vol. 9, 385.

²³Al-Rāghib al-Aṣfahānī, *Mufarādāt Alfāz al-Qur'ān* (Dimshq: Dār al-Qalam, 2009), 411.

Furthermore, in writing the text of the verse along with its translation, Salman Harun consistently wrote verse by verse, except for QS. al-Zalzalah which he wrote two verses at once:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧)

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨)

“Then shall anyone who has done an atom’s wight of good, see it! And anyone who has done an atom’s weight of evil, shall see it”²⁴

Beside of the interpretation of two verses, there is a cut in a several part even though is not too long, in QS. al-‘Aṣr/103: 3 as below: (إِلَّا الَّذِينَ)

(وَتَوَاصَوْا بِالصَّبْرِ), (وَتَوَاصَوْا بِالْحَقِّ), (وَعَمِلُوا الصَّالِحَاتِ), (آمَنُوا)

QS. Quraish/106: 4 as below: (وَأَمَّنَّهُمْ مِنْ خَوْفٍ), (الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ).²⁵

- c. After writing the text of the verse and its translation, Salman Harun interpreted the verse, in interpreting the verse he sometimes explained the reason for the descent of a verse if he felt the need to explain it. However, there are not many interpretations that include *sabab al-nuzūl*, most of which he does not mention *sabab al-nuzūl*, even though the verse falls with regard to a particular event. When he mentioned the *sabab al-nuzūl* history he immediately mentioned its *matan* without including its *sanad*, he also did not include footnotes whether the history quoted from one of the books

²⁴Salman Harun, *Secangkir Tafsir Juz Terakhir*, 269. ‘Abdullah Yūsuf ‘Alī, *The Holy Qur’an: Original Arabic Text with English Translation and Selected Commentaries* (Malaysia: Saba Islamic Media, 2001), 783.

²⁵Salman Harun, *Secangkir Tafsir Juz Terakhir*, 330-331.

asbāb al-nuzūl,²⁶ hadith, or previous interpretations.²⁷ Examples of interpretations that include *sabab al-nuzūl* are when Salman Harun interprets QS. ‘Abasa, in his interpretation he mentions:

"Prophet Muhammad P.B.U.H. was busy explained Islam to some Meccan leaders. Suddenly someone who happened to be blind appears suddenly. He wanted to be taught the verse which fell most recently to the Prophet that he didn't know yet. The Prophet rather annoyed and his tears changed. He also turned his back on the question and did not serve his request. He reacted so probably because he saw that if the leaders of Quraysh were succeed in being Islamized, surely the acceptance of Islam by the people of Makkah would be easier. However, his actions were rebuked by Allah by bringing down this surah”²⁸.

Such characteristics are the characteristics of contemporary interpretations which in the mention of a history, the exegete no longer includes a long *sanad* but directly to the core discussed.

- d. In addition to mentioning *sabab al-nuzūl*, in several places Salman also gave a lucid explanation of the verses interpreted. An example is when he interprets QS. al-Layl / 92: 3 as below:

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى (٣)

²⁶Examples of the work about *asbāb al-nuzūl* is *Asbāb al-Nuzūl* by al-Wāḥidī.

²⁷The example of a commentary that quotes a lot of the history of *asbāb al-nuzūl* is *Tafsīr Ibn Kathīr*.

²⁸Salman Harun, *Secangkir Tafsir Juz Terakhir*, 38.

“By (the mystery of) the creation of male and female”²⁹

Letter ما in this verse is *maṣḍariyah*, which is to distinguish it from the verb. When accompanied by the verb خَلَقَ (creating) it means "creation".³⁰

Another example is when Salman Harun interpreted QS. al-Qāri'ah/101: 1 as follows:

الْقَارِعَةُ (١)

“The (Day) of Noise and Clamour”

The word قَرَعَ literally means banging loudly (banging on), usually a door, so the residents of the house are very shocked and terrified. What was tapped hard at the event was earth. And, those who knock are angels, perhaps by crashing the earth with other earth or celestial bodies, it is easy for them to remember they are creatures that have extraordinary powers (*shadīd al-quwā*). (Q.S. 53: 5)...³¹

e. Often he also uses other verses as reinforcement for his interpretation of a verse without writing the text of the verse, immediately mentioning the number of the surah and the number of the verse in question and sometimes also including the translation of the verse that is made up of reinforcement.

An example is when he interprets QS. al-Nabā'/78: 24 as follow:

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا (٢٤)

“Nothing cool shall they taste therein, nor any drink.”³²

The heat of hell has never dimmed. Each of their skin is charred, the skin is replaced with another skin so that their punishment continues to feel (Qur'an 4:56). Despite suffering, they were not given a single drop. When they tried to ask for a sip of water and a mouthful of food from the inhabitants of heaven, they received a sad answer, "Allah

²⁹Yūsuf ‘Alī, *Holy Qur’an*, 773.

³⁰Salman Harun, *Secangkir Tafsir Juz Terakhir*, 216.

³¹Salman Harun, *Secangkir Tafsir Juz Terakhir*, 282.

³²Yūsuf ‘Alī, *Holy Qur’an*, 745.

forbids it to unbelievers," (Qur'an, 7:50). Hell continues to struggle, howl, and crush the sinners without mercy (Surah 67: 7-8).³³

Interpretations that often quote other verses as interpretations are generally referred to as the interpretation of *bi al-ma'thūr*, but if the portion of their use is small, and in fact more use other analysis in interpretation, the interpretation is categorized as the interpretation of *bi al-ra'y*.³⁴ In this case, among all the verses in *juz' 'amma* (564 verses), only 163 verses include other verses as their interpretation. The rest, he interprets based on analysis of verse discussions that are being interpreted, such as scientific, social, and so on.

- f. After finished interpreting one verse at a time in a surah, he grouped verses that were similar or support one particular message. Then, the themes were arranged again which he later named the surah structure. However, not all of the surah have written the structure of the surah, because sometimes there are certain suras whose verses are containing only one theme. Surah with no surah structure include surah al-Qadr, al-Kāfirūn, al-Naṣr, al-Masad, al-Ikhlāṣ, al-Falaq and al-Nās. The example of the surah structure is like the following surah al-‘Ādiyāt structure:

Surah Structure:

1-5: God swears by war horses that run as fast as lightning into the battlefield.

6-8: If the war horses are obedient to their master, regardless of their own safety, there are people who are not obedient to God. In fact, He created it and preserved it.

³³Secangkir, 10

³⁴Cari tentang mashadir tafsir.

9-11: Humans should believe that all their actions will be accounted for later in the hereafter. Therefore, he should always do good in this world.³⁵

The grouping of verses based on this particular theme is similar to that of Quraish Shihab in *Tafsir al-Mishbah*, on QS. al-‘Ādiyāt for example, Quraish Shihab breaks it down into verses 1-5, verses 6-7, verse 8 and verses 9-11.³⁶ The difference is, Quraish Shihab immediately groups these verses when interpreting the Qur'an and does not directly state what themes are discussed. Whereas Salman Harun consistently explained the themes based on the groups of verses after interpreting the verses one by one.

The structure of the surah usually consists the collections of verses from a complete surah from the first verse to the last. However, the case is different from the surah al-‘Alaq structure, even though the surah al-‘Alaq consists of 19 verses, Salman Harun actually mentions the structure of surah only up to the sixteenth verse.

Surah Structure:

1-5: God calls on people to increase the achievement of a balanced human civilization between physical and spiritual aspects through the development of reading and writing based on the morality of the One Godhead

6-14: However, some humans only want physical satisfaction which results in the threat of the safety of humanity.

15-16: So, the faithful human lives will always be full of struggles to overcome that challenge.³⁷

³⁵Salman Harun, *Secangkir Tafsir Juz Terakhir*, 279.

³⁶Quraish Shihab, *Tafsir al-Mishbah*, 540-548.

