

Representation of Madurese Local Wisdom in Mudhar Tamim's *Tafsir Qur'anul-Karim Nurul-Huda*

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Abstract: This article examines how Madurese local wisdom is represented in Mudhar Tamim's *Tafsir Qur'anul-Karim Nurul-Huda*. Scholarship on Madurese tafsir has largely centered on interpretive method, the history of writing, and networks of exegetes, while the representational work of local cultural references has received less attention. Using qualitative library research, this study analyzes the tafsir as the primary source and draws on relevant secondary literature. Stuart Hall's theory of representation is operationalized through reflective, intentional, and constructionist readings to examine how meaning is produced through language, symbols, and social context. The analysis shows that local wisdom in *Nurul Huda* appears in tangible and intangible forms. Tangible references draw on material culture and built space, such as *totop bhireng* (a sheath for a Madurese sickle-like weapon) and *tabing* (a woven bamboo wall panel). Intangible references include proverbs, value terms such as *andap asor* (humility and respectful conduct), and socially salient practices and authority relations, including *carok* (a ritualized honor duel), critiques of *taqlid* (uncritical imitation), and the figure of *lora* (often understood locally as the son of a *kyai* (a religious leader)). Across the tafsir, these local elements function as interpretive resources that make Qur'anic guidance socially legible and ethically persuasive for Madurese readers. The study contributes to discussions of *Tafsir Nusantara* by showing how representational analysis clarifies the role of local cultural codes in vernacular Qur'anic interpretation.

Keywords: *Representation; Stuart Hall; Madurese; Local Wisdom; Tafsir Nusantara; Mudhar Tamim*

Introduction

The spread of Islam in Madura shaped local forms of wisdom and religious practice through a long process of cultural encounter and acculturation with earlier traditions, including Hindu and indigenous beliefs. The interaction between Islamic teachings and Madurese culture produced a distinctive expression of Madurese Islam that remains visible in a range of community practices associated with Islamic values, such as *rokat tase'* (a sea thanksgiving rite), *ojung* (a traditional ritual performance), *kompolan* (religious-social gatherings), *samman* (a devotional practice linked to *Sammaniyah* traditions), *toron* (a homecoming tradition), *cahe* (a local communal practice), local

theatre, *mondhuk* (a practice associated with staying or residing in a place for learning or devotion, depending on context), *ngajih e langgher* (Qur'anic learning in a small prayer place, *langgher*), and related forms.¹ These practices indicate that Islam has influenced Madurese local wisdom, particularly in religious life, while local categories have also shaped how religious meanings are communicated and maintained in everyday settings.

This cultural setting is relevant to the development of Qur'anic interpretation in the Indonesian archipelago. The appearance of several tafsir works from Madura indicates that Madurese *ulama* (religious scholars) contributed to Indonesia's exegetical tradition. Among these works, Mudhar Tamim's *Tafsir Qur'anul-Karim Nurul-Huda* merits closer examination for three reasons. First, the tafsir has historical significance in the context of the New Order period. It circulated among Madurese communities, especially in Pamekasan, and continues to be used in religious learning settings. The tafsir is reportedly broadcast on Friday mornings through RHANSISCO (Radio Hansip Corporation) and is used as study material in various religious activities in Madura.² Second, the work marks an important shift in the script tradition of religious writing in Madura. Earlier Madurese religious texts often used Pegon script, whereas Mudhar Tamim wrote his tafsir in Latin script.³ This choice broadened accessibility for Madurese readers and reflects wider twentieth-century changes in education and literacy. Within this tafsir, the Madurese language is not simply a medium of communication, but also a vehicle for explanation that stays close to local categories and expressions when clarifying Qur'anic meaning.⁴ Third, *Nurul Huda* also illustrates scholarly networks that connect Madurese *ulama* with broader Islamic intellectual lineages. Tamim's scholarly genealogy includes KH. Muhammad Hasyim Asy'ari, who studied under Syaikhona Kholil Bangkalan, a prominent figure associated with teachers such as Sheikh Utsman bin Hasan ad-Dimyathi,

¹ Nasrullah, 'Islam Nusantara: Analisis Relasi Islam Dan Kearifan Lokal Budaya Madura', *Al-Irfan: Journal of Arabic Literature and Islamic Studies* 2, no. 2 (2019): 274-97, <https://doi.org/10.36835/al-irfan.v2i2.3589>.

