The Aspects of Locality in Tafsir Kediri by Abdur Rohman (Analysis of Q.S. Al-Baqarah [2]: 67-73 About Slaughtering Female Cows)

Wildah Nurul Islami[1*], Fuady[2]
[12]UIN Sunan Ampel Surabaya; Indonesia
*Correspondence e-mail: wildah.nurul.islami@uinsa.ac.id

Abstract	Tafsir Kediri is one of the works of an Indonesian mufasir, and it has prominent characteristics in aspects of the Javanese locality, especially Kediri. Among the verses of the Qur'an that are interpreted based on locality within the scope of Abdur Rohman as a Kediri community can be seen in the interpretation of Q.S. Al-Baqarah [2]: 67-73. This verse tells the origin of the slaughter of female cows in the story of the Prophet Musa (AS). Using a qualitative approach, data were collected through interviews with the authors of Tafsir Kediri and an analysis of interpreters' interpretations regarding the focus of this paper's discussion. The research results show the answer to the problem formulation, namely, how the portrait of Tafsir Kediri by Abdur Rohman and the locality aspect in Abdur Rohman's interpretation of Q.S. al-Baqarah [2]: 67-73 concerning the slaughter of female cattle. From the results of the descriptive analysis, it was found that first, when interpreting Q.S. al-Baqarah [2]: 68, through the mention of the classification of cow names based on their age and the mention of Javanese editorials (including Kediri). Second, the locality aspect appears in the interpretation of Q.S. al-Baqarah [2]: 69 by mentioning a typical Javanese cow's color. Third, the locality aspect appears in the interpretation of Q.S. al-Baqarah [2]: 71 through the mention of Javanese terms for plowing rice fields. *Mluku* rice fields loosen the soil before planting and sowing seeds, while *nggaru* rice fields are the process of smoothing and leveling the land that has been *mluku*.

Introduction

The development of the study of al-Qur'an and tafsir in Indonesia seems quite significant in the last two decades. This development occurs in the academic-institutional realm through the IAT (Ilmu al-Qur'an dan Tafsir) study programme in several Islamic universities and develops in the socio-religious realm at the local level. Tafsir is not only understood as a scientific product that can only be accessed by the upper class (mastering Arabic), but it is also present, grounded, and responds to social realities using familiar media in the midst of the surrounding community. A critical aspect of this development is the emergence of local expressions in the works of tafsir. The scholars and academics of tafsir

in various regions in Indonesia began to interpret the Qur'an with an approach that is more grounded, contextual, and responsive to the problems of the surrounding community. For example, KH. Mishbah Musthofa wrote his tafsir, al-Iklil Fi Ma'ani al-Tanzil, using Pegon Arabic script to be more grounded amid traditional pesantren communities.[1]

Likewise, Mahmud Yunus, an Indonesian mufasir born in Sungayang Village, Batu Sangkar, an area in Minangkabau with a strong tradition of rhyming and proverbs, inserted local aspects in his tafsir. When interpreting QS. Al-Nur [24]: 26, Mahmud Yunus uses the Minangkabau proverb 'Pandang anak pandang minantu' to explain the content of the verse. This is so that the Minangkabau people can properly capture the content of the Qur'an.[2] These local interpretations generally contain elements of the culture and traditions of the people in that place, both in terms of language, analogies, and approaches to conveying the messages of the Qur'an. This shows that the Qur'an is not only a universal book of guidance, but also has a vast space to be interpreted in a particular context, according to the needs and challenges of the times and social space.

The phenomenon of local interpretations in Indonesia is important to note because it reflects the process of indigenization of Islamic understanding. Such interpretations also show how Indonesian Muslims interpret sacred texts in the context of their daily lives, bridging between the authority of revelation and dynamic local realities. One example of such local expression is the work of tafsir written by Abdur Rohman from Kediri, which raises the interpretation of the verses of the Qur'an by referring to the cultural reality of Kediri society. Tafsir Kediri by Abdur Rohman is one of the concrete examples of efforts to translate and interpret the Qur'an based on locality, especially in the culture of the people of Kediri, East Java. One of the interesting parts of Tafsir Kediri is the interpretation of Q.S. al-Baqarah [2]: 67-73 about the slaughter of cows. This story in classical tafsir literature is generally reviewed normatively-symbolically or as a spiritual lesson and obedience. However, in Tafsir Kediri, this verse is presented with local narratives to make it more relevant and well understood by Muslims in the area.

Many scholars have studied local tafsir, especially Tafsir al-Iklil, Tafsir al-Azhar, and Tafsir al-Mishbah. However, there are still very few (to say nothing) studies that specifically explore how locality works in Abdur Rohman's Tafsir Kediri. This tafsir is a book that has not been studied much in the academic realm, moreover in the midst of the rise of globalisation and the dominance of mainstream Arabic tafsir, it is important to raise and affirm the voice of local tafsir as a form of epistemological resistance and a contextual form of religion. Therefore, this article is very important in exploring the contribution of local interpretation to the discourse of al-Qur'an interpretation in Indonesia and proving that the locality approach is not just a cultural ornament but also part of a legitimate and potential tafsir methodology. Through an analysis of Q.S. al-Baqarah verses 67-73 in Tafsir Kediri, this article aims to reveal how local values are integrated in tafsir, as well as how the narrative enriches the way Indonesian Muslims understand and respond to God's revelation with their own cultural roots.

The methodology used in this article is a qualitative approach with the content analysis method based on the reading of the text. Primary data sources in this study consist of Abdur Rohman's Tafsir Kediri manuscript, especially the interpretation of Q.S. al-Baqarah [2]: 67-73, Abdur Rohman's Youtube content, and data from in-depth interviews with the

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[1] Ahmad Baidhowi, "Aspek Lokalitas Tafsir Al-Iklīl Fī Ma'Ānī Al-Tanzīl Karya Kh Mishbah Musthafa," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 1, no. 1 (2015).

[2] Muhammad Khai Hanif Yuli Edi Z, Halimatussadiyah Halimatussadiyah, and Zulkipli Jemain, "Analisis Aspek Lokalitas Mahmud Yunus Dalam Tafsir Al-Qur'an Al-Karim," *Jurnal Kajian Pendidikan Islam* 2 (2023): 83–110.

author of the tafsir. The analysis is conducted by tracing the integration of local values in interpreting the ayar which is the research object.

