

DESCRIPTION OF TAFSIR SALMAN'S: A DISCOURSE ANALYSIS OF THE TAFSIR OF SCIENCE

Vicky Izza El Rahma

Sekolah Tinggi Agama Islam Syaichona Moh. Cholil Bangkalan,

Indonesi

rahma89husen@gmail.com

Hulliyatus Saniyah

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

hulliyatussaniyah@gmail.com

Abstract: This paper describes the pros and cons of the interpretation of 'ilmu Salman ITB. The debate about the interpretation of 'Salman ITB's science has never ended, especially among Qur'anic scholars, until the question arises first which scientific understanding can only be justified from the Qur'an or an understanding of the Qur'an that encourages scientific research? Then according to Gusmian the first question has been the most dominant so far. The purpose of this paper is to respond to a controversy over the interpretation of science Salman ITB. This paper is in the form of a literature review using qualitative methods with the type of discourse analysis research according to Teun A. Van Dijk. The results of this study are. There are differences of opinion about the existence of this interpretation of 'Salman ITB's science, that is, there are groups who agree and reject and are moderate. The Qur'an and science are both continuous in which the Qur'an itself is a guide for humans which contains many things including science or science. Text analysis according to Van Dijk is a discourse that is not enough to analyze texts and understand events, but also needs to analyze how the discourse develops.

Keywords: Tafsir Salman, Tafsir of Science, Juz Amma

Introduction

In the history of Qur'an interpretation, scientific dynamics continue to influence the development of interpretation discourse. This can be known by several studies or articles that exist today, so modern or contemporary interpretations emerge, as we will discuss in this study, namely the *Tafsir Salman: Tafsir Ilmiah Juz 'Amma*. One of the figures who encouraged the writing of scientific interpretations was Imam Al-Ghazali, who interpreted it as an interpretation that seeks to understand the holy book of the Qur'an scientifically and rationally. This was stated in his book *Jawābir al-Qur'an* which revealed that the interpretation of several verses of the Qur'an needed to use scientific disciplines, such as astronomy, astrology, and medicine. His wish was only realized a century later through Imam Fakhruddin al-Rāzī's book, *Mafātiḥ al-Ghaib*. After al-Rāzī, various books of tafsir of science were born, which were written by various Middle Eastern scholars, among them, *Gharā'ib al-Qur'an wa Raghā'ib al-Furqān*, by Al-Nashābūrī (W. 728 H), *Anwār al-Tanzīl wa Asrār al-Ta'wīl* by Al-Baidāwī (W. 791 H), and *Rub al-Ma'āni fī Tafsīr al-Qur'an al-Adhīm wa Sab' al-Mathānī* by Al-Alūsī (W. 1217 H). Although many scholars oppose the writing of tafsir of science. Likewise there are also supporters of tafsir of science, such as Imam Al-Ghazālī, Imam al-Baidāwī, Imam Ṭanṭāwī Jauhārī and also Imam Fakhruddin (ITB, 2014).

Apart from the controversy over the opinion of the scholars regarding the tafsir of science, history proves that some commentators interpret the Qur'an with a scientific or another scientific approach. This shows that the Qur'an and science are in harmony. Even the Qur'an is a source of Islamic teachings, which is the number one guideline for developing Islamic sciences and inspiration for Muslim movements (Anhar et al., 2018). In mid-2010, the chairman of the Salman ITB Yayasan Pembina Masjid (YPM), Syarif Hidayat, asked the Salman Tafsir Team to compile a book of Tafsir Al-Qur'an containing modern sciences as well as

classical interpretations. This is a very sympathetic and challenging idea; we approve of that request. Then the prosperity of the Salman ITB mosque held a meeting to outline these big ideas. One of them is Sutarno, Mitra Djamal and Hermawan K.D (Anhar et al., 2018). The series of arrangements above were then tried on the second floor of the Salman Mosque ITB building at the end of September 2010 (Barir, 2015; Basid & Jazila, 2023). In 2014, a very new and phenomenal work of tafsir scientific was published among Indonesian scholars. The work is called Tafsir Salman, Scientific Tafsir by lecturers and scientists at ITB, which contains short verses or can be called Juz 'Ammah. The emergence of Tafsir Salman is motivated by the imbalance that occurs in the world of interpretation (Muchlisin & Nisa, 2017).