² Ahmad Zaidanil Kamil dan Fawaidur Ramdhani, 'Tafsir Al-Qur'an Bahasa Madura (Kajian Atas Tafsir Alqur'anul Karim Nurul Huda Karya Mudhar Tamim)', *SUHUF* 12, no. 02 (2019): 261, <https://doi.org/10.22548/shf.v12i2.475>.

³ Mohammad Fattah, Matsna Afwi Nadia, 'Potret Tafsir Al-Qur'an Bahasa Madura', *El-Warqoh* 4, no. 1 (2020): 129-41, <http://dx.doi.org/10.28944/el-warqoh.v4i1.938>.

⁴ Karl Buhler, *Theory of Language: The Representational Function of Language*, Translated by Donald Fraser (John Benjamins Publishing, 2011).

Sayyid Ahmad bin Zaini Dahlan, and Sheikh Nawawi al-Bantani. This lineage situates Madurese tafsir within wider networks of Islamic learning in the archipelago.⁵

In recent years, studies on Qur'anic interpretation in Madurese contexts have increased and can be grouped into three main trends. The first examines interpretive methodology, as in works by Nafisah and Masruchan⁶ and by Ahmad Zaidanil Kamil and Fawaidur Ramdhani.⁷ The second addresses the history and development of tafsir in Madura, including studies by Ulfatun Hasanah⁸ and by Mohammad Fattah and Matsna Afni Nadia.⁹ The third discusses the typology of Madurese exegetes and their networks, including work by Ahmad Faidi Rasyadi¹⁰ and Fawaidur Ramdhani.¹¹ Despite these contributions, fewer studies have examined how Madurese local wisdom is represented within Qur'anic interpretation itself, namely how local categories and cultural references operate inside the exegetical explanation of verses. Existing scholarship has tended to prioritise method, historical development, or scholarly networks, leaving the representational function of local wisdom comparatively underexplored.

This article addresses that gap by analysing the representation of Madurese local wisdom in Mudhar Tamim's *Tafsir Qur'anul-Karim Nurul-Huda* using Stuart Hall's theory of representation. Hall's framework is useful for examining how meaning is produced and negotiated through language, symbols, and social context. Applied to a Madurese tafsir, it provides a focused way to explain how local categories are mobilised to make Qur'anic guidance socially legible, ethically persuasive, and responsive to the audience's lived realities.

Accordingly, this study aims to identify elements of Madurese local wisdom in *Tafsir Qur'anul-Karim Nurul-Huda* and to explain how those elements operate through

⁵ Zamakhsyari Dhofier, 'The Pesantren Tradition: A Study of the Role of the Kiyai in the Maintenance of the Traditional Ideology of Islam in Java' (Australian National University, 1980).

⁶ Nafisah Masruchan dan, 'Studi Metodologi Tafsir Surat Yasin Karya Muhammad Irsyad', *Revelatia: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (2022): 32–46, <https://doi.org/10.19105/revelatia.v3i1.5637>.

⁷ Zaidanil Kamil dan Fawaidur Ramdhani, 'Tafsir Al-Qur'an Bahasa Madura (Kajian Atas Tafsir Alqur'anul Karim Nurul Huda Karya Mudhar Tamim)'.

⁸ Ulfatun Hasanah, 'Sejarah Dan Perkembangan Penulisan Tafsir Al-Qur'an Di Madura', *Al-Fanar: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (2020): 71–92, <https://doi.org/10.33511/alfanar.v3n1.71-92>.

⁹ Fattah, Matsna Afwi Nadia, 'Potret Tafsir Al-Qur'an Bahasa Madura'.

¹⁰ Ach. Faidi Rasyadi, 'Jaringan Mufasssir Madura Dan Kajian Tipologi (Analisis Karya Tafsir Di Kabupaten Pamekasan Dan Sumenep)' (Institut Agama Islam Negeri Madura, 2023).