³⁷Salman Harun, *Secangkir Tafsir Juz Terakhir*, 253.

g. Furthermore, at the end of the surah always included the surah's moral message written based on the moral values contained in the interpreted verses. Examples of this are the following Surah al-‘Ādiyāt Moral Message:

Surah's Moral Message:

Humans must thank God who created it and cared for it by always doing good to His creatures in his life in this world. All human actions will be held accountable later in the hereafter.³⁸

Generally, the surah of al-‘Ādiyāt above, as mentioned by al-Biqā’ī cited by Quraish Shihab, the main purpose is preaching of the loss of most humans on the day of *zalzalah*, the Day of Judgment. This is because they prefer worldly glory and property compared to what is eternal in the sight of Allah.³⁹ Based on description above, there are differences in moral messages conveyed by Salman Harun with the theme discussed by al-Biqā’ī, here Salman Harun precisely emphasizes the suggestion to do good as a form of gratitude to Allah Almighty.

Based on the description above, in interpreting the Qur’an of Salman Harun, he seemed inconsistent on applying the system that he use. It can be seen in a number of surah that were not mentioned in the Surah Structure, there are many verses which are not mentioned according to the rules, there were several verses that were explained at length while others were only explained in general and so on. That may be because at first the writing was written on Facebook in a long span of time and was written one verse a day, so that maybe at one time he would

³⁸Salman Harun, *Secangkir Tafsir Juz Terakhir*, 280.

³⁹Quraish Shihab, *Tafsīr al-Mishbāh*, 537.

be easier to improve his interpretation, and the other times he could interpret it briefly. In addition, because the writing is only popular written on Facebook, so it is not too tied to the rules of scientific writing and systematic writing of interpretations.

2. Qur'anic Interpretations Method

There are at least 4 methods of interpretation which have been formulated by previous *mufasssir*, they are *ijmālīy*, *taḥlīlīy*, *muqāran* and *mawḍū'īy*.⁴⁰ Each method has its own characteristics and elements as described in the previous chapter. But the method that has been formulated by the interpreter is not absolutely must be followed by everyone who wants to interpret the Qur'an, it is only a means or way to be able explore the contents of the Qur'an,⁴¹ and as a guideline in interpreting the writing to be more directed. The rest of an interpreter can develop his creativity in writing a commentary. In this case, it seems that Salman Harun is one of the interpreters who is not bound by the method of interpretation that has been formulated.

The method used by Salman Harun in interpreting the Qur'an as follows:

a. Interpreting the verse by applying elements from the *taḥlīlīy* method

As we know that in applying the method of interpretation of *taḥlīlīy*, the *mufasssir* usually explains the contents of the Qur'anic verses from various aspects, according to the views, inclinations and wishes of the interpreter which

⁴⁰ Abd al-Ḥayy al-Farmāwī, *al-Bidāyah fī al-Tafsīr al-Mawḍū'īy* (Kairo: Dār al-Ṭabā'ah wa al-Nashr al-Islāmiyah, 2005), 19.

⁴¹ Ahmad Izzan, *Metodologi Ilmu Tafsir* (Bandung: Tafakur, 2011), 233.

he presents in accordance with the order of verses in the *muṣḥaf*. As a method of interpretation, *tahlīlīy* method have special elements that are different from other methods of interpretation, the elements of which consist of the meaning of verse vocabulary, *munāsabah*/relationship verse with the previous verse, *asbāb al-nuzūl* (if any), the global meaning of the verse, and the law that can be pulled out (which often expresses the opinions of some *madhhab* scholars). There are also those who add a description of the various *Qirā'āt*, *i'rāb* verses that are interpreted, as well as the idiosyncrasy of the wording.⁴²

As for the interpretation of *Juz' Amma* Salman Harun, there are several elements of the *tahlīlīy* method which he applies in his interpretation. Among them are:

1) Explain the meaning of verse vocabulary

As explained earlier that sometimes Salman Harun also includes verse vocabulary explanations which are interpreted based on their lexical meaning. For example, when Salman Harun had to interpret the word *sijjin* in QS. al-Muṭaffifīn/83: 7, according to him the word *sijjin* means "imprisonment", and prisons in the past were in a low (underground) and despicable place, so the *sijjin* was understood as a collection of records of the actions of bad people who were put in low places and were seen as

⁴²Quraish Shihab, *Kaidah Tafsir*, 378. See Abdullah Karim, *Metodologi Tafsir al-Qur'an* (Banjarmasin: Comdes Kalimantan, 2011), 99. 'Abd al-Ḥayy al-Farmāwī, *al-Bidāyah fī al-Tafsīr al-Mauḍū'īy*, 19. Muḥammad Bāqir al-Ṣadr, *al-Madrasah al-Qur'āniyah* (n.d.), 21.

worthless and even disgusting. Note his actions were treated as such, especially the owner.⁴³

When viewed from the *Mufradāt Alfāz al-Qur'ān*, the word *sijjin* is generally interpreted as one of the names of hell in hell, but is interpreted differently when the context of the sentence is different, in QS. al-Muṭaffifīn, the word *sijjin* is indeed more relevant as a book containing a record of bad deeds.⁴⁴ A similar opinion was expressed by Muḥammad ‘Abduh quoted by Quraish Shihab that the word *sijjin* was interpreted as mud. From the meaning of the word something is implied. It may be that the record of the deeds of the rebels is written in a kind of mud. Which is the example that their deeds are so bad that they are only naturally written with something very trivial and bad namely mud.⁴⁵

In explaining the meaning of vocabulary, he almost cites his explanation from a linguist or commentator beforehand. As a professor in the field of Arabic, the author feels that this fine. However, it does not mean that he does not quote other people's opinions at all, one of the opinions of the linguists he quoted al-Aṣfahānī, a lexicologist from the Qur'an. For example when interpreting the word *Abābīl* in QS. al-Fīl/105: 3 follows:

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (٣)

⁴³Salman Harun, *Secangkir Tafsir Juz Terakhir*, 92.

⁴⁴Al-Rāghib al-Aṣfahānī, *Mufradāt Alfāz al-Qur'ān*, 399.

⁴⁵Quraish Shihab, *Tafsīr al-Mishbāḥ*, 145. Muḥammad ‘Abduh, *Tafsīr al-Qur'ān al-Karīm Juz' ‘Amma* (Egypt: n.p., 1341 H), 41-42.

“*And He sent against them Flights of Birds.*”⁴⁶

The meaning of *Abābīl*, according to al-Aṣḫānī, is *mutafarriqah* (group of people). That is, the birds came attacking group after group (imagine the modern air raids carried out by warplanes that came in groups consisting of squadrons after squadrons). But we cannot confirm what birds are, because that is a miracle from God. Maybe the birds aren't birds in this world. We are only obliged to believe that God has sent upon Abraha's troops a great many birds, who came in groups to bombard Abraha and his troops. Allah called the name of the bird *Abābīl*.⁴⁷

In interpreting the word *Abābīl* above, it seems that Salman Harun refers to the book *Mufrādāt Alfāz al-Qur'ān* by al-Aṣḫānī, the word *abābīl* is the plural form of the word *ibbīl*. *Abābīl* is interpreted as ‘separate’ such as the separation of camels, also interpreted as a group or group in separate conditions.⁴⁸ Furthermore, its interpretation tends to follow the interpretations of earlier interpreters or arguably traditional (classical) interpretations, not trying to rationalize the events of the *Abābīl* birds.⁴⁹

Furthermore, sometimes Salman Harun also explains the vocabulary by relating it to the use of the word in Indonesian, for example such as the explanation of the word *sab'a* (seven) when he interprets surah al-Nabā'/78: 12 as follow:

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا (١٢)

“*And (have We not) built over you the seven firmaments*”⁵⁰

With the support of other verses in the Qur'an, what is meant is of course "seven heavens". "Seven" can mean "countless numbers" as in

⁴⁶Yūsuf ‘Alī, *Holy Qur'an*, 789.

⁴⁷Salman Harun, *Secangkir Tafsir Juz Terakhir*, 320.

⁴⁸Al-Rāghib al-Aṣḫānī, *Mufrādāt Alfāz al-Qur'ān*, 60.