The philosophy of naming Tafsir Salman refers to a mosque building located in ITB, namely the Salman ITB mosque. The mosque is the center of the Islamic movement on campus. Therefore, Salman's interpretation is known as Tafsir Salman ITB. Some people argue that one style of interpretation which contains different viewpoints between the pros and cons, is scientific exegesis. The emergence of this style of interpretation is a reflection of the growth of knowledge which is then used to help understand the text of the Qur'an comprehensively (Agustin, 2021).

This article aims to unravel the controversy over Tafsir Salman ITB with a scientific approach made by ITB scientific figures named Tafsir Salman, who only focus on Juz 30, commonly called Juz 'Ammah. Therefore, the author hopes to reveal Salman's Tafsir as a scientific interpretation in a modern or contemporary context. Also, to inspire and be encouraged to conduct research or research, both basic sciences and technological sciences, concerning the Qur'an as a guide and source of inspiration.

Research with this theme has happened before. Research that is similar and related to our discussion has been carried out by

other researchers, such as Syerli Dwi Agustin's research with the title "Nilai Kebenaran (*Truth Value*) Dalam Tafsir Salman: Telaah Interpretasi QS. Al-Alaq [96] :15-16 Perspektif Jorge J.E. Gracia" (Agustin, 2021). Likewise, what Abdul Basit did with the title "Telaah kritis perspektif ulum Al-Qur'an. The research reveals Salman's Tafsir, which cannot be categorized as an interpretation because it does not follow epistemological standards, methodology, Al-Qur'an teachings, linguistic expressions and others. In addition, Tafsir Salman also only illustrates the language of the Qur'an with the logical reasoning of its interpreters (Basid, 2017).

In contrast to the previous research above, the author here will present a different opinion. Namely, Tafsir Salman ITB is a modern interpretation that helps reveal the Kauniyah verses' existence. This interpretation is very suitable for study in modern times like today, not in the sense that classical books are not appropriate for the current study, but that there is a need for new and open thoughts related to modern scientific studies today without reducing existing classical studies. Very accurate to be used as the primary reference source.

This research is library research. The research method requires the author to conduct a search and study of literary sources that are related to the controversy over the tafsir of science, Tafsir Salman ITB, in a clear, systematic, and accurate manner both obtained from primary and secondary data such as from books, journals, books and articles scientific. This study attempts to unravel a controversy over the tafsir of science, Tafsir Salman ITB, with a discourse analysis approach. The research method above allows this research to get maximum and optimal results. There are two data sources for this research, namely primary data sources and secondary data sources. The primary data source was obtained from Tafsir Salaman ITB. While secondary data from various kinds of literature related to this research, namely obtained from books, theses, articles, and

journals, related to the controversy over the tafsir of science, Tafsir Salman ITB. The data collection technique in this study was to examine in depth as a primary data source with several secondary data sources to obtain valid and in-depth data. Methodologically, this research is thematic. While the data processing techniques in this study with analytical and descriptive. This technique is a process of systematically searching for and compiling data obtained from primary data sources and secondary data sources and then making conclusions to obtain research results that can describe in a comprehensive, systematic and objective manner the issues surrounding the controversy over the Tafsir Salman knowledge which is easily understood by oneself. Themselves and others.