Result and Discussion
Results and Discussion
1. **Biography of Abdur Rohman**
   a. Family Background and Socio-Cultural Conditions
      Abdur Rohman was born in Kediri City on 10 November 1986. More precisely, he lives in Nglegok Hamlet RT 14 RW 04 Kranding village, Mojo Kediri East Java. If we follow Nashruddin Baidan's periodisation, Abdur Rohma belongs to the third period of modern mufasir.[3] He has two sons from a wife named Ning Andiroh. Abdur Rohman actively shares knowledge about the interpretation of Qur'anic verses through a Youtube channel that he named @Tafsir Kediri. To his 1,420 subscribers, he routinely shares the results of the interpretation that he has poured in the book Tafsir Kediri.[4]

      His father was the first inspiration who taught him the wisdom of life. Abdur Rohman learnt many life lessons from his father who was known as a community leader. His religious family environment taught him to also care about the community around him. In addition, his father was a hard worker as the inspirer of the Kediri tofu home industry in his village so that people who initially chose to become TKI (Indonesian Migrant Workers), switched to the tofu business. His father has opened up job opportunities for the surrounding community and then many employees try to open their own independently. Until now, Abdur Rohman's family is still pursuing the Kediri tofu business.[5]

      Before the people of Kranding village became famous for the production of Kediri tofu, many people became migrant workers in Malaysia to achieve economic security. However, this condition did not make Abdur Rohman interested in following the culture of young people, especially men his age, to try their luck in the neighbouring country. He prefers an academic life by pursuing pesantren education and studying at university. As many of the community's youth migrated to become migrant workers, Abdur Rohman became the only male public figure who took part in the women's jam'iyyah, and he was chosen as its chairman. In his village, he was also active in religious activities such as the recitation of tafsir Jalalayn, which he attended as a young man and inspired his scientific journey to pursue the field of tafsir.[6]
   b. Scientific Journeys and Social Interactions
      In 1993-1999, Abdur Rohman received his primary education at Madrasah Ibtida'iyah Roudlotut Tholabah Kemayan Kranding Mojo Kediri. He continued his studies at Madrasah Tsanawiyah and Madrasah Aliyah at the same school and pesantren, Riyadlotul 'Uqul al-Ishlahiyyah Kemayan Kranding Mojo Kediri. He got his bachelor's degree after graduating from the study programme of Al-Qur'an Science and Tafsir of STAIN Kediri in 2008-2012, then continued his Masters in Al-Qur'an Science and Tafsir at IAIN Tulungagung in 2012-2014. From 2015-2019, he successfully completed his undergraduate studies at UIN Sunan Ampel Surabaya.

      Abdur Rohman pursues his profession as a lecturer and has served as

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[3] Nashruddin Baidan, *Perkembangan Tafsir Al-Qur'an Di Indonesia* (Solo: Tiga Serangkai, 2003).
[4] Abdur Rohman, "Tafsir Kediri," accessed August 12, 2024, https://www.youtube.com/@tafsirkediri.
[5] Wildah Nurul Islami, *Hasil Wawancara dengan Abdur Rohman,* Surabaya, 30 April 2024.
[6] Ibid.

chairman of the Tasawuf Science study programme of IAI Pangeran Diponegoro Nganjuk from 2014-2022. His teaching experience in Higher Education began at IAI Pangeran Diponegoro Nganjuk as a lecturer in Postgraduate Qur'anic Studies, lecturer in Methodology and Approach to Postgraduate Islamic Studies until 2022. He also taught at Postgraduate UIN Sunan Ampel Surabaya as a lecturer in Tafsir in 2021 until now. He also still serves as the secretary of the S3 PAI Postgraduate study programme at UIN Sunan Ampel Surabaya.[7]

In addition to lecturing, he was a teacher at Pondok Pesantren Qur'an and Trainerpreneur Kediri in 2020, then in 2021 until now a teacher at Pondok Al-Ma'ruf takhassus post tahfidz. He is often a presenter in several events, including the ospek STAIN Kediri in 2014 and 2015 and the practicum resource person of Al-Qur'an an Tafsir Science at STAIN Kediri in 2022. He also presented a book review at the Postgraduate School of UIN Yogyakarta entitled *Injil vs Manakib, Modern Sufi, and Slametan.* In addition, there are several seminars and webinars delivered at several campuses such as IAIN Tulungagung, UIN Malang, and Postgraduate IAI-PD Nganjuk.

Abdur Rohman is an organisational activist, especially in Lembaga Dakwah Nahdhatul 'Ulama Kediri in 2006-2011. He became an International Hypnosis and Hypnotherapy Practitioner from International Scientific Hypnotherapy from 2006 to the present, as well as being the head of worldwide santri research in Jakarta in 2020 to the present. In the field of literacy, he became Editor in Chief of the Spiritualist Journal in 2015 until now and chairman of the IAI PD Press Nganjuk book publishing in 2018 until now. In addition, he became Chairperson of the Postgraduate Publication Cluster of UIN Sunan Ampel Surabaya in 2021 until now.[8]

c. Scientific Works

For Abdur Rohman, writing is a necessity for an academic. He has been writing since his undergraduate days and his first book, *Islam akan Menang*, was published in 2012, inspired by a lecturer's presentation in the Orientalism and Occidentalism course. Abdur Rohman has a target in writing, which is short-term through the publication of his books in the general and Islamic fields, and long-term in the form of Tafsir Kediri which is still in the process of completion and is written istiqamah every ba'da Shubuh. There are several written works of Abdur Rohman, in the form of books, journals and proceedings. Among his works in the form of books are:

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[7] Ibid.

[8] Ibid.