⁴⁹An example that rationalizes this incident is Muḥammad ‘Abduh, see Muḥammad ‘Abduh, *Tafsīr al-Qur'ān al-Karīm Juz' Amma*, 157-158.

⁵⁰Yūsuf ‘Alī, *Holy Qur'an*, 745.

the Indonesian language there is the phrase "dizzy seven around", "seven derivatives"....⁵¹

Is not undeniable that the author's social or environmental conditions also had little effect on the results of his writing.

2) Pay attention to the explanation about *munāsabah*

Munāsabah is the relationship between one verse and another or one letter with another because of the relationship between one and the other, the general with the specific, the concrete with the abstract, or the existence of cause and effect, the relationship of balance, the existence of an opposite relationship, or there are aspects of harmony of the Qur'an's information in the form of news sentences.⁵²

Salman Harun sometimes tries to explain the relationship between verses with one another. Although not all the verses he interpreted, he included the verses, but he always tried to make the verses he interpreted always connected with the verses before and after them. In this case, the author gives an example of the explanation of Salman Harun in *munāsabah* between verses in the surah al-Nabā' verses 9-10:

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا (٩)

“And made your sleep for rest.”⁵³

Humans need sleep to release their physical and mental fatigue. Only God does not need sleep (Qur'an 2: 225). With sleep, body and human soul get full rest. Full rest speeds up metabolism. Perfect metabolism

⁵¹Salman Harun, *Secangkir Tafsir Juz Terakhir*, 6.

⁵²Abdul Aziz Dahlan, *Ensiklopedia Islam*, Jilid 2 (Jakarta: PT. Ichtiar Baru Van Hoeve, 1996), 66. Al-Imām Jalāl al-Dīn al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyah, 2018), 471.

⁵³Yūsuf 'Alī, *Holy Qur'an*, 745.

will restore strength and physical and mental health. With the recovery of strength and health, humans can plunge back into the struggle for life. Therefore, the benefits of sleep are enormous. It is God who gives mankind sleep (QS 39:42). Again and he needs to be grateful.⁵⁴

وَجَعَلْنَا اللَّيْلَ لِيَاسًا (١٠)

“And made the night as a covering.”⁵⁵

After the human need for sleep, the need for night is mentioned, which can mean that sleep and night are closely related. That is, sleep can reach the perfect depth and benefit only at night. That is because darkness, environmental atmosphere, and natural chemistry are very typical that allow the perfect sleep to get that health. A dark night also closes humans from the view of others, so that humans get a sense of security. Allah created the night and day. That adds to need for human thanks to Him.⁵⁶

3) Explain the verse by including an explanation of other aspects related to the verse

When interpreting a verse, often Salman Harun includes explanations related to other scholarship related to the verse being interpreted. For example, when explaining verses related to science, he explained from a scientific standpoint, when explaining verses related to social matters, he would explain them from the social side, as well as interpreting verses related to the economy, he would explain them from an economic standpoint.

From the description above, can be seen that Salman Harun uses the *tahlīlīy* method in interpreting the verses of the Qur'an, because he interprets it based on the verse sequence in the *muṣḥaf*, gives an explanation regarding the

⁵⁴Salman Harun, *Secangkir Tafsir Juz Terakhir*, 5.

⁵⁵Yūsuf ‘Alī, *Holy Qur'an*, 745.

⁵⁶Salman Harun, *Secangkir Tafsir Juz Terakhir*, 5.

verse vocabulary, gives an explanation related to the *munāsabah* of the verse, and provides an adequate analysis to the verse being interpreted. It's just that he has not applied all the elements of the *taḥlīlīy* method formulated by al-Farmāwī where in interpreting the verse must quote the hadith of the prophet, companions and *tābi'īn* opinions. Whereas there is no Salman Harun at all citing a history except when mentioning the history of *sabab al-nuzūl*. In addition, the interpretation of the *taḥlīlīy* usually expresses the *istinbāṭ* of law related to the verse being interpreted, in this case Salman Harun also does not explain the legal provisions of the verse being interpreted. Therefore, it is possible that this interpretation is categorized as an authentic interpretation, but it cannot be called an ideal *taḥlīlīy* interpretation.

b. Interpreting some of the verses by following *ijmālīy*'s interpretation

As we know, *ijmālīy*'s interpretations are interpreting the Qur'an in the order in accordance with the order of the verses in the *muṣḥaf*, interpreting the verses and revealing their meanings briefly, in simple and easy to understand language, and emphasizing the explanation of meaning general. Sometimes it also includes *sabab al-nuzūl* from the hadith of the Prophet or *athar* of his companions if it is needed.⁵⁷ In this regard, Salman Harun in interpreting the Qur'an is by:

⁵⁷ Abd al-Ḥayy al-Farmāwī, *al-Bidāyah fī al-Tafsīr al-Mawḍū'īy*, 43-44. See also Fahd bin 'Abd al-Rahmān bin Sulaimān al-Rūmī, *Buhūth fī Uṣūl al-Tafsīr wa Manāhijuhu*, 59. M. Quraish Shihab, *Kaidah Tafsīr* (Jakarta: Lentera Hati, 2013), 381.

1) Interpret the verse briefly and immediately present the message of the verse

In interpreting the verses of the Qur'an, Salman Harun tends to only interpret briefly and not explain it at length. He immediately expressed the message contained in the verse.

Examples such as the interpretation of QS. al-Nabā' verse 31 and 39:

إِنَّ لِلْمُتَّقِينَ مَفَازًا (٣١)

*“Verily for the Righteous there will be a fulfillment of (the Heart’s), desires”*⁵⁸

Hell detects anyone who has sin and captures it. However, righteous people are spared from the reach of hell and enter heaven.⁵⁹

ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَا بَا (٣٩)

*“That Day will be the sure Reality. Therefore, whoso will, let him take a (straight) Return to his Lord!”*⁶⁰

Accountability Day is no doubt. Therefore, prepare yourself to face it by way of faith and doing good. Those who doubt it will surely regret it later.⁶¹

Another example on: QS. al-Fajr/89 verse 16:

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقُهُ فَيَقُولُ رَبِّي أَهَانَنِ (١٦)

*“But when He treith him, restricting his subsistence for him, then saith he (in despire), ‘My Lord hath humiliated me!’”*⁶²

The opposite is that humans are quickly desperate and then dispute God over the fate they experience. This form of anger reaction towards God because of poverty is the same as the form of a happy cause of reaction: they can also do arbitrariness. Those who have not been lucky should be patient and try hard to overcome their problems.⁶³

⁵⁸Yūsuf ‘Alī, *Holy Qur’an*, 746.

⁵⁹Salman Harun, *Secangkir Tafsir Juz Terakhir*, 12.

⁶⁰Yūsuf ‘Alī, *Holy Qur’an*, 746.

⁶¹Salman Harun, *Secangkir Tafsir Juz Terakhir*, 15.

⁶²Yūsuf ‘Alī, *Holy Qur’an*, 768.

⁶³Salman Harun, *Secangkir Tafsir Juz Terakhir*, 184.

An example of the above interpretation seems to only interpret it in general, without adding other analyzes that related to the verse. Such interpretation patterns are commonly referred to as *ijmālīy* interpretations, although in general *ijmālīy* interpretations tend to be shorter than those exemplified above.

2) If needed, the *mufassir* suggested *asbāb al-nuzūl* as a tool

As discussed in the previous section, that Salman Harun in interpreting the Qur'an sometimes mentions *asbāb al-nuzūl* underlying the revelation of a verse. However, Salman Harun tends to be inconsistent in mentioning *asbāb al-nuzūl* the verse, in the sense that even though the verse is written there is no reference but it is not mentioned, only the interpretation of certain verses which *asbāb al-nuzūl* feels the verse needs to be mentioned. As mentioned al-Wāḥidī in his work *Asbāb al-Nuzūl* that surah al-Muṭaffifīn, al-Ṭarīq, al-Layl, al-‘Alaq, al-Qadr, al-Mā’ūn and others have *asbāb al-nuzūl*, but in interpreting the verse Salman Harun actually does not include *asbāb al-nuzūl*.⁶⁴ Among the 20 surah which had *asbāb al-nuzūl* that mentioned by al-Wāḥidī, Salman Harun only mentions 8 of the 20 *asbāb al-nuzūl*.⁶⁵

⁶⁴See al-Wāḥidī, *Asbāb al-Nuzūl* (Beirut: ‘Ālam al-Kutub, n.y.), 332-347.