In addition, this study also uses discourse analysis by Teun A. Van Dijk. Teun A. Van Dijk's model is commonly called "social cognition". The essence of the discourse analysis of Teun A. Van Dijk's model here is to combine three dimensions of the text; what is examined is how the text structure and discourse strategies are used to reinforce a particular theme. This analysis also connects text analysis to a comprehensive analysis of how the news text can be produced, both in the relationship between individuals and journalists or from the community. Teun A. Van Dijk's analysis model emphasizes three points: the text's dimensions, social cognition and context. In the text dimension, the text's structure is examined here. Van Dijk also utilises and analyses the linguistic analysis of vocabulary, propositions, sentences and paragraphs that aim to explain a text. While social cognition here is a dimension that explains how a social reality of the text gives rise to a particular text. While social analysis itself looks at how the text is further related to social structure and also the knowledge that develops in society about a discourse (Agustin, 2021). Van Dijk's research and methods explain text structure, social cognition and social context. First, the structure of the text is to analyze how the discourse strategy is used to describe a

particular person or event. Second, social cognition analyzes how this cognition makes texts understand a person or a particular event that will be written. Third, the social context, which analyzes how the discourse that has developed in society, the process of a person or event is described (Muhardianto, 2021).

Discourse Analysis of Tafsir Salman: A Controversy

There is controversy about the existence of Tafsir Salman ITB because the figures or scholars have different opinions in responding to this interpretation. Some argue that there is an excellent need for Tafsir Salman ITB, and others reject the Tafsir Salman ITB. This also occurs in the relationship between the Qur'an and science, which are both continuous. However, a group also argues that the Qur'an and science must be more sustainable. So here we, the authors, will thoroughly discuss the controversy regarding Tafsir Salman ITB, the relationship between the Qur'an and science, and the pros and cons in the discourse on Tafsir Salman ITB (Romziana et al., 2022).

First, the relationship between the Qur'an and science. The Qur'an is the source of Muslims. Where the Qur'an itself is not only the center of attention for studies in the field of Al-Qur'an studies and interpretations, but also the center of attention for philosophical studies and also the development of religion-based science. The Qur'an and science play an essential role in human life. The Qur'an and science are continuous, and this Qur'an is a source of knowledge and guidance so that humans can interpret various kinds of natural events as a guide God has given. Therefore, the Qur'an can be the primary reference source in explaining scientific theories. The Qur'an here is at the forefront of science, but that does not mean that this Qur'an is a form of science textbook, but instead that this Qur'an is a guide for Muslims. Then the results of all the concepts of the universe discovered by scientists at that time, which were written down and conveyed by the Prophet Muhammad 1400 years ago, are in the

holy book of the Quran. The Qur'an itself is a miracle for humanity which was revealed to the Prophet Muhammad. As for one of the forms of the miracles of the Qur'an, here is the relationship of the Qur'an with science and knowledge. The relationship between the Qur'an and science here is likened to two sides of a coin which cannot be separated. The Qur'an itself highly respects the position of knowledge. In the Qur'an, several hundred verses mention knowledge and science, which is one of the main contents of the Qur'an. Science is also necessary for the Islamic religion; for example, in determining the beginning of the month of Ramadan, which still requires the right time, astronomy is included in science.

Here the author believes that the Qur'an is a guide for humans, containing many things, including science or science. The Qur'an here contains many mysteries of life, which also discusses science and so on. It does not mean the author here associates the Qur'an with science, but the Qur'an and science are continuous. The following are examples of verses from the Qur'an that are continuous with science. It is in the QS. Yūnus [10]: 5:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“He it is Who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge”

The verse above exemplifies that the Qur'an and science are continuous. Not only does the verse above explain that the Qur'an explains science or science, but many verses still explain similar verses. As in QS. Al-'Alaq [96]: 1-5, then in QS. Al-Nahl [16]: 11, which invites us to think and reason about the existence

of various phenomena. This Qur'an has never distinguished between Islamic religious knowledge and general science. It is just that what is in the Qur'an is knowledge. As for the grouping or division of religious knowledge and general knowledge, it is only the result of the conclusions or views of humans who identify the existence of knowledge based on the source of the object of their respective studies. All knowledge, in essence, comes from Allah (Abduh & Ridho, 1367; Hamka, n.d.).