No	Book Title	ISBN	Publisher	Year
1	Islam Akan Menang		Parafrasa dan Santri Salaf Press Lirboyo	2013
2	Tafsir Sahabat: Tafsir al-Qur'an Ala Sahabat Nabi	978-602-18253-5-8	Parafrasa Lirboyo	2015
3	Injil vs Manakib	978-602-1062-91-3	Divo Nusantara Press Yogyakarta	2015
4	Sufi Modern	978-602-1062-92-0	Divo Nusantara Press Yogyakarta	2016
5	Metodologi Dakwah	976-602-51500-7-4	Calina Media Ponorogo	2018
6	Slametan: Studi Antropologi Agama dan Budaya Jawa	978-602-5972-26-3	Calina Media Ponorogo	2019
7	Balaghah al-Qur'an	978-6239-283-51-3	Lemlit IAI Pangeran Diponegoro Nganjuk	2020
8	Pengantar: Qiraah al-Qur'an dan Implikasi Tafsirnya	978-6239-962-56-2	Tribakti Press	2023
9	Tafsir Kediri			2023

The works of Abdur Rohman in the form of journal are:

No	Journal article title	Publisher	Year
1	*Konsep Bahagia*	IAI PD Nganjuk	2018
2	*Tingkatan dan Metode Tobat*	IAI PD Nganjuk	2018
3	*Menggali 'Ibrah Pandemi dalam bingkai Tafsir Isyari*	IAI PD Nganjuk	2020
4	*Laku Batin*	IAI PD Nganjuk	2019
5	Jurnal Fikri: *Rekonstruksi Makna Khalifah*	IAIM Metro Lampung	2017
6	Jurnal Didaktika: *Berbicara dan Diam*	IAIN Kediri	2017
7	*Manajemen Qur'ani Tentang Penggunaan Waktu dalam Bingkai Pendidikan Islam*	IAIN Kediri	2018
8	*Seksual dalam al-Qur'an*	UIN Sunan Kalijaga	2019
9	*Poligami*	IAIN Batusangkar	2020
10	*Wali Perempuan dalam al-Qur'an*	IAIN Kediri	2020
11	*Arab Sebagai Pilihan Tuhan: Studi Pemilihan Bahasa al-Qur'an dan Geografis Semenanjung Arab*	IAIN Kediri	2022
12	Karakteristik Burung dalam Perspektif al-Qur'an dan Sains	UIN Suka Yogyakarta	2022

2. About Tafsir Kediri

a. Writing Background

Abdur Rohman was very inspired by the figure of his lecturer at IAIN Tulungagung, Prof. Ngainun Na'im,[9] who produced many scientific papers. The sentence that really made an impression on Abdur Rohman's memory from Prof. Na'im's statement was that no matter how long a human life is, the best legacy for the next generation is a work that can continue to live. That statement became the starting point for Abdur Rohman to establish himself to serve through science. More than that, Prof Na'im also asserted that each individual must have a distinguishing scientific characteristic, making it an inspiration, as well as a reference in a particular field. Departing from these thoughts and his educational background in the field of tafsir, Abdur Rohman wrote Tafsir Kediri as a medium to perpetuate ideas and tried

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[9] Ngainun Naim is a young Muslim intellectual who was born in Tulungagung on 10 July 1975. He is a lecturer at UIN Sayyid All Rahmatullah Tulungagung (UIN SATU). He is also active in conducting research, and community service, actively writing books and speaking at national/international seminars and he is one of the literacy experts who fosters literacy groups in various regions. Pak Naim, as he is usually called, is a simple, intelligent, friendly, polite, pleasant and charismatic person. See Diki Mohamad Fauzi, *Kiprah Intelektual Prof. Dr. Ngainun Naim; Cerita Inspiratif Dari Para Sahabat, Mahasiswa Dan Kolega* (Tulungagung: Akademia Pustaka, 2022).

to include local aspects of Kediri as a characteristic in his interpretation.[10] He hopes that in the future, when people talk about Tafsir Kediri, his name will be mentioned and his work will be used as a reference.

In addition, Abdur Rohman wants to make Kediri an icon of Indonesia by presenting a tafsir book that contains elements of Kediri locality, considering that in Kediri in the XII century, precisely in the years 1042-1222, there was a very large kingdom, known as the kingdom of Panjalu. This kingdom was located in the area of Daha, an area located around the city of Kediri. This kingdom was part of the Ancient Mataram Kingdom. The centre of the kingdom was located on the banks of the Brantas river, which at that time had become a busy shipping route..[11]

Tafsir Kediri was first written in 2014 when Abdur Rohman was completing his master's degree, then the softfile containing about 1500 pages that he wrote was lost because his laptop broke down. As a result, he started writing again in 2016. Currently, Abdur Rohman has completed volumes 1-14 starting from surah al-Fatihah to surah al-Nahl. Furthermore, he continues the unfinished volume 15, precisely the middle process of writing surah Taha. In writing a tafsir book, the mood of the mufasir greatly influences the presentation of the tafsir. When the mufasir finds the same verse and interpretation, the mufasir sometimes repeats the interpretation or only briefly discusses it. Abdur Rohman explained that all of these things depend on the mood of the mufasir. Therefore, it is important for the reader of the book of tafsir to read the entire content of the book (not just partially or taking samples of the interpretation of certain verses) when wanting to provide criticism and assessment of the book of tafsir as a whole.[12]

b. Paradigm of Interpretation

1) A view of the Qur'an

Abdur Rohman considers that the Qur'ān has a unique style and that this is the reason why the Injīl is more detailed than the Qur'ān. According to him, the Qur'ān provides 'homework' for its readers to analyse the meaning contained therein. The Injil as a heavenly book can be one of the references that can increase knowledge of what is not mentioned in the Qur'an. In addition, the Qur'an has secrets that make its readers amazed, especially with extraordinary diction. This can be exemplified in the secret of surah Yusuf where nuzuli the story of Yusuf starts from the fourth verse, five, six, eight to the end as a makkiyyah verse. As for mushafi, surah Yusuf begins with verses 1, 2, 3 as madaniyyah verses, then verse seven, and verse 3 is the *asbāb al-nuzūl* of surah Yusuf.[13] When examined, there is a secret and uniqueness in it with the story of the Prophet Yusuf which turns out to start in verse four, not verse one.

2) Mention of Source of Interpretation

In Tafsir Kediri, Abdur Rohman does not mention the source of the reference and does not use the footnote of the reference source. This is based on the principle of his teacher Prof. Ngainun Naim that if someone wants to write, just write according to what the mind examines and according to the scientific

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[10]Some of these local aspects will be outlined in the following discussion.

[11] Sri Pane dan Adjeng Hidayat Tsabit Eni, *Arsitektur Kuno Kerajaan-Kerajaan Kediri, Singasari, Dan Majapahit Di Jawa Timur Indonesia* (Jakarta: Rajawali Pers, 2017).