¹¹ Fawaidur Ramdhani, 'Tipologi Tafsir Al-Qur'an Di Madura (Tafsir Tradisionalis, Modernis, Dan Tradisionalis Progresif)', *SUHUF* 16, no. 2 (2023): 371–91, <https://doi.org/10.22548/shf.v16i2.793>.

reflective, intentional, and constructionist modes of representation. Methodologically, the study uses qualitative library research within the broader field of *Tafsir Nusantara* studies.¹² The primary source is Mudhar Tamim's *Tafsir Qur'anul-Karim Nurul-Huda*, while secondary sources include books, academic articles, and other relevant materials.¹³ Data are collected through document review and systematic note taking of relevant passages and are analysed using a descriptive analytical approach.¹⁴ Stuart Hall's¹⁵ representation theory is operationalised through three analytic lenses: a reflective reading to examine how the tafsir presents local wisdom as a "mirror" for explaining Qur'anic situations; an intentional reading to identify how the interpreter's aims and assumptions shape the selection and framing of local references; and a constructionist reading to examine how meaning is produced within social and power relations, including the possibility of dominant hegemonic, negotiated, and oppositional readings.

Discussion

Mudhar Tamim and *Tafsir Qur'anul-Karim Nurul-Huda*

The author of *Tafsir Qur'anul-Karim Nurul-Huda* is Raden Achmad Mudhar Tamim bin KH. Raden Mohammad Tamim. He was born on November 7, 1916, in Barurambat Kota Village, Pamekasan Regency, Madura, on Jalan Masegit (south of the Jami' asy-Syuhada' Mosque). He was the son of KH. Raden Mohammad Tamim and Raden Ayu Tayyibah.¹⁶ Mudhar Tamim began his education at the Al-Irsyad Al-Islamiyyah Foundation Elementary School in Pamekasan and then spent approximately twelve years studying at the Cendana Islamic Boarding School in Bangkalan. He continued his studies at the Tebuireng Islamic Boarding School in Jombang and was among the students taught directly by KH. Hasyim Asy'ari. At Tebuireng, he completed the sixth grade of the Salafiyah program in 1938. His educational trajectory is also described as extending abroad; he studied in Jordan and is said to have memorized the

¹² Nasruddin Baidan dan Ernawati Aziz, *Metodologi Khusus Penelitian Tafsir* (Pustaka Pelajar, 2016), 28.

¹³ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Alfabeta, 2010), 329.

¹⁴ Ratna Nyoman Kutha, *Penelitian Sastra: Teori, Metode, Dan Teknik* (Pustaka Pelajar, 2012), 49.

¹⁵ Stuart Hall, *Representation: Cultural Representations and Signifying Practices* (Sage Publication Ltd, 1997), 213-215.

¹⁶ Hasanah, 'Sejarah Dan Perkembangan Penulisan Tafsir Al-Qur'an Di Madura', 81.

entire Qur'an (30 *juz*) within six months. Alongside his religious formation, he is also recorded as having attended the Chudanco Military School in Bogor.¹⁷

Mudhar Tamim was active in religious teaching and public life. In the religious sphere, he regularly delivered lessons that included fiqh and Qur'anic interpretation, and his preaching was broadcast through RHANSISCO (Radio Hansip Corporation) in Pamekasan. In the post-independence period, he served as a commander/leader of the Laskar Hisbullah residency (1945–1950).¹⁸ His public service later extended to politics: he was the chairman of PARMUSI (Partai Muslimin Indonesia) in Pamekasan and a member of the Level II DPRD (Dewan Perwakilan Rakyat Daerah) for two terms (1977–1982 and 1982–1987). He left politics in 1987, moved to Pademawu where his second wife lived, and died on February 4, 2000, at the age of 84. He is also described as having received official recognition from the Republic of Indonesia on February 15, 1986, for his role in defending the homeland.¹⁹