⁶⁵Nine of these suras are, ‘Abasa, al-Ḍuhā, al-Fīl, al-Kawthar, al-Kāfirūn, al-Masad, al-Ikhlāṣ and *mu’awwidhatayn* (al-Falaq and al-Nās), see Salman Harun, *Secangkir Tafsir Juz Terakhir*.

In this case it can be seen that the use of *asbāb al-nuzūl* by Salman Harun is only in certain verses which if the *sabab al-nuzūl* is not mentioned then the verse cannot be fully understood, therefore he mentions *sabab al-nuzūl*. In this case the researcher will present another example of the use of *sabab al-nuzūl* in the interpretation of Salman Harun is in QS. al-Ḍuḥā/93: 3 as below:

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (٣)

“Thy Guardian-Lord hath not forsaken thee, nor is He displeased.”⁶⁶

Revelation has not come down for several days. It crossed the mind of the Prophet Muhammad. does God have left him and hated him as alleged by people who did dislike him. He was worried. Allah revealed this surah to assert that he was on the right path, that He had never and would never leave His servant or hate him. God will always guide people. The problem of descending or not descending revelation is fully his authority, not the authority of a slave.⁶⁷

The average form of interpretation of Salman Harun as exemplified above, namely explaining in general and presenting the message of the verse. Although sometimes mention *sabab al-nuzūl* of verses, but the explanation can still be called brief. This form of interpretation is sufficient to fulfill the requirements as *ijmālīy* interpretation criteria in which the interpreter interprets the Qur'an briefly verse by verse according to its arrangement in the *muṣḥaf* and uses simple language, easily understood by all people and includes an explanation of *sabab al-nuzūl* only when needed.⁶⁸

⁶⁶Yūsuf ‘Alī, *Holy Qur’an*, 775.

⁶⁷Salman Harun, *Secangkir Tafsir Juz Terakhir*, 226.

⁶⁸Abdullah Karim, *Metodologi Tafsir al-Qur’an*, 110.

From the explanation above, it can be seen that there are two methods used by Salman Harun in his interpretation *Secangkir Tafsir Juz Terakhir* is the *tahlīlīy* and *ijmālīy* method. In general there are indeed many verses that are interpreted globally, but cannot be denied that some of their interpretations are also broad explanations that present detailed explanations by including other aspects related to the verse being interpreted. But if it is referred to as the *tahlīlīy* method, the interpretation cannot be categorized as an ideal *tahlīlīy* interpretation because usually in the *tahlīlīy* interpretation the interpreter consistently interprets each verse by explaining it from all aspects, whether the meaning of *mufradāt*, analysis of language, *munāsabah*, *sabab al-nuzūl*, history related to the verse interpreted and so on. Whereas in this case Salman seems to only provide a description that simply uses improvisation from himself.

But, if the conclusions are drawn between the two methods which are almost balanced, the researcher agrees if this interpretation is called the *tahlīlīy* interpretation, because quite a number of verses interpreted by adding other analysis related to the verse.

C. Qur'anic Interpretation Style

The Qur'an is a total guide book for human life in the world, so the aspects of human life in the world are under the shade of the Qur'an. From that point the emphasis on the tendency of meaning by interpreters in interpreting the verses of the Qur'an were greatly varied. The term interpretation style in general means the

specificity of an interpretation which is the impact of the tendency of a mufassir to explain the purposes of the verses of the Qur'an.⁶⁹ However, the specialization of an interpretation in a particular style of interpretation does not necessarily rule out the possibility of another style in the interpretation, except that the reference is the dominant style in the interpretation,⁷⁰ because we cannot deny that an interpretation have some tendencies such as interpretations that exist nowadays. Interpretation style is usually attributed to a particular aspect such as: *al-tafsīr al-fiqhī*, *al-tafsīr al-'ilmī*, *al-tafsīr al-kalāmī*, *al-tafsīr al-sūfī*, *al-tafsīr al-falsafī*, *al-tafsīr al-lughawī*, *al-tafsīr al-adabī al-ijtimā'ī*, *al-tafsīr al-hidā'ī*, *al-tafsīr al-tarbawī*, and *al-tafsīr al-akhlāqī*.

Regarding the style of interpretation, interpretation of *Secangkir Tafsir Juz Terakhir* is not only focused on one particular style but also colored by several different style based on the context of the verse being discussed. The style of interpretation includes:

1. Interpretation by focusing on the instructions contained in the Qur'an

Interpretation by revealing the instructions contained in the Qur'an is called by the interpretation of *hidā'ī*. *Hidā'ī* interpretation is the interpretation of the instructions which is its main purpose is to reveal the guidance side of the Qur'an and the lessons contained in it.⁷¹ In this regard, Salman Harun always directs his

⁶⁹Abd al-Ḥayy al-Farmāwī, *al-Bidāyah fī al-Tafsīr al-Maudū'īy*, 25. Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: Lkis, 2010), 69. Fahd bin 'Abd al-Rahmān bin Sulaimān al-Rūmī, *Buhūth fī Uṣūl al-Tafsīr wa Manāhijuhu*, 69.

⁷⁰Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2005), 388.

⁷¹Muḥammad 'Alī Iyāzī, *al-Mufasssīrūn Ḥayātuhum wa Manhajuhum* (Tehrān: Mu'assasah al-Ṭabā'ah wa al-Nashr Wizārāt al-Thaqāfah al-Irshād wa al-Islāmī, 1333 H), 49.

interpretation on the guidance or instructions to always do good and leave evil in order to realize eternal happiness in the hereafter. The example given by Salman Harun is when he interprets Q.S. Al-Fajr / 89: 1-5 following:

وَالْفَجْرِ (١)

*"By the Break of Day."*⁷²

Dawn broke, brushed aside the darkness of the night. So, dawn every morning is a wonderful and great event, while bringing hope to the future. Likewise the light of faith. What an amazing and magnificent event when the heart is open and accepts divine guidance. Or, that faith increases day by day as the light of dawn breaks. Faith brings hope for an increasingly good life in the future and on the Last Day. And, charity fills that hope.

In summary, God swore by dawn to emphasize the message of the need for humans to increase faith and charity for happiness in the future.⁷³

وَالْيَالِ عَشْرِ (٢)

*"By the Nights twice five."*⁷⁴

The wonder and majesty of faith was seen in Mecca in the early days of Dhulhijjah when pilgrims of pilgrims began to arrive to perform the Hajj. When the hajj pilgrimage arrived, starting with staying at 'Arafat on the ninth of the month, the amazing sight was witnessed in plain view. They came from all corners of the world with various kinds and colors of their respective clothes and exchanged their clothes with two pieces of white cloth without stitching: one to cover their lower body and the other to wrap around the top. And not only clothes, but also their behavior was drastically changed: they were intensely doing worship and leaving luxury, quarrels, and various other negative behaviors. They depend on the hope that they will always improve good deeds to create a more prosperous and peaceful world in the future.

In summary, Allah swore by the first ten nights of Dhulhijjah to emphasize the message of the need for humans to cultivate their faith and piety for the great event of death and doom.⁷⁵

⁷²Yūsuf 'Alī, *Holy Qur'an*, 767.

⁷³Salman Harun, *Secangkir Tafsir Juz Terakhir*, 176.

⁷⁴Yūsuf 'Alī, *Holy Qur'an*, 767.

⁷⁵Salman Harun, *Secangkir Tafsir Juz Terakhir*, 177.