[13] Ibn Jarir narrated from Ibn Abbas that they said, 'O Messenger of Allah, what if you tell us a story?' So Allah revealed the words, 'We tell you (Muhammad) the best of stories.' Ibn Mardawaih narrated a similar hadeeth from Ibn Mas'ud. See Jalal al-Din As Suyuthi, *Asbabun Nuzul*, terj. Andi M. S. dan Yasir M. (Jakarta: Pustaka Al-Kautsar), 300.

basics that have been studied to show the originality of thought, references will be juxtaposed later to strengthen the argument. Reference sources will generally be explained in the preamble. According to him, if explained in the content of his book, it will be a lot and not make it easier for readers to understand the meaning of the verse. Abdur Rohman also relies on the argumentation of other reference sources if there is a controversial interpretation. he also said that a mufasir is loaded with mood. For example, munasabah is sometimes mentioned and sometimes not. If there is the same vocabulary and has been discussed before, it is often not explained in the discussion afterwards, it depends on the mood of the mufasir.

c. Source of Interpretation

Abdur Rohman mentions three main sources of reference in the tafsir he wrote, including:

1) *Tafsīr Rūḥ al- Bayān fī Tafsīr al-Qur'ān* by Ismāʿil Ḥaqqi al-Istanbuli is the most cited reference because it contains comprehensive interpretation and what is sometimes not in other interpretation books is often explained in this book. In addition, the method of this interpretation is the same as the method of Tafsir Kediri, which is interpreting per verse.[14].

2) Tanwīr al-Miqbās (a book of tafsir attributed to Ibn Abbas). This book according to Abdur Rohman is not wordy (to the point) and always mentions the name of the person referred to in a verse, so it is said that this tafsir is a tafsir that talks a lot about someone's name even though it connotes a negative story. For example, surah al-Kāfirūn mentions the name of Abū Jahal, Imra'ah 'Azīzi mentions the name of Zulaikha.[15]

3) Tafsir Jalalayn by Jalāl al-Dīn al-Maḥalli and Jalāl al-Dīn al-Suyūṭi because this tafsir is popular and is widely used as a reference for the general public, especially in pesantren..[16]

In detail, he also mentions other sources of reference, including:

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[14] Mahyuddin Hashim explained that Rūḥ al-Bayān tends to be a Sufi style of interpretation when analysed from a linguistic rather than an esoteric philosophical perspective. See Mahyuddin Hashim Ambong, Abdul Rahman Obaid Hussain, and Adnan Mohamed Yusoff, "Al-Tafsīr Al-Ṣūfi Al-Isyary Fī A'māli Al-Qulūb Dirāsah Naqdiyyah Fī Tafsīr Rūḥ Al-Bayān Li Al-Burusawi," *Jurnal Al-Turath* 1, no. 1 (2016): 23. In addition, this tafsir usually quotes directly from the original source without changing the wording except out of necessity and refers to the field of knowledge in general. See Rabbab Muḥammad Darwis, *Isyārah Balaghiyyah Fī Kitāb Rūḥ Al-Bayān Fī Tafsīr Al-Qur'ān Li Al-Burusawi: Ma'ānī Wa Al-Badi'* (Gaza: Jami'ah al-Islamiyyah Gaza, 2013).

[15] Ibn Abbas has a great scientific capacity in the field of Arabic literature, as well as the courage to explain something that is true. More precisely, the style of interpretation in this book is lughawi (linguistic) style. In addition, there are many verses that are interpreted with their synonyms. See Farisa Aliyatul et al., "Studi Kitab Tafsir Tanwir Al-Miqbas Min Tafsir Ibni ' Abbas Oleh Al-Fairuzabadi," *Ilmu-Ilmu Ushuluddin* 26, no. 1 (2024): 15–25, https://jurnal.ar-raniry.ac.id/index.php/substantia.

[16] Judging from the method of interpretation, many scholars consider that Jalalayn's interpretation includes tafsīr bi al-ra'yi. This interpretation can be said to be the first order of interpretation books in the category of tafsīr bi al-ra'yi. See Hasbi Al-Siddiqi, *Ilmu-Ilmu Alquran (Ulumul Qur'an)* (Semarang: Pustaka Rizki Putra, 2009).

1) The source of reference for qira'at is *al-jāmi' li aḥkām al-Qur'ān* by Imam al-Qurṭūbī,[17] *al-Tahrir wa al-Tanwir* by Ibnu 'Ashur,[18] and *al-Muharrar al-Wajiz* by Ibnu 'Aṭiyyah.[19]

2) Linguistic sources refer to tafsir *al-Munir* by Wahbah al-Zuhaili, *al-Jami' li ahkam al-Qur'an* by Imam al-Qurtubi, and *al-Jadwal fi I'rab al-Qur'an* by 'Abd al-rahim Safi.

   d. Writing Method

      Abdur Rohman explained that the method used in Tafsir Kediri is *taḥlīlī*[20] which is the study of verses according to *tartīb mushafī*[21] then explains the interpretation of verses related to the meaning of words per verse, i'rab and balaghah, asbab al-nuzul, law and wisdom.[22] Tafsir Kediri is written starting from surah al-Fatihah to surah al-Nas, it's just that the writing has not completed 30 juz. In addition,

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[17] Qurṭubī's interpretative steps include analysing the linguistic aspects, munasabah of the verses and mentioning hadith, criticising opinions that are deemed incompatible with his ideology, referring to scholarly opinions to support his arguments, discussing them and taking the strongest opinion. See Mannā' Khalīl Al-Qaṭṭān, *Mabaḥis Fi 'Ulūm Al-Qur'An* (Beirut: : Mansyūrāt al-'Aṣr al-Ḥadīs, 1973).

[18] The most dominant style in Ibn 'Ashur's tafsir is lughawi style because there are many detailed explanations in terms of balaghah and linguistics. Alviga Nur Laila and Danang Ochviardi, "Corak Tafsir Maqasidi Dalam Tafsir Al-Tahrir Wa Al-Tanwir," *JIQTA: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 2 (2023): 158.

[19] Ibn Athiyyah was influenced by the thoughts of the mufassir masyriq by making their works as a reference, as well as books of qiraat, hadith, language, nahwu, fiqh, tawhid and history books. Among the books of tafsir that Ibn Athiyyah referred to a lot, namely tafsir al-Thabari which was influential in terms of his attention to *tafsir bi al-ma'thur*. See Subi Nur Isnaini, "Tafsir Ayat-Ayat Teologis Dalam Al-Muharrar Al-Wajiz: Studi Kritis Atas Tuduhan I'tizal Terhadap Ibnu Athiyyah," *Jurnal Online Studi Al-Qur an* 17, no. 02 (2021): 207–231.