Tafsir Qur'anul-Karim Nurul-Huda is a Madurese-language commentary written by Mudhar Tamim in Pamekasan. It was begun on Wednesday, July 16, 1969 CE (1 Jumadil Awwal 1389 H) and completed on Monday, October 6, 1969 CE (24 Rajab 1389 H). The work contains commentary on Surah al-Fatihah and Surah al-Baqarah, with a total length of 144 pages, preceded by an introduction and preface of up to eight pages. The text was produced using a typewriter, while Arabic passages were written by hand. The commentary is arranged according to the *tartīb* of the *Uthmānī muṣḥaf*.²⁰ The tafsir was welcomed by several regional figures, including Mohammad Noer (Governor of East Java), Machmod Sosroadiputro (Assistant Governor for Madura), Raden Haliuddin (Regent of Pamekasan), and representatives of the local office of the Ministry of Religious Affairs; a welcoming address was also delivered by the retired resident, Raden Soenarto Hadiwijoyo.²¹

¹⁷ Ahmad Zaidanil Kamil, 'Tafsir Al-Qur'an Dan Ideologi (Pemikiran Keagamaan Mudhar Tamim Dalam Tafsir Al-Qur'anul Karim Nurul Huda)' (UIN Sunan Ampel, 2019), 42.

¹⁸ Sulfan Afandi dan Aminuddin Kasdi, 'Perjuangan Rakyat Pamekasan Mempertahankan Kemerdekaan Dalam Agresi Militer Belanda 1 Di Madura Tahun 1947', *Avatara : E-Journal Pendidikan Sejarah* 4 (2016): 248.

¹⁹ Zaidanil Kamil, 'Tafsir Al-Qur'an Dan Ideologi (Pemikiran Keagamaan Mudhar Tamim Dalam Tafsir Al-Qur'anul Karim Nurul Huda)', 48.

²⁰ Muhammad Abd Azim al-Zarqani, *Manahil Al-'Irfan Fi 'Ulum Al-Qur'an*, Jilid 1 (Darul-Fikr, 1995).

²¹ Mudhar Tamim, *Tafsir Qur'anul-Karim Nurul Huda (Dalam Bahasa Madura) Djuz 1* (Pamekasan Madura, 1969).

Two rationales are commonly stated for the writing and circulation of this tafsir. First, it is presented as an early attempt to produce a Qur'anic commentary in the Madurese language. Second, it was linked to the New Order period, where the tafsir was positioned to support the REPELITA (Rencana Pembangunan Lima Tahun) program through Islamic preaching and the shaping of public morality. After completion, the work was printed and disseminated to Madurese communities and was read publicly on Friday mornings via Radio Hansip Corporation in Pamekasan, framed as a means of strengthening communal resilience in the face of Western cultural influence.²²

In terms of presentation, the tafsir generally proceeds in three steps: (1) Qur'anic verses (and, where relevant, hadith and reports from early authorities) in Arabic, written by hand; (2) a Madurese translation; and (3) an explanatory section that follows the translation and clarifies the meaning of the verses, often by relating them to wider social concerns familiar to its audience. Mudhar Tamim's approach is frequently described as combining transmitted materials and interpretive reasoning (*tafsir bi al-iqtirān*), integrating *bi al-ma'thūr* (Qur'an-by-Qur'an, Qur'an-by-hadith, and reports from the Companions and *tābi'īn*) with *bi al-ra'y* (ijtihād-based interpretation grounded in Arabic competence and established interpretive principles).²³ This combination helps explain how the tafsir communicates Qur'anic meaning through a Madurese linguistic register while remaining connected to classical exegetical resources.²⁴

Forms of Madurese Local Wisdom in *Tafsir Qur'anul-Karim Nurul-Huda*

In *Tafsir Qur'anul-Karim Nurul-Huda*, local wisdom does not appear as decorative cultural colour. It functions as an interpretive resource that helps Mudhar Tamim connect Qur'anic meaning to categories that Madurese readers already recognise in daily life. The examples in the tafsir suggest two recurring forms. Some references come from material culture, where objects and built spaces make the verse easier to visualise. Others come from moral language and social practice, where proverbs, value terms, and customary traditions supply a local ethical vocabulary for evaluating conduct.