Second, Pros and Cons in Interpretation Discourse of Tafsir Salman ITB. In the structure of Van Dijk's text, a discourse is used to describe only certain events. It has been explained in the previous chapter that Salman's Tafsir has differences of opinion in it. Some agree, some disagree, and some are moderate about the existence of Tafsir Salman ITB. The text analysis above reflects a discourse on differences of opinion among figures or scholars. Muhammad Syahrur believes that "the revelation of the Qur'an cannot possibly conflict with reason and reality. We writers make it a basis or reference to analyze this text more deeply. Because Allah has indeed ordained everything in the Qur'an, it is impossible to contradict the existing reality. Therefore the occurrence of pros and cons in Tafsir Salman ITB is caused by reason or different human views (Basid, 2017; ITB, 2014).

Then Muhammad Labib Syauqi revealed on his Youtube account in Controversial Tafsir 'Ilmi that we, as Muslims, must always think and dive into the ocean of the Qur'an to know what it means. We can analyze this more deeply, that what he stated is true. It is also found in QS. Al-Ghāsiyah [88]: 17-20, suggesting that humans should always observe natural events. So what is already in the verses of the Qur'an we meditate on to strengthen our faith, as well as ensure the diversity and faith of all of us (Syauqi, 2021).

Revealing the opinion of @Makmun_Rayid on his Twitter account that Salman's Tafsir takes the style of interpretation of "Ilmi" interpretation, which style is still controversial for some

commentators of the Qur'an. We can analyze the text that the controversy over Tafsir Salman ITB was caused by differences in opinion from figures or ulama because this controversy has existed since the previous ulemas, not because of the location of the *ra'y* interpretation, because it is different viewpoints that created the controversy (Rasyid, 2020). M. Afifuddin Dimiyati revealed on PP Al-Anwar 3 YouTube account, "Tafsir Ilmi adalah Ranah Ijtihad, Bisa Benar Bisa Salah" He thinks that the Qur'an does not have to be used as science or has to colour scientific discoveries but that this is a form of evidence (Tiga, 2020). The text above shows that the Qur'an needs to discuss science thoroughly, but the Qur'an discusses the history, stories and struggles of the Prophet and others. So everything we encounter does not have to be related to the Qur'an. Due to the controversy over this scientific interpretation, many people interpret verses that do not need to be interpreted. Al-Shaykh Mahmud Syaltut is an Al-Azhar sheikh who thinks that their view of the verses of the Qur'an needs to be corrected. Because the Qur'an itself was sent down to humans not only to strengthen scientific theories, it has the effect of inviting people to be immersed in the recitation of the Qur'an, which is not based on truth but instead denies the Qur'an's miracles. The text can be analyzed in that the Qur'an does not only discuss scientific theories; there is much knowledge in it. He was concerned about the existence of this scientific interpretation, so he thought that the impact of this scientific interpretation would invite people to sink into a misguided interpretation of the Qur'an (Syaltut, 2009).

Based on Van Dijk's perspective, this discourse analysis continues beyond the study of text structure as above. However, other aspects are also described in this discourse, such as in the meaning and opinion and even in the ideology (Fauziah & Miski, 2021). In other words, differences of opinion about the existence of this scientific interpretation can illustrate that there is a hidden meaning which is not directly explained. However, the hidden

meaning indirectly shows an ideology. So in this discussion, we will examine some of the abovementioned aspects. Based on Van Dijk's dimension of social cognition where discourse is not enough to analyze the text alone, but it is necessary to analyze how this cognition makes the text in it understand a person or a particular event. It has been explained above that the controversy over the Tafsir Salman ITB is due to the views of scholars or figures who have different opinions. Although there are differences of opinion, some also appreciate this interpretation. It can be understood together that the occurrence of pros and cons is due to differences of opinion. Here the writer will describe an event revealing the text in it. As an example in QS. Al-An'ām [6]: 38, which means: "And there are no animals on earth and birds that fly on two wings, but people (also) like you. We have forgotten nothing in the Bible, then to God; they will be gathered (QS. Al-An'ām [6]:38). From the explanation of the verse above, there is a connection between the Qur'an and nature or science. It also explains the meaning "we have forgotten nothing in the Bible", so all other natural or historical events are already in the Quran.