[20] The word *taḥlīlī* is an adjective formed from the masdar تحليل and ends with the letter ي, its lexical meaning is analysis. See Rohi Baalbaki, *Al-Mawrid: A Modern Arabic-English Dictionary* (Beirut: Dār el-'Ilm lil Malayin, 1995). *Tahlīlī can also mean "to open something; not to deviate from it; See* Ahmad bin Faris bin Zakariya Abul Husein, *Mu'jam Maqāyis Al-Lughah* (Beirut: Dār al-Fīkr, 1979). Tafsir tahlīlī is an explanation of the verse of the Qur'an in all aspects comprehensively. In this context, the mufasir explains the verse in the letter verse by verse, explains the vocabulary, directs the position of each word in the sentence structure (i'rab), explains the meaning of the sentence, explains the secrets and laws that are the purpose of its structure, and explains the munāsabah of verses and letters using the help of Qur'anic verses, *asbāb al-nuzūl*, Prophetic traditions, sayings of companions and tabi'in, and other auxiliary sciences, which support the mufasir in understanding the text of the Qur'an. See Ibrahim 'Abdu al-Rahman Khalifah, *Al-Mausū'ah Al-Qur'āniyyah Al-Mutakhaṣṣiṣah* (Kairo: Al-Majlis al-A'la li al-Syuun al-Islamiyyah, 2006). *Taḥlīlī* as a method of explaining the verses of the Qur'an from various aspects according to the views, inclinations, and desires of the mufasir. The steps that must be taken by the mufasir are by presenting in a coherent manner according to the order of the verses in the mushaf, which includes the general understanding of the vocabulary of the verse, the munāsabah of the verse with the previous verse, asbāb al-nuzūl (if any), the global meaning of the verse, the law that can be drawn, and sometimes also includes the opinion of the scholars of the madhhab. See Muhammad Quraish Shihab, *Kaidah Tafsīr* (Tangerang: Lentera Hati, 2013).; lihat juga Muhammad Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1993). Dalam konteks ini, al-Farmāwī menyebut beberapa ragam *taḥlīlī* tafsir, including, tafsir bi *alma'tsūr, bi al-ra'yi, shūfī, fiqhī, falsafī, 'ilmī,* and *adabī al-ijtimā'ī*. See Abd al-Ḥayy Hussein al-Farmāwī, *Al-Bidāyah fī al-Tafsīr al-Mauḍhū'ī: Dirāsah Manhajiyyah Maudhū'iyyah*, terj., Rosihon Anwar, Metode Tafsir Maudhū'i dan Cara Penerapannya (Bandung: Pustaka Setia, 2002), 24.

[21] Most scholars agree that the tartib of the surahs of the Qur'an is a *tauqīfī* (decree) of the Prophet, which he received from Jibril (peace be upon him) and not an ijtihad of any kind. The suras are not placed in their places except according to what Gabriel had revealed to the Prophet, and that the order of the suras is the same as the order of the verses. This opinion was expressed by, among others: al-Alusi, Abu Ja'far al-Nuhas, Ibn Hissar, Abu 'Amr al-Dani, Burhan al-Din al-Kirmani, al-Baghawi, Abu Bakr al-Anbari, Ibn Zubair, al-Tibi, and al-Zarkashi in al-Burhan. See Badr al-Din Muhammad bin 'Abdullāh Al-Zarkashī, *Al-Burhān Fi Ulūm Al-Qur'ān* (Kairo: Maktabah Dār al-Turāth, n.d.).

[22] Muḥammad 'Abd al-Adhīm Al-Zarqāni, *Manāhil Al-'Irfan Fī 'Ilm Al Qur'Ān* (Beirut: Dar al-Kitab al-Arabi, 1995).

judging from the way of explanation, this tafsir is classified as *bayani*.[23] In terms of style, this tafsir tends to be lughawi and in terms of the source of interpretation including *tafsir bi al-ra'yi*.

e. Systematisation of the Book

In Tafsir Kediri, 10 things are presented. Firstly, the author starts with the mention of the name of the surah. Second, the preamble of the surah contains an explanation of the order of the surah, the number of verses, the status of Makkiyyah and Madaniyyah, and the origin of the name of the surah. Third, the theme of the verse, for example Q.S. al-Baqarah [2]: 67-73 about the story of slaughtering a heifer. Fourth, the presentation of the verse (each verse) and its translation. Fifth, linguistic studies, but not all verses have this discussion, only related to mufradat that distinguish and determine the meaning such as *ja'ala* and *khalaqa* which are considered important by the author to explain the difference. Sixth, asbab al-nuzul (if any). Seventh, interpretation per verse, sometimes per word or per sentence about the verse.

Eighth, the hints, if any, are usually related to the context of the verse's discussion, which does not all refer to positive things. For example, Q.S. al-Baqarah [2]: 30 shows a protest made by angels to Allah when He was about to create humans on earth, when the angels asked something that was a sign of a critical and fundamental attitude why Allah created creatures (humans) who would do damage when angels are creatures that always praise and obey. Then Allah answers that He knows what the angels do not know.[24] Ninth, the ibrah, if any, is usually related to the context of the verse, which all refer to wisdom (positive things). For example, Q.S. al-Baqarah [2]: 35 about the story of prophet Adam, there are three ibrahs, namely that a qualified person will get special facilities in his life, behind the success of a husband there is a wife who always motivates him, and breaking the trust can eliminate facilities.[25]

f. Characteristics of Tafsir Kediri
  1) Aspects of Locality

In the process of interpretation, Abdur Rohman often uses Javanese as a medium to explain the meaning of the Qur'anic verses, especially in order to contextualise God's messages with the lives of the people of Kediri, East Java. For example, in Q.S. al-Baqarah [2]: 67 that the closing of this verse is actually a reaffirmation of the first command because it was not immediately implemented. It is appropriate that if there is a question and it has been answered, then after that it demands to be implemented immediately like the closing of this verse. The people of Kediri have their own term in this regard, namely a person who orders something but is not immediately implemented and still questions the content of the order. The usual Javanese wording is *wes ge' endang dikerjakne* (never mind, hurry up and do it).[26]

This aspect of locality is also seen when Abdur Rohman interprets QS. Al-Kahf [18]: 60, precisely on the word *majma' al-bahrain*. Generally, the mufasirs only explain the location where the two seas meet. For example, Ibn Ashūr said that the place was located in the lake of Galilee. Meanwhile, according to Jalal

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[23] A pattern of interpretation presented in a descriptive manner. See Tim Penyusun MKD UIN SUNAN AMPEL, *Bahan Ajar Studi Al-Qur'an* (Surabaya: UINSA Press, 2014).