Material references are especially clear when Mudhar Tamim inserts familiar items from Madurese life into his explanations. He uses *totop bhireng* (a sheath for a

²² Tamim, *Tafsir Qur'anul-Karim Nurul Huda (Dalam Bahasa Madura) Djuz 1*.

²³ M. Ridlwan Nasir, *Memahami Al-Qur'an : Perspektif Baru Metodologi Tafsir Muqarin* (CV. Indra Media, 2003), 14.

²⁴ Thameem Ushama, *Methodologies of the Qur'anic Exegesis Translate by Hasan Basri and Amroeni*, Cet 1 (Riora Cipta, 2000), 14.

Madurese sickle like weapon) in his interpretation of Q.S. al Baqarah [2]:236. The term evokes a concrete tool world that the audience can picture immediately, so the interpretive explanation does not rely only on abstract phrasing. A similar strategy appears with *tabing* (a tightly woven bamboo wall panel used for fences or walls),²⁵ which he mentions in interpreting Q.S. al Baqarah [2]:189. In Madurese settings, *tabing* is closely associated with everyday domestic and communal space, including houses and local structures. The tafsir also connects this term to places where religious learning and community routines occur, such as *tabing tongkok* (a traditional house type associated with woven bamboo walls, literally “tabing” and “tongkok,” meaning “perched,” often explained as a bamboo wall “sitting” on its foundation) and *khobung* or *kobung* (a family prayer pavilion, also used for receiving guests and gathering). In these cases, tangible local wisdom works as an explanatory bridge. It translates Qur’anic discussion into images and spaces that are already meaningful to the audience.

Intangible local wisdom appears when Mudhar Tamim relies on local moral idioms and shared social knowledge to clarify the ethical stakes of a verse.²⁶ One form is the use of proverbs. In the tafsir he cites *e tjangtjang ta' e alle* (“cut into pieces but not separated”) when explaining Q.S. al Baqarah [2]:226, and he also cites *ta' djapo' tompa'an* (a proverb commonly used to express “leaving no trace” or “not even leaving a footprint,” depending on context) in his interpretation of Q.S. al Baqarah [2]:141. These sayings compress moral judgement into familiar language. When the tafsir addresses divorce and repeated oaths, the proverb functions as a local frame for understanding why ambiguity and prolonged uncertainty are socially damaging, not merely legally problematic.

Mudhar Tamim also uses local value terms that operate as everyday standards of proper conduct. He refers to *andap asor* (humility, deference, and respect in speech and behaviour) across several passages, including Q.S. al Baqarah [2]:23 to 24, 57 to 59, and 204. The interpretive effect is that Qur’anic exhortations are explained through a moral vocabulary that already governs social interaction. Beyond proverbs and value terms, Mudhar Tamim invokes well known customs as points of ethical orientation. He refers to

²⁵ *Kamus Besar Bahasa Indonesia (KBBI) VI Daring*, 2016, <https://kbbi.kemdikbud.go.id/entri/Tabing>.

²⁶ Nurlidawati Ramadayanti dan, ‘Peranan Kearifan Lokal (Local Wisdom) Dalam Menjaga Keseimbangan Alam (Cerminan Masyarakat Adat Ammatoa Di Kajang)’, *Al-Hikmah* 23, no. 01 (2021), <https://doi.org/10.24252/al-hikmah.v23i1.21726>.

carok (a ritualised honour duel) in interpreting Q.S. al Fatihah [1]:6 and Q.S. al Baqarah [2]:30, 84 to 85, and 219. He critiques practices he associates with blind *taqlid* (uncritical imitation) and social culting of authority in his discussion of Q.S. al Baqarah [2]:41, 45, 167, and 173. He also mentions *rokat tase'* (a sea thanksgiving rite) and *rokat dhisah* (a village thanksgiving or purification rite) when interpreting Q.S. al Fatihah [1]:1. These references show that intangible local wisdom in the tafsir is not limited to “local words.” It includes local norms and social practices that shape how readers evaluate responsibility, authority, conflict, and communal obligation.

These two forms show a consistent interpretive pattern. Tangible references supply concrete imagery and social setting, while intangible references supply moral language and evaluative frames. This mapping is important for the next section because the same materials will be analysed through Stuart Hall's modes of representation to explain how local references produce meaning within the tafsir, rather than merely accompany the explanation.