وَالشَّفْعِ وَالْوَتْرِ (٣)

"By the Even and Odd (contrasted)"⁷⁶

The even and the odd are in pairs, complementary, composing into perfection. Thus everything in this world, both in concepts such as numbers and in facts, is perfect in pairs, including humans. Diversity beautifies life to that perfection. The axiom of all things that are perfect with their partners later about the meaning of the world will be united hereafter. Hereafter is a necessity, therefore do not be underestimated. Believe it and behave it by preparing yourself to face it, that is by faith and doing well!⁷⁷

وَاللَّيْلِ إِذَا يَسْرِ (٤)

"And by the Night when it passeth away."⁷⁸

Night continues to roll today, choose to change with the afternoon. Night also needs to be fulfilled, which is illuminated by worship so that the heart is not frozen and life becomes more passionate towards a better state. Day after day it continues to pass with black and bright fluctuating hearts, but still with faith that continues to strengthen until death picks up. The ultimate night and day is Doomsday which brings eternity. Prepare to live eternally for happiness.⁷⁹

هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ (٥)

"Is there (not) in these an adjuration (or evidence) for those who understand?"⁸⁰

The message of the oaths of Allah above is Allah, who is truly aware of His word, that this nature will continue to move to the limit of its journey, namely Doomsday, because of that the humans who think about it moving themselves with faith and doing good.⁸¹

In the above interpretation, Salman Harun tried to dig up the clues which contained in the oaths that had been said by God, that is the message to always increase faith, do good and be piety. Those messages then summarized by him again in the Surah Structure at the end of his interpretation, namely: Allah swears by dawn, the first ten nights, the even and the odd, and the night that passes, to

⁷⁶Yūsuf 'Alī, *Holy Qur'an*, 767.

⁷⁷Salman Harun, *Secangkir Tafsir Juz Terakhir*, 177.

⁷⁸Yūsuf 'Alī, *Holy Qur'an*, 767.

⁷⁹Salman Harun, *Secangkir Tafsir Juz Terakhir*, 178.

⁸⁰Yūsuf 'Alī, *Holy Qur'an*, 767.

⁸¹Salman Harun, *Secangkir Tafsir Juz Terakhir*, 178.

contemplate its meaning for humans, life will move forward and will end in the day hereafter.⁸²

The excavation of the instructions of the Qur'an as above has indeed become a special characteristic of interpretation in contemporary times. Where the mufassir tried to restore the function of the Qur'an as *huda li al-nās*. In an effort to restore the Qur'an as *huda li al-nās*, contemporary commentators no longer understand the scripture as a "dead" revelation as understood by traditional scholars, but as something "alive". In addition, the characteristics of contemporary interpretations are also marked by the re-establishment of the spirit of the Qur'an, namely the moral messages contained in the Qur'an.⁸³ Based on this, it means that the interpretation of Salman Harun has also followed the pattern of contemporary interpretation which reveals the instructions and moral messages of the Qur'an.

2. Interpretation that try to provide solutions to social problems

In addition to the interpretation of *hidā'ī*'s style, Salman Harun also interprets the Qur'an based on the context of the problems that occur in the community, interpretations with this type are commonly called by *al-tafsīr al-adabī al-ijtimā'ī*. That is one style of Qur'anic interpretation which tends to the social problem and prioritizes the beauty of language style. According to al-Dhahabī, *al-tafsīr al-adabī al-ijtimā'ī* is a style of interpretation that explains the verses of the Qur'an based on the accuracy of expressions arranged in

⁸²Salman Harun, *Secangkir Tafsir Juz Terakhir*, 191.

⁸³Ahmad Izzan, *Metodologi Ilmu Tafsir*, 210-212.

straightforward language, emphasizing the basic objectives of the Qur'an's revelation and then applying it in the social order, such as solving the problems of Muslims and the nation in general which are in line with the development of society.⁸⁴ The example of interpretations with the style of *al-adabī al-ijtimā'ī* used by Salman Harun in his interpretation, is in QS. al-Ma'un / 107 verse 3 that is:

وَلَا يَخْضُ عَلٰى طَعَامِ الْمِسْكِيْنَ (۳)

“And encourages not the feeding of the indigent.”⁸⁵

A Muslim must have social sensitivity, then love for others, especially for people who are still unlucky, then participate in the response. And, if he is also not capable (wealth, mind, energy), at least he shows his sympathy for the problem of poverty.⁸⁶

Why can poverty occur? Before humans are created by God, He has prepared everything for humans sufficiently (Qur'an 2: 29). Humans are welcome to explore and exploit it responsibly. Therefore, there can be no poverty on this earth. The problem is clearly not in the adequacy of natural resources, but in the problem of exploration and exploitation, is it done less or excessive. If it's done less, there are also less results then ended in poverty. If it's done excessive, there are many things will be obtained, then ended in rich. So, the thing that makes humans done less or excessive in exploration or exploitation is opportunity. The exist of opportunities is depending on the economic structure of the community. So, poverty is generally structural, that is because of the prevailing system that is made by human.

For example in Indonesia. There were many stalls on the side of the road where small people earn money. Now, modern shops stand up to the villages. There is free competition between big investors and "entrepreneurs" anchor. Competition is like between rabbits and elephants. "Entrepreneurs" stall were killed, on the other hand, the real businessman was in full control of the economic path from the upstream sector (production) to the downstream sector (distribution). So, it is clear that there is a process of impoverishment of the people without mercy and massively made by humans.

⁸⁴Muhammad Husain al-Dhahabī, *al-Tafsīr wa al-Mufasssirūn*, 544.

⁸⁵Yūsuf ‘Alī, *Holy Qur’an*, 791.

⁸⁶Salman Harun, *Secangkir Tafsir Juz Terakhir*, 337.

The economic system desired by Islam, according to this paragraph, is based on social solidarity. The foundation is accommodated in the Indonesian State Constitution (Article 33 paragraph 1 of the 1945 Constitution, "The economy is structured as a joint effort based on the principle of kinship," it's already very Islamic, but its implementation is not yet Islamic). The principle: capital must not be controlled by a handful of people (Qur'an 59: 7). The big businessmen should be engaged in the production sector, the distribution is left to smaller entrepreneurs. The form of a business entity which is suitable for that is a cooperative.⁸⁷

In the above interpretation Salman Harun was seen interpreting according to his identity as a scholar and professor of contemporary interpretations,⁸⁸ Salman Harun revealed how the conditions of the society today, can be seen from how he touched on the economic system phenomenon that occurred in Indonesia. Next he expressed the solution given by the Qur'an to overcome the condition of poverty, namely by giving each other, helping each other and cooperating. In addition, he also mentioned the 1945 Constitution as a source of applicable law in Indonesia which was quite in harmony with what was regulated in the Qur'an.

Another example is the interpretation of surah al-Kawthar / 108 verse 347:

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ (٢)

“Therefore to thy Lord turn in prayer and sacrifice.”⁸⁹

This verse explains the effort that can be taken by humans to obtain the lake in heaven. The effort is prayer and slaughter. Prayer is worshiping Allah. Worship means promising to obey all His commandments. His commandment is kindness. Prayer means being committed to always doing good in this world. So, prayer is a vertical relationship with God, which has implications for horizontal relations with fellow humans.

⁸⁷Salman Harun, *Secangkir Tafsir Juz Terakhir*, 338-339.

⁸⁸Salman Harun, *Kaidah-Kaidah Tafsir: Bekal Mendasar untuk Memahami Makna al-Qur'an dan Mengurangi Kesalahan Pemahaman* (Jakarta: Qaf Media Kreativa, 2017), 887.

⁸⁹Yūsuf ‘Alī, *Holy Qur'an*, 792.