Abdul Mustaqim argues that the existence of this scientific interpretation is due to two factors, namely internal and external factors; what is meant by internal factors here is found in the verses of the Qur'an in surah Al-Ghasyiyah [88]:17-20. Here we will analyze how this cognition makes the text understand a particular person or event. It is found in surah Al-Ghasyiyah verses 17-20, which means: So did they not pay attention to how the camel was created, and the sky was exalted? Moreover, the mountains were strengthened. Moreover, how did he spread the earth? (Mustaqim, 2012). The verse above illustrates that all of us always pay attention and examine how we humans always make observations or research about the existence of Kauniyah verses. Abū Ishāq Al-Shāṭibī revealed that previous scholars had not connected science with the Qur'an. From the text, it can be

analyzed that the revelation of the Qur'an itself was not to be connected with scientific findings because the purpose of the Qur'an itself was to decipher laws and something related to the hereafter. He also refutes the existence of an interpretation which admits that it is a scientific interpretation based on the verses of the holy Qur'an QS. Al-Nahl [16]: 89 *tibyanaan likulli syai'* that the verse describes the decoder of everything. He believes the word *kullu syai'* has nothing to do with science, but it is related to *taklif*. So according to him, the verse above is not appropriate to be used in strengthening the reasons for the existence of 'ilmi interpretation.

Ayatullah Ja'far Subhani is a *mufassir* who is moderate about the existence of scientific interpretations. He revealed that the requirements of a *mufassir* must pay attention to his scientific theories to open broad thoughts to achieve a dynamic understanding of the verses of the Qur'an. We can analyze the text above that it is essential to have a *mufassir* who understands his scientific theories so that what he interprets is valid and can also provide perfect ability in interpreting or benefiting from the verses of the Qur'an. In this last dimension, Van Dijk's social context, more than discourse, is needed to analyze the text and understand its events. It also needs to analyze how the discourse has developed. In the discussion about the discourse on the development of Scientific Interpretation, this has developed very rapidly. Because due to changes and the development of the times, which requires the development of the form of interpretation itself. Besides that, the emergence of this science greatly influenced the development of the interpretation of the Qur'an and is also one of the efforts of the *mufassir* to understand the contents of the verses of the Qur'an, which are in line with the development of science. So it cannot be denied that from time to time, along with the development of the times, the interpretation of the Qur'an has undergone changes and developments because it has gone through

various periods or stages so that it arrives at various forms and patterns (Chodijah & Naimah, 2022).

Ayatullah Makarem Al-Syirazi, he is a *mufassir* from Iran. He is a moderate scholar in responding to the existence of Scientific Interpretation. He wrote in his book entitled *Tafsir al-Ambāl* in which he used some of the tafsir of science to reveal the miracles of the Qur'an from its scientific side. From time to time, the existence of scientific interpretations has been able to develop and be accepted by some scholars. However, some are opposed to the existence of this scientific interpretation because we cannot deny that human views are indeed different.

Conclusion

After explaining this research, it concludes that Tafsir Salman ITB is an Indonesian interpretation of the Tafsir Salman ITB Team. The authors are ITB scientists. The contributors to Salman ITB's Tafsir Ilmi are 26 science experts. The existence of the Scientific Interpretation of Salman ITB has resulted in differences of opinion or controversy about the existence of the Scientific Interpretation of Tafsir Salman ITB. This cannot be denied because of the different thoughts or points of view of humans.

The Qur'an and science are like two sides of a coin which cannot be separated, so these two are continuous. The Qur'an is a miracle, while science is a human contribution over time. The pros and cons of Tafsir Salman ITB's discourse analyze the structure of the text in which the discourse is used to describe only certain events. As well as differences of opinion about the Tafsir Salman ITB. In addition to analyzing the structure of the text, it is still necessary to understand events and analyze how these discourses have developed in society.