[24] Abdur Rohman, *Tafsir Kediri* (Bandung: Mizan, 2024).

[25] Ibid.

[26] Ibid.

al-Dīn al-Suyūṭi, it is the location where the Roman sea and the Persian sea meet.[27]

In contrast to Abdur Rohman, he links majma' al-bahrain with the Kediri people's belief about sungapan. Sungapan for the people of Kediri is the meeting place of two rivers and is believed to have magical powers. So it is not surprising that in that place people are sometimes found meditating (topo kungkum) for certain purposes.[28]

2) Prioritising ijtihadi method

Abdur Rohman explained that in interpreting the verses of the Qur'an he prioritises reason as a tool of ijtihadi rather than referring to the source of interpretation. For him, sources are only used to validate the results of interpretation. The diction he uses is often different from the mufasirs in general. This is because it is the result of personal ijtihad born from deep contemplation of the verse text and the social reality that surrounds it. However, this ijtihad is not separated from a strong scientific foundation; he still upholds the scientific framework of classical and contemporary tafsir, and pays attention to linguistic rules, asbab al-nuzul, and the opinions of scholars.

3) Aspects of Christology in tafsir

Abdur Rohman is one of the mufasirs who has finished reading the gospels, both the old and new testaments. He has knowledge about Christianity. He considers that the Qur'an tends to be more concise than the Gospels. What is not mentioned in the Qur'an is sometimes explained in sufficient detail in the Gospel. For example, when the Qur'an tells the story of the Prophet Joseph and his brothers, the Qur'an never mentions the identity of Joseph's brothers. The Qur'an also never mentions the identity of Joseph's mother and how many wives Ya'qub had.

So when Abdur Rohman interpreted the verses relating to the story of Joseph, he immediately referred to the Christian scriptures. According to him, Ya'qub had two wives (Rahel and Lea) and two slaves (Bilhah and Zilpah). From Rahel, Ya'qub had two children, Yusuf and Benjamin. From Lea, Ya'qub had six children, Reuben, Simeon, Levi, Yehuda, Isyakhar and Zebulon. From his slave Bilhah, Ya'qub had two sons, Dan and Naphtali. From his second slave, Zilpah, he also had two children, Gad and Asher. Thus, the twelve sons of the prophet Ya'qub were complete, which later became the term for the twelve tribes of Israel.[29]

Although Abdur Rohman quotes information from the Christian scriptures to enrich his interpretation of the Joseph story, it does not harm the Tafsir Kediri that he has written. This is because the data quoted does not contradict the principles of Islam, although on the other hand it is also not directly confirmed by the Prophet Muhammad.

3. **Aspects of Locality in Abdur Rohman's Interpretation of Q.S. Al-Baqarah [2]: 67-73 on Female Cow Slaughter**

a. Chronology of the Story of Female Cow Slaughter

Before discussing the interpretation of Q.S. al-Baqarah [2]: 67, Abdur Rohman first explains the storyline of the slaughter of female cows. The chronology of the story of the slaughter of this heifer is actually preceded by verse 72, which

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[27] Jalāl al-Dīn Al-Suyūṭi, *Tafsir Jalalain* (Pakistan: Maktabah al-Busyra, 2010).

[28] Rohman, *Tafsir Kediri.*

[29] Ibid.

explains the case of the murder of fellow Children of Israel that made them argue and accuse each other of who the culprit was. They remembered the figure of Mūsā as a messenger of God who was then trusted to mediate the settlement of the case. Prophet Mūsā received a revelation from God that they were ordered to slaughter a heifer in order to reveal who the perpetrator of the murder was. Abdur Rohman explained that if sequenced, then the plot of this story is verse 72, 67, 68, 69, 70. 71. and 73. This means that verse 72 comes before verse 67 and after verse 71 directly to verse 73.

b. Analysis of the Interpretation of Q.S. Al-Baqarah [2]: 67-73 on the Slaughter of Female Cows

In the book of Tafsir Kediri, the interpretation of the slaughter of female cows is explained starting from Q.S. al-Baqarah [2]: 67 as follows:

$$\text{وَاِذْ قَالَ مُوسٰى لِقَوْمِهٖ اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةًۗ قَالُوْٓا اَتَتَّخِذُنَا هُزُوًاۗ قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ}$$

$$\text{الْجٰهِلِيْنَ}$$

And (remember) when Mūsā said to his people: "Verily, Allah has commanded you to slaughter a heifer," they said: "Do you intend to make a mockery of us?" Mūsā replied: "I seek refuge with Allah from being one of the ignorant".

This verse begins by recounting the interaction between Prophet Mūsā and his people. Mūsā's departure for 40 nights of meditation turned out to be a travesty that went too far, as his people worshipped a statue of a cow. After this shameful event, the verse recounts Allah's command to the Children of Israel to slaughter a cow. This was so that the Children of Israel, who had worshipped the cow statue, would lose their sense of honour and servitude to it. Furthermore, Allah perpetuates the speech of the Children of Israel who seemed to not accept the command and considered it a mockery because they had worshiped a cow statue. This speech also indicates that the seeds of paganism in them have not been eliminated. Mūsā refuted the accusation of the Jews that they considered God's command to be a mockery. Mūsā sought refuge with Allah so that he would not become a fool like those who worshipped statues.[30]

Furthermore, the interpretation of Q.S. al-Baqarah [2]: 68 as follows:

$$\text{قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَۗ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَّلَا بِكْرٌ عَوَانٌۢ بَيْنَ ذٰلِكَ ۗ فَافْعَلُوْا}$$

$$\text{مَا تُؤْمَرُوْنَ}$$

They said, 'Supplicate to your Lord for us that He may explain to us about it.' He (Moses) replied, "He (Allah) says that the cow is neither old nor young, (but) midway between. So, do as you are told.