"Slaughtering" means to slaughter sacrificial animals. Its essence is to slaughter misery in oneself. What is grown is the spirit of dedication, not the spirit of taking. Said John F. Kennedy, "My fellow Americans, ask not what your country can do for you, ask what you can do for your country," it is very Islamic. Indonesia is still slumping like this until now because what is in the minds of many of its children is not the spirit of sacrifice and dedication.⁹⁰

In the interpretation of the verse above, even though the verse above speaks of fiqh, which is the command to pray and sacrifice, Salman Harun actually interprets it by relating it to the issue of sociability. Salman Harun interpreted the essence of prayer by doing good to others as a manifestation of a good relationship with God. This is in line with what is stated in QS. al-‘Ankabūt verse 45 which means "and establish regular Prayer: for prayer retrains from shameful and unjust deeds".⁹¹ Salman Harun also interpreted the essence of slaughtering in the verse by slaughtering the stingy nature and the spirit of devotion and sacrifice for others. Such interpretation is quite different from the interpretation of most interpreters who precisely explain the verse in terms of the procedure for the implementation of ‘Īd al-Adḥā prayers and slaughtering sacrificial animals.⁹² There is also a person who interprets the verse as a basis for instructing him to raise his hand when *takbīrāt al-iḥrām*.⁹³

3. Interpreting the Qur'an by including relevant scientific explanations

⁹⁰Salman Harun, *Secangkir Tafsir Juz Terakhir*, 347.

⁹¹Yūsuf ‘Alī, *Holy Qur'an*, 792.

⁹²One of them *Tafsīr al-Mishbāḥ*, see Quraish Shihab, *Tafsīr al-Mishbāḥ*, 664-667.

⁹³Abdul Halim Hasan, *Tafsir Ahkam* (Jakarta: Kencana, 2011), 628.

A commentary sometimes does not only contain one style, because indeed the verse being interpreted does not only discuss one theme, so interpreting a verse must be based on the theme of the verse being interpreted. The verses in *juz'* amma, many of which mention natural phenomena or commonly called *kawniyah* verses. To interpret these verses is certainly not possible if it only explains it globally or only relies on cognates with the knowledge of the Qur'an or the science of interpretation. But also must include scientific explanations related to the verse, interpretations with this type are commonly referred to as '*ilmiy* interpretations. According to Ḥusayn al-Dhahabī, *ilmiy*'s interpretation is an interpretation that discusses scientific terms in the Qur'an and seeks to explore various kinds of knowledge and philosophical views from the Qur'an.⁹⁴ This interpretation of style arises from the advancement of science and the efforts of interpreters to understand the verses of the Qur'an to be in harmony with the development of science. Also to prove the miracle of the Qur'an with the content of scientific truth in it.⁹⁵

Examples of interpretations with *ilmiy*'s style include the interpretation of QS. 'Abasa/80 verse 30 follows:

وَحَدَائِقَ غُلْبًا (٣٠)

“And enclosed Gardens, dense with lofty trees.”⁹⁶

Trees supply the most decisive oxygen for human life. It is said to be the most decisive because humans can only survive for three minutes without

⁹⁴Muḥammad Ḥusain al-Dhahabī, *al-Tafsīr wa al-Mufasssīrūn*, 474.

⁹⁵Muḥammad Sayyid Arnaut, *al-I'jāz al-'Ilm fī al-Qur'ān al-Karīm* (Cairo: n.p., 1989), 58.

⁹⁶Yūsuf 'Alī, *Holy Qur'an*, 750.

oxygen (without human water can last one week, without eating but still can last eight weeks of water). This oxygen entry is a green leaf substance (chlorophyll) found in a tree. The oxygen is actually a waste of plants, but it is the main food for humans. Humans supply acid (CO₂), which is the main food of plants, which is human waste. Thus, there is interdependence between humans and trees. Trees thus determine human life and quality. For this reason, humans need to maintain forests where trees can grow thickly created by God. That fact should make people believe and thank them.⁹⁷

Interpretation with scientific style is the interpretation of the Qur'an in relation to science. The verses of the Qur'an which are interpreted in this manner are mainly verses of *kawniyah* (verses relating to nature), in interpreting these verses, the *mufassir* equips himself with scientific theories, because this interpretation can be defined as *ijtihad mufassir* to reveal the relationship of verses *kawniyyah* with scientific discoveries aimed at showing the miracles of the Qur'an.⁹⁸ In this case, although interpretation with scientific theory aims to reveal the miraculous side of the Qur'an, in the above interpretation Salman Harun appears to use scientific theory not as a scientific justification or to reveal the miraculous side of the Qur'an but only as a supporter of his interpretation means that he acknowledges that indeed there are scientific signs in the Qur'an which therefore must also be explained by including scientific facts.⁹⁹ In giving the scientific explanation, Salman Harun did not include the opinion of one of the figures of science, but that did not mean that his opinion was considered invalid, precisely this shows the breadth of insight held by Salman Harun.

⁹⁷ Salman Harun, *Secangkir Tafsir Juz Terakhir*, 49.

⁹⁸ Muḥammad Sayyid Arnaut, *al-I'jāz al-'Ilm fī al-Qur'ān al-Karīm*, 58.

⁹⁹ Similarly Quraish Shihab, he did not consider the Qur'an as scientific justification, but he does not deny that the Qur'an contains scientific sign in it.

4. Interpretation with linguistic analysis

In addition to interpreting the verse by including scientific facts, as an interpreter who is also an expert in the field of Arabic, Salman Harun also often includes linguistic rules in interpreting the Qur'anic verses as explained in the previous section. Whether it's about the meaning of vocabulary, the position of the word in the context of the sentence, the function of a word in the context of a sentence or other rules related to the word or commonly referred to as linguistic interpretation. As we know *al-tafsīr al-lughawīy*, the interpretation of the Qur'an in explaining the verses of the Qur'an focuses more on the field of language such as the aspects and the reading points, the formation of words, sentences, and literature.¹⁰⁰ This interpretation includes grammatical and rhetorical aspects. The first refers to the provisions of Arabic, and the second uses the rules of *balaghah* science which consist of the knowledge of *ma'ānī*, *badī'*, and *bayān*.¹⁰¹ In this case, although Salman Harun also explained in terms of language, but the portion was quite small and inadequate to be called *lughawīy* interpretation, because in his explanation he only explained briefly and indeed that was not the red thread in his interpretation, it was only used as a supporter in interpreting, while the main purpose is to convey instructions or moral messages from verses that are being interpreted. An example is the following interpretation of surah al-Ma'un / 107 verse 5:

¹⁰⁰ Ahmad Syadali dan Ahmad Rofi'i, ' *Ulūm Alqur'ān II*, (Bandung: Pustaka Setia, 1997), 68.

¹⁰¹ M. Alfatih Suryadilaga and members, *Metodologi Ilmu Tafsir* (Yogyakarta: Teras, 2010),

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (٥)

“Who are neglectful of their prayers.”¹⁰²

سَاهُونَ according to the lexicologist al-Qur'an al-Aṣḥānī, is غفلة خطأ ‘wrong because of ignorance’. Thus, the pesalat are wrong because they ignore the prayer. Ignoring prayer is looking at prayer is not important, then postponing it, until finally forgetting. Prayer, thus, is the determinant of human relations with *Khaliq*.

Neglectful "against prayer" (*an ṣalātihim*, not *fi ṣalātihim* in their prayers), also means neglecting the nature of prayer. The nature of prayer is the obedience to carrying out all His commands that are proven in social life. Those who diligently prayer (*al-muṣallīn*) but do not have social care, they are the ones criticized in this verse. So, spiritual piety alone does not guarantee that a Muslim enters heaven. It must also be accompanied by social piety.¹⁰³

Based on the description above, it can be seen that Salman's interpretation was not focused on only one particular style. In interpreting it provides an explanation according to the discussion relevant to the verse being interpreted. But overall there is one of the most dominating style in its interpretation, namely the interpretation of *hidā'ī*. It can be seen from the number of verses that are interpreted based on the instructions and moral messages put forward by Salman Harun. This is reinforced by the existence of moral messages which he always mentions after finishing interpreting a surah of the Qur'an.

D. Originality and Reference of Qur'anic Interpretation

Before discussing the originality of the interpretation of Salman Harun, it is important to know in advance the source of reference used by Salman Harun in

¹⁰²Yūsuf ‘Alī, *Holy Qur'an*, 791.