Bibliography

- Abduh, M., & Ridho, R. (1367). *Tafsir al-Manar*. Dar al-Ja'il.
- Agustin, S. D. (2021). Nilai Kebenaran (Truth Value) Dalam Tafsir Salman: Telaah Interpretasi Q.S. Al-Alaq [96]:15-16 Perspektif Jorge J.E. Gracia. *Jurnal An-Nida'*, 45(1), 22–45.
- Anhar, P. M. A., Sadewo, I., & Ari, M. (2018). Tafsir Ilmi: Studi Metode Penafsiran Berbasis Ilmu Pengetahuan Pada Tafsir Kemenag. ... *Integrasi Interkoneksi Islam ...*, 1(September), 109–113.
- Barir, M. (2015). Kajian al-Qur'an dan Sains di Indonesia: Fenomena Majelis Salman. *Tugas Makalah Mata Kuliah Living Qur'an*, 1–16.
- Basid, A. (2017). Tafsir Ilmiah Salman ITB (Telaah Kritis Perspektif Ulum al-Qur'an). *Jurnal Keislaman Terateks*, 2(2), 37–72.
- Basid, A., & Jazila, S. (2023). Tinjauan Konsep Mubadalah dan Tafsir Maqashidi dalam Merespon Isu Kekerasan Seksual. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 12(1), 117–132. <https://doi.org/10.35878/islamicreview.v12i1.722>
- Chodijah, L. N., & Naimah, F. U. (2022). Tabarruk dalam Pandangan Ulama' Sunni dan Syi'ah dan Implementasinya dalam membangun karakter umat Islam: Studi Komparasi Pemikiran Zaynu Al-Abidin Ba'alawi dan Ja'far Subhani. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 5(1), 105–124. <https://doi.org/10.31538/almada.v5i1.1684>
- Fauziah, W., & Miski. (2021). Kritik Terhadap Tafsir Audiovisual : Telaah Wacana Toleransi Beragama dalam Ragam Kritik Terhadap Tafsir Audiovisual : Telaah Wacana Toleransi Beragama dalam Ragam Unggahan Tafsir QS . Al- Kāfirūn pada Akun Hijab Alila Perspektif Analisis Wacana Kritis . *Masdar*, 3(2), 57–82.

- Hamka. (n.d.). *Tafsir al-Azhar Jilid 2*. Pustaka Nasional PTE LTD.
- ITB, T. T. I. S. (2014). *Tafsir Salman: Tafsir Ilmiah Juz' Amm*. Mizan Media Utama.
- Muchlisin, A. R., & Nisa, K. (2017). Geliat Tafsir 'Ilmi di Indonesia dari Tafsir Al-Nur hingga Tafsir Salman. *Millati: Journal of Islamic Studies and Humanities*, 2(2), 239. <https://doi.org/10.18326/mlt.v2i2.239-257>
- Muhardianto, B. (2021). *Analisis Wacana Isu Gender Teks Tafsir Sūrah Al-Nisā' Ayat 34-35 Pada Buku Tafsir Al-Azhar Karya Buya Hamka*.
- Mustaqim, A. (2012). *Epistemologi Tafsir Kontemporer* (3rd ed.). LKiS.
- Rasyid, M. (2020). *Kontroversi Tafsir Salman ITB*. https://twitter.com/Makmun_Rasyid
- Romziana, L., Fatimah, Putri, A., & Fajarwati, L. (2022). Santri Reception Against Samadiyah Recitation To Free The Corpse From The Torment Of The Grave. *Mushaf: Jurnal Tafsir Berwawasan Keindonesiaan*, 2(2), 1–19. <https://doi.org/http://doi.org/10.33650/mushaf.v2i2.3306>
- Syaltut, M. (2009). *Tafsir al-Quran al-Karim*. Dar al-Shorouk.
- Syauqi, M. L. (2021). *Tafsir Ilmi: Kontroversi Seputar Tafsir Ilmi* (p. 1). You Tube. <https://www.youtube.com/watch?v=WoHnEEwpKck>
- Tiga, P. A. A. (2020). *Tafsir Ilmi adalah Ranah Ijtihad, Bisa Benar Bisa Salah* (p. 1). PP Al-Anwar 3. <https://www.youtube.com/watch?v=-fa7OvdZiLI>