The Children of Israel's question indicated their reluctance to carry out Allah's command directly, so they kept asking about the details of the cow to be slaughtered. Patiently, Moses explained that the cow was in the middle, neither young nor old. In the tradition of the people of Kediri, there is a special classification in mentioning the age and sex of cows which is part of local wisdom. Female cows that are in their middle age are called *dhoro*, while males are called *jemoko*. If the cow is old, it is known as *benthung*, while a young cow is called *pedhet*. The cow referred to in this verse is dhoro.

The expression at the end of this verse is a reaffirmation of the first command

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[30] Ibid.

because it was not immediately implemented. It is appropriate that if there is a question and it has been answered, then after that it demands to be implemented immediately like the closing of this verse. The people of Kediri have their own term in this regard, namely a person who orders something but is not immediately implemented and still questions the content of the order. The usual Javanese wording is *wes ge' endang dikerjakne* (never mind, hurry up and do it)[31]

The aspect of locality in Abdur Rohman's interpretation above is evident when he explains the type of cow referred to in the verse, Abdur Rohman relates it to the classification of cattle in the tradition of the Kediri community. In local terms, a female cow of middle age is called *dhoro*, while a male cow is called *jemoko*. If it is old, it is called *benthung*, and the young one is known as *pedhet*. Based on the characteristics mentioned in the verse, Abdur Rohman concludes that what is meant is *dhoro*.

In addition, the aspect of locality that appears in Abdur Rohman's interpretation can be seen from the use of Javanese language (including Kediri dialect) in explaining the meaning of the verse, thus showing a down-to-earth and contextual approach to interpretation. This approach also strengthens the argument that the Qur'an can also be understood more deeply when explained through the lens of local culture known by the community.

The interpretation of Q.S. al-Baqarah [2]: 69 as follows:

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا ۙ قَالَ اِنَّه يَقُوْلُ اِنَّهَا بَقَرَةٌ صَفْرَاۤءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النّٰظِرِيْنَ

They said, "Supplicate to your Lord for us, that He may tell us its colour". Mūsā replied, "Allah has said that the heifer is a yellow heifer, of a deep yellow colour, and pleasing to those who look upon her."

This verse shows the character of the Children of Israel who were still asking questions about the details of the cow. The Children of Israel's question uses the editorial *rabbaka* (your Lord) which gives the impression that they actually do not believe in Allah. If they had faith in Allah, the question would have been 'ask Allah'. After the Children of Israel asked about the age of the cow, and it was answered, this time they asked again about its colour. Allah answered that the cow was yellow in colour, a deep yellow that was pleasing to those who looked at it. A typical cow like this for the people of Kediri is said to be a *Brahman* cow. In Kediri there are at least two categories of cattle. Firstly, local cattle, which are cattle originating from Java and its surroundings. These cattle are usually white or *bligon* (a mixture of white, black), or peanut cattle that are smaller in shape than cattle in general. Second, imported cattle (including Brahman cattle) which usually have fat bodies and thick skin and have a character similar to what this verse mentions, namely yellow, dark yellow and pleasing to the beholder.[32]

The aspect of locality is also seen in Abdur Rohman's interpretation of Q.S. al-Baqarah [2]:69, which mentions the characteristic of a bright yellow cow (ṣafrā'u fāqiʿun lawnuhā), pleasing to those who see it. In this context, Abdur Rohman relates the description of cow colour in the verse to the typical Javanese cow colour known to the local community, especially in Kediri.

The interpretation of Q.S. al-Baqarah [2]: 70 as follows:

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ۙ اِنَّ الْبَقَرَ تَشٰبَهَ عَلَيْنَا ۗ وَاِنَّا اِنْ شَاۤءَ اللّٰهُ لَمُهْتَدُوْنَ

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[31] Ibid.
[32] Ibid.

They said: 'Supplicate to your Lord for us, that He may explain to us the nature of the heifer, for indeed it is (still) obscure to us, and we shall, God willing, be guided (to acquire it).'

After the two questions that had been answered in the previous verses, the Children of Israel had not yet carried out the order to slaughter the cow. They were still questioning the details of the cow. They asked the prophet Mūsā to ask for a detailed description of the cow because it was still vague. This expression can be regarded as a form of one's caution not to make a mistake in choosing the cow to be slaughtered. But on the other hand, the questions indicate that they were reluctant to carry out the command. The instructions in this verse are instructions to get the characteristics of the cow that have been described.

The three times the Children of Israel questioned was actually a signal that they did not want to carry out the command. If there was a fourth question and it was answered, of course they would ask again for the details of the cow. People who repeatedly ask questions and do not immediately carry out the order, give an indication of the meaning that the person who told them to be annoyed, impatient and do what they were told. However, Allah knew their hearts and Prophet Mūsā continued to answer their questions and even added more information so that they would not ask again.[33]

The interpretation of Q.S. al-Baqarah [2]: 71 as follows:

قَالَ اِنَّه يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا ذَلُوْلٌ تُثِيْرُ الْاَرْضَ وَلَا تَسْقِى الْحَرْثَۚ مُسَلَّمَةٌ لَّاشِيَةَ فِيْهَاۗ قَالُوا الْئٰنَ جِئْتَ بِالْحَقِّ فَذَبَحُوْهَا وَمَا كَادُوْا يَفْعَلُوْنَ ۷

Mūsā said: 'Verily, Allah says that a heifer is a cow that has not been used for ploughing the land nor for irrigating crops, has no blemish, and has no stripes.' They said: 'Now you have explained the true nature of the heifer'. Then they slaughtered it and almost did not carry out the command.

This verse explains that a heifer is a female cow with several criteria, among which is a cow that has never been used to plough the land. If the owner is poor, then the cow is still employed to supplement income and daily needs. If the owner is a rich person, the cow is usually not used to plough the fields. In Javanese terms, there are two kinds of ploughing, namely *mluku* and *nggaru*.[34] The aspect of locality appears in the interpretation of Q.S. al-Baqarah [2]: 71 through the mention of Javanese terms in ploughing rice fields. Mluku sawah is to loosen the soil before planting and sowing seeds, while nggaru sawah is the process of smoothing and levelling the soil that has been mluku.