¹⁰³Salman Harun, *Secangkir Tafsir Juz Terakhir*, 340-341.

writing his commentary *Secangkir Tafsir Juz Terakhir*. The source of reference is a book or commentary that is used as a reference by a commentator in writing his interpretation. The reference can be from certain language interpretations or translations, certain generations, and certain interpretations. To strengthen his interpretation, a commentator can also refer to books outside the interpretation.¹⁰⁴

Regarding the reference source used by Salman Harun in interpreting the last *juz*' of Qur'an, he did not specify which interpretation he made as the basis. This interpretation is also not accompanied by a footnote and bibliography, so it is difficult to trace the interpretation's reference sources. As a commentary that was originally written on Facebook, this is indeed a natural thing, because this paper was originally intended for millennials who tend to dislike long readings, so that short and long-winded writings were very relevant if served to them. The addition of footnotes and reference sources actually made the interpretation seem serious and uninteresting. In addition, in general interpreters on social media rarely use deep scientific methods, usually the explanation is simpler and has not used a complex approach or analysis. Because the aim is to convey information about the meaning of the verses of the Qur'an as easily as possible to ordinary people.¹⁰⁵

However, based on the results of interviews conducted by the author to the interpreter, in this case Salman Harun, through social media Whatsapp, *Secangkir*

¹⁰⁴Islah Gusmian, *Khazanah Tafsir Indonesia dari Hermeneutika hingga Ideologi* (Yogyakarta: LKiS Yogyakarta, 2013), 187-188.

¹⁰⁵Ulya Fikriyati, "I'ādah Qirā'ah al-Naṣṣ al-Qur'ānī: Taḥlīl Manshūrāt Tafsīriyah 'ala Jidār Facebook Ḥannān Lahḥām", *Ṣuḥuf Jurnal Pengkajian al-Qur'an dan Budaya*, Vol. 11, No. 1, Juni 2018, 59.

Tafsir Juz Terakhir uses interpretation of Holy Qur'an by 'Abdullāh Yūsuf 'Alī, *Tafsir al-Mishbah* by Quraish Shihab and *Tafsīr Ibn Kathīr* by Abū al-Fidā' 'Ismā'īl Ibn Kathīr as his main reference.¹⁰⁶

The use of Yūsuf 'Alī's interpretation as a source of reference is probably because the interpretation has become a reference in the Muslim world in English, and is the most widely circulated work among Muslims in the twentieth century. The reputation of this work increases with time. This is evidence of the accuracy of Yūsuf 'Alī's translation and interpretation of the Arabic language and its expression in fluent English.¹⁰⁷

The use of Quraish Shihab's interpretation, *al-Mishbah* as a reference is presumably because the interpretation is an Indonesian-language interpretation that is most easily accessed by Salman Harun. In addition, based on information from one of the students of Salman Harun, Salman Harun did admit that the only Indonesian interpretation that already arranged in his methodology was the interpretation of Quraish Shihab,¹⁰⁸ so it was only natural that he interpreted the Qur'an in reference to the interpretation which he consider it already established. In addition, Salman Harun is also active in the Qur'an Study Center (PSQ) and acts as the Expert Council where PSQ was founded by Quraish Shihab.¹⁰⁹ This is certainly also one of the causes for

¹⁰⁶Salman Harun, the writer of *Secangkir Tafsir Juz Terakhir*, Personal Interview via *WhatsApp*, 15th of June 2019.

¹⁰⁷Helmi Maulana, "The Holy Qur'an: Text, Translation and Commentary Karya Abdullah Yusuf Ali", *Skripsi* (Yogyakarta: Fakultas Ushuluddin UIN Sunan Kalijaga, 2008), vi.

¹⁰⁸Saifuddin, Alumnus of Syarif Hidayatullah State Islamic University (Lecturer of Antasari State Islamic University), Personal Interview, Banjarmasin, 22nd of April 2019.

¹⁰⁹Salman Harun, *Kaidah-Kaidah Tafsir*, 887.

the use *Tafsir al-Mishbah* as the main reference, besides *Tafsir al-Mishbah* is easy to be accessed by Salman Harun, he also quite interacts directly with the author of the commentary. As a person who is equally active in a similar institution, of course Quraish Shihab also influences Salman Harun.

Furthermore, in addition to using the English-language interpretation reference (*Holy Qur'an*) and Indonesian (*Tafsir al-Mishbah*), Salman Harun also refers to *Tafsīr Ibn Kathīr* which is an Arabic interpretation with *bi al-ma'thūr* approach. Which is *Tafsīr Ibn Kathīr* is the handle interpretation book of Salman Harun in delivering interpretative studies at the Fathullah mosque, Syarif Hidayatullah State Islamic University, which is held once a week after evening prayers.¹¹⁰ That certainly facilitates Salman Harun in interpreting the Qur'an by referring to the commentary, because he is quite master of the ins and outs of the interpretation.

The use of the three interpretations that have been mentioned above shows that Salman Harun is a moderate interpreter, in which he tries to combine contemporary interpretation and classical interpretation, *bi al-ra'y* interpretation with *bi al-ma'thūr* interpretation. However, although Salman made the three commentaries as references, he did not mention at all in his interpretation that he quoted the commentary, even though he did not at all mention the names of Quraish Shihab or Yūsuf 'Alī in this work. In some interpretations of the verse he only mentions

¹¹⁰Ahmad Mujahid, Alumnus of Syarif Hidayatullah State Islamic University (Lecturer of Antasari State Islamic University), Personal Interview, Banjarmasin, 10th of May 2019.

quotations from *Tafsīr Ibn Kathīr* to strengthen his argument. For example, in Surah al-Kawthar verse 1 when he explained the word "*al-Kawthar*":

"*Al-Kawthar*, as the traditions reported by many sources (see *Tafsīr Ibn Kathīr*), are lakes or rivers in the surge that will not dry out if taken by the servants of Allah later in the hereafter ..."¹¹¹

And on the interpretation of surah al-Masad verse 5 when Salman Harun explained the incident of Abu Lahab's wife who was looking for the Prophet Muhammad to swear him:

"... When this surah came down, of course he and his husband were still alive and well. In *Tafsīr Ibn Kathīr* it is reported that he was very hurt because he felt insulted by this surah. He searched the Prophet. with a mouth ready to spill cursing and the stone in his hand ..."¹¹²

If seen directly in the interpretation of Ibn Kathīr, the interpretation is different from the interpretation of Salman Harun. Salman Harun simply concluded the interpretation of Ibn Kathīr or quoted an opinion in *Tafsīr Ibn Kathīr*. Salman Harun did not quote directly as found in *Tafsīr Ibn Kathīr*, the author saw that Salman Harun only drew conclusions from the commentaries he quoted.

Furthermore, regarding the originality of interpretation, to find out the originality of the interpretation of Salman Harun, it will be seen in terms of the continuity of its interpretation with the interpretations made by the characters who are the references in the interpretation. In this case is *Holy Qur'an*, *Tafsir al-Mishbah* and

¹¹¹Salman Harun, *Secangkir Tafsir Juz Terakhir*, 346. Also see Abū al-Fidā' Ismā'īl Ibn 'Umar Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm* (Beirut: Dār Ṭayyibah li al-Nashr wa al-Tawzi', 1999), 498.

¹¹²Salman Harun, *Secangkir Tafsir Juz Terakhir*, 371. Also see Abū al-Fidā' Ismā'īl Ibn 'Umar Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 514.

Tafsīr Ibn Kathīr. To more easily find out the extent of the influence of the three figures on the interpretation of Salman Harun, first need to know how the characteristics of the interpretation of the 3 figures, namely:

1. *The Holy Qur'an: Text, Translation and Commentary* by ‘Abdullāh Yūsuf ‘Alī:

This interpretation is an interpretation by the method of *taḥlīlīy* and a sufistic style. The interpretation uses more of the interpretation of the Qur'an with the Qur'an, but it cannot be denied that the role of reason (ratio) in interpreting the Qur'an is also quite dominant. In the systematics of writing, he wrote his commentary in the form of footnotes using poetic language, he made a summary of interpretations in the form of poetry verses in the style of a language similar to poetry which was placed before entering the discussion of a group of verses.¹¹³

2. *Tafsir al-Mishbah* by M. Quraish Shihab: This interpretation is an interpretation of the method of *taḥlīlīy*, which gives emphasis on the understanding of vocabulary and phrases of the Qur'an by referring to the views of language experts and clerical interpreters. Besides that, there are also many other verses to interpret a verse. The fifteen volumes of the commentary have style of *al-adabī al-Ijtimā'ī*. It can also be said that this interpretation has linguistic tendencies.¹¹⁴

¹¹³Helmi Maulana, “The Holy Qur’an: Text, Translation and Commentary Karya Abdullah Yusuf Ali”, 33.

¹¹⁴Atik Wartini, “Corak Penafsiran M. Quraish Shihab dalam Tafsir al-Misbah”, *Hunafa: Jurnal Studia Islamika*, Vol.11, No. 1, Juni 2014, 109-126.

3. *Tafsīr Ibn Kathīr* by Abū al-Fidā' Ibn Ismā'īl Ibn Kathīr: this interpretation is an interpretation of the type of *bi al-ma'thūr* where in interpreting the Qur'an many quote other verses and present good histories from the Prophet, his companions and *tābi'īn*.¹¹⁵ In the presentation of *Tafsīr Ibn Kathīr*, he uses analytical methods (*taḥlīlīy*). Ibn Kathīr in his interpretation presents it in a coherent manner in accordance with the *muṣḥaf 'uthmānī*. By not ignoring the aspects of *asbāb al-nuzūl* and *munāsabah*. However, the method of interpreting this book can also be said to be semi thematic, because in the discussion it groups verses (according to the order of verses) which are considered to be related, sometimes two verses, sometimes three verses and sometimes also four verses.¹¹⁶

Furthermore, regarding the originality of Salman Harun's interpretation in terms of the method used, as well as the three interpretations used as references, Salman Harun also used the method of *taḥlīlīy* interpretation, although the pattern is slightly different from the three interpretations. If seen from the continuation with *Tafsir al-Mishbah*, it seems that Salman Harun adopted the *taḥlīlīy* method from this interpretation, but did not consistently follow the pattern of *taḥlīlīy* interpretation that used by Quraish Shihab, because he tended to be shorter in discussion than *Tafsir al-Mishbah*. The similarity lies in the explanation in terms of language analysis even though the portion is smaller.

¹¹⁵Maliki, "Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya", *el-Umdah Jurnal Ilmu al-Quran dan Tafsir*, Vol. 1, No. 1, Januari-Juni 2018, 82.

¹¹⁶Maliki, "Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya", 83.

Then, regarding interpretations using other verses as interpretations of the verses interpreted, this is the same as those applied to the three interpretations of the references. However, in this case Salman Harun left an explanation based on the history that had been applied by the three interpretations. He only interpreted the verse without including the history or hadith of the Prophet.

It is different from the interpretation, namely, when Ibn Kathīr and Quraish Shihab interpreted the Qur'an by dividing it in groups of verses and Yūsuf 'Alī put forth interpretations using footnotes, Salman Harun chose his own way by consistently interpreting the verses one by one. In addition, the thing that distinguishes the interpretation of Salman Harun from the interpretation he refers to is the existence of the surah structure mentioned after finishing interpreting a surah of the Qur'an. Although the type of grouping of the verses is a bit similar to *al-Mishbah* and *Tafsīr Ibn Kathīr*, the two interpretations do not provide conclusions on the interpretation of the groups of verses. Unlike Salman Harun who consistently gives conclusions based on the group of verses.

Furthermore, what distinguishes Salman Harun's interpretation from the three interpretations he refers to is the mention of the surah's moral message after finishing interpreting a surah of the Qur'an. Although *Tafsīr al-Mishbah* presents the main purpose of the surah in the introduction of each of these surah interpretations and *Holy Qur'an* mentions a summary of the interpretation of a surah, it is still different from the moral message put forward by Salman Harun. Because the moral message here usually contains moral clues that can be directly applied in life everyday.

However, there is one work that is similar to the moral message of Salman Harun here, which was applied by Djohan Effendi in his work *Pesan-Pesan al-Qur'an*, he did not interpret verses by verse, but immediately conveyed messages the Qur'an is based on one surah of the Qur'an and composes it according to the sequence of the surah in the *muṣḥaf*.¹¹⁷

Based on the description above, there are indeed many similarities between the interpretation of Salman Harun and the interpretations he made as references. However, there really is no truly original interpretation without the ideas of the predecessor, because each interpretation is always written based on or minimally inspired by previous interpretations.¹¹⁸ The original thing about the method of interpretation is the structure of the surah which is a collection of themes compiled based on groups of verses. So far the author has not found a method similar to that used by Salman Harun in terms of the mention of the surah structure.

Related to the Surah Structure, this seems similar to the characteristics of the method of *al-tafsīr mawḍū'īy li sūrah wāhidah*. As explained before, the method of *al-tafsīr mawḍū'īy* is divided into 3 types. First, *al-tafsīr mawḍū'īy min khilāl al-Qur'ān al-karīm*, where the theme is derived from the expression of the Qur'an itself. Second, *al-tafsīr mawḍū'īy li sūrah wāhidah*, which makes one surah al-Qur'an as the general main theme, then it is divided into sub-themes excavated from the collections of verses in the surah, which discusses certain parts of the main theme referred to.

¹¹⁷Lihat Djohan Effendi, *Pesan-Pesan al-Qur'an: Mencoba Mengerti Intisari Kitab Suci* (Jakarta: Serambi Ilmu Semesta, 2012).

¹¹⁸Salman Harun, *Mutiara al-Qur'an*, 377.

Third, *al-tafsīr mawḍū'īy li sūrah qur'āniyah*, where the theme raised is a conclusion taken by the interpreter after he learned the concepts of *qur'ānīy*.¹¹⁹

Related to the 3 types of *al-tafsīr mawḍū'īy* above, the interpretation of Salman Harun was looked similar to the characteristics of *al-tafsīr mawḍū'īy li sūrah wāhidah*, which makes one surah Qur'an a common central theme, it can be seen in the Surah's Moral Message which is mentioned by Salman Harun every time he finished in interpreting a surah of the Qur'an. In addition, *al-tafsīr mawḍū'īy li sūrah wāhidah* also has characteristics of dividing one surah into sub-themes based on groups of verses. This characteristic can be seen in the surah structures mentioned by Salman Harun before mentioning the Surah's Moral Message.

However, *al-tafsīr mawḍū'īy li sūrah wāhidah* mostly explained the purpose or main theme of the surah when it starts the interpretation at the beginning of the surah, so that it is towards the central theme that the verses are interpreted. Then the verses are grouped based on the derivative themes of the central theme of the surah mentioned.¹²⁰ So that the central theme was serve as the main reference or starting point in interpreting the verses in the surah.¹²¹ This was different in the case of Salman Harun who put the surah structure and moral message at the end of interpreting of Qur'anic surah, so according to the researcher it was not functional like *al-tafsīr mawḍū'īy li sūrah wāhidah*, the Moral Message is not a general

¹¹⁹Abdullah Karim, *Metodologi Tafsir al-Qur'an*, 127-128.

¹²⁰Saifuddin dan Wardani, *Tafsir Nusantara: Analisis Isu-isu Gender dalam al-Mishbah Karya M. Quraish Shihab dan Tarjumān al-Mustafīd Karya 'Abd al-Ra'uf Singkel* (Yogyakarta: LkiS, 2017), 91.

¹²¹Saifuddin dan Wardani, *Tafsir Nusantara*, 87.

reference in interpreting the verse, but only a kind of summary from the interpretation of the verse that has been stated. Although a bit similar to *al-tafsīr mawḍū'īy li sūrah wāhidah*, Salman Harun's interpretation cannot yet be referred to as *al-tafsīr mawḍū'īy li sūrah wāhidah*.