In addition, the cow is not used to irrigate the crops. Irrigating crops means that the cow is usually used to carry water and the water is used to irrigate rice fields or crops. The next criteria is that it has no blemishes and no stripes. This is a very detailed description. If it has stripes, it could be a dairy cow or a bligon cow. This word لا شية is the language of the Azad Shanu'ah tribe, which means "no stripes"[35] After being explained in detail, the Children of Israel realised and understood the criteria of the mysterious cow. Then they slaughtered it and almost did not carry out the command. Their assumption was that the character of the cow that fulfilled the conditions mentioned was difficult to obtain, almost they could not find it.[36]

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[33] Ibid.
[34] Ibid.
[35] Ibid.
[36] Ibid.

The interpretation of Q.S. al-Baqarah [2]: 72 as follows:

$$\text{وَاِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيْهَا ۖ وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ}$$

> And (remember) when you killed a man, and you accused each other of it,
> and Allah was about to reveal what you had been concealing.

This verse actually periodically occupies an early position in the history of the cow slaughter story. The beginning of the command to slaughter the cow was related to the murder of a fellow Children of Israel. There was a man from the Children of Israel who was wealthy, but he had no children. The only heir of the wealthy man was his nephew, whose name was 'Amil bin Sharahil. One day, he killed his uncle in order to quickly get the inheritance. Then he brought his uncle's corpse at night to put it on the doorstep of one of the Children of Israel. The next day the news went viral and he accused the owner of the house of murder. An argument ensued until one of them came to give an explanation by stating 'weren't there messengers of Allah around you?'. The messenger of Allah in question was Prophet Mūsā (peace be upon him).[37]

They then went to Prophet Mūsā (peace be upon him) to ask for clarification as to who actually killed the wealthy man of the Children of Israel. Then Prophet Mūsā explained in accordance with Allah's command in surah al-Baqarah [2]: 67, which is God's command to slaughter a heifer. After a long questioning about the details of the cow in question, they then searched for the cow and found it. The cow belonged to an orphan. He did not want to sell it except at a fantastic price. The orphan was willing to let the cow go for sale if it was valued at the weight of gold. The request was honoured and the cow was bought and slaughtered. There is a narration that states that if the Children of Israel had not asked for the details of the cow, they would have slaughtered an ordinary cow. However, their questioning became burdensome for them, even though they eventually did what Prophet Mūsā told them to do.[38]

The murderer in verse 72 is 'Amil bin Sharahil, who was the nephew of a wealthy Jew and the only heir because the wealthy Jew had no other children or heirs besides him. However, he killed the wealthy Jew in order to get his inheritance quickly. He killed him at night and then placed his body on the doorstep of a neighbour's house and accused the neighbour of being the murderer. The accusation of murder is what this verse tells us about. The case was brought to the Prophet Mūsā and the command in surah al-Baqarah [2]: 67 which commands the slaughter of a heifer. Then Allah revealed His power in unravelling this mysterious murder case. Through Prophet Mūsā, Allah ordered the slaughter of a heifer to reveal the real murderer. Meanwhile, the slaughter of the heifer turned out to be to revive the dead as continued in verse 73 in Q.S. al-Baqarah[39] as follows:

$$\text{فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْىِ اللّٰهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ، لَعَلَّكُمْ تَعْقِلُونَ}$$

> Then We said: "Strike the corpse with some of the members of the heifer!"
> Thus Allah brings to life those who have died, and shows you the signs of
> His power that you may understand.

In this verse, Abdur Rohman begins with a linguistic study in revealing the meaning of the word la'alla where at the end of this verse it has the meaning of tarajji (a hope that is easy to happen). Contemplating an event experienced by one's own

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[37] Ibid.

[38] Ibid.

[39] Ibid.

ancestors is easier for the mind to accept than that experienced by others. At least that is the message of the Qur'an that uses the editorial la'alla. As for the meaning of the verse, it explains that after the cow was found and bought and slaughtered, Allah ordered to take one part of the cow. There are opinions that say that the part of the cow that is used to hit is the tail. Some say the bone and some say the tongue. After the corpse was struck with part of the slaughtered cow, it suddenly revived and lived for a while.[40]

Then the people who were gathered at the place asked who killed him? The reanimated corpse showed his hand to his nephew "Amil stating 'he", after which he died again. In the end 'Amil the murderer did not inherit. The power of Allah that was shown was that He was able to bring back to life a person who was completely dead through the command of Allah to strike one of the cow's limbs. This extraordinary event was witnessed by the Children of Israel so that it would be a warning to them that God's command was real so that they would believe in it. The faith at that time was in Prophet Mūsā, whereas when this verse was recited to Prophet Muhammad, the aim was that the Children of Israel who were on the side of Prophet Muhammad would also believe.[41]

The closing of this verse gives hope to the Children of Israel in particular to use their intellect to recognise the truth of the story described by the Qur'an. If this khiṭab is addressed to the Children of Israel at the time of the murder, then the hope is that they will recognise the authenticity of the prophet Mūsā with all his miracles. If the khiṭab is addressed to the Children of Israel at the time of the prophet Mūsā, it is hoped that they will be able to understand the story and restore their memory of what their ancestors did. Because the tribal ties or descendants of the Children of Israel were very strong, it was expected that they would use their intellect and want to believe in the Prophet Muhammad.[42]

Conclusion

Tafsir Kediri by Abdur Rohman became one of the icons for the people of Kediri because it is part of modern tafsir products in Indonesia. Abdur Rohman who is an academic feels the need to explore his expertise in the field of tafsir so that this tafsir can be a reference for the next Nusantara mufasir and part of the treasures of tafsir science that continues to grow. Tafsir Kediri has prominent characteristics, especially in the interpretation of Q.S. al-Baqarah: 67-73 about the story of slaughtering cows. The aspect of locality is very thick seen in 3 verses; first, when interpreting Q.S. al-Baqarah [2]: 68 through the mention of the classification of cow names based on their age and the mention of Javanese editorials (including Kediri). Second, aspects of locality appear in the interpretation of Q.S. al-Baqarah [2]: 69 through the mention of a typical Javanese cow in terms of its colour. Third, the aspect of locality appears in the interpretation of Q.S. al-Baqarah [2]: 71 through the mention of Javanese terms in ploughing rice fields. *Mluku* sawah is to loosen the soil before planting and sowing seeds, while nggaru sawah is the process of smoothing and levelling the soil that has been *mluku*.

Author Contribution Statement

Wildah Nurul Islami as initiator, drafter data analyser, interpreter, collecting data and critically revising of the article. Fuady contributed validator of data and analysis results. All

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[40] Ibid.
[41] Ibid.
[42] Ibid.

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