Representation of Madurese Local Wisdom in *Tafsir Qur'anul-Karim Nurul-Huda*

In Hall's view, meaning is produced through language and shared cultural codes, not simply “contained” in words or objects.²⁷ This perspective matters for *Nurul Huda* because Mudhar Tamim repeatedly selects local Madurese references that guide readers toward a particular understanding of Qur'anic passages. The same local reference may operate as a culturally familiar “mirror” for a social reality, may foreground the interpreter's moral intention, or may construct meaning through social relations and authority.

A clear example appears in Mudhar Tamim's reading of Q.S. al-Baqarah [2]:84, where he frames intergroup conflict through a local term that Madurese readers recognise immediately.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾
Meaning: And when We took your covenant, “Do not shed one another's blood, nor expel one another from your homes.” Then you affirmed it while you were witnessing.²⁸

²⁷ Hall, *Representation : Cultural Representations and Signifying Practices*, 15.

²⁸ Kementerian Agama RI, *Al-Qur'an Dan Tafsirnya*, Jilid 8 (Lembaga Percetakan Al-Qur'an, 2010).

Mudhar Tamim explains this conflict by invoking *carok* (a ritualised honour duel, often associated locally with violent conflict). His commentary reads:

*Oreng2 jahudi paneka 5 golongan ; Qainuqa', Quraidah, Bani Nadir, Chazradj ban Aus. Golongan Qainuqa' amoso kalaban golongan Quraidah. Golongan Qainuqa' abadi pardjandjijan (per-ikatan) kalaban golongan Aus. Seddeng golongan Quraidah abdi pardjandjijan sareng golongan Bani Nadir, Chazradj. Achirra daddi tjarok, salang usir. Kalamon bada sala settonga maso' ka bengkona se amoso, pas e tawan.*²⁹

Meaning: There are five groups of Jews: Qainuqa', Quraidah, Bani Nadir, Khazraj, and Aus. The Qainuqa' group was hostile to the Quraidah group. The Qainuqa' group made an agreement (bond) with the Aus group. The Quraidah group made an agreement with the Bani Nadir group and Khazraj. Finally there was *carok*, chasing each other away. If anyone entered the house of an enemy, they would be arrested (taken prisoner).

The analytical point here is not whether *carok* is a historically precise descriptor for the conflict named in the verse, but what the term accomplishes communicatively inside the tafsir. Mudhar Tamim uses *carok* as a culturally ready label that condenses the idea of communal hostility into an image that feels immediate to his audience. In Hall's terms, meaning is produced through shared codes, and in this passage the shared code is local cultural vocabulary. This also fits Hall's emphasis on encoding and decoding. Revelation is conveyed in Arabic through particular linguistic structures and rhetorical patterns such as *balāghah* (Arabic rhetoric), and the tafsir "decodes" that message by drawing on interpretive sciences and locally familiar categories that make the scene readable in a Madurese social world.

A different representational dynamic appears in Q.S. al-Baqarah [2]:226, where Mudhar Tamim brings a proverb into the explanation of marital oaths. Here the proverb functions less as a mirror and more as a moral direction that highlights what the interpreter considers socially harmful.

لَّذِينَ يُؤْلُونَ مِنْ نِسَابِهِمْ تَرْبُصُ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning: For those who swear abstinence from their wives, there is a waiting period of four months. If they return, then Allah is Forgiving, Most Merciful.³⁰

²⁹ Tamim, *Tafsir Qur'anul-Karim Nurul Huda (Dalam Bahasa Madura) Djuz 1*, 38.

³⁰ *Al-Qur'an Dan Terjemahnya: Lajnah Pentashihan Mushaf Al-Qur'an* (Badan Litbang dan Diklat Kementerian Agama RI, 2019).

He writes: “*Addja' ngagguji barang se bender kalaban se sala*” Enggi paneka hokom2 agama epakabur, sanaddjan oneng dja' hokomma haram. Tape, manabi fihak atasan-na (lorana) atanja, epatjotjok da' ponapa se elakone lorana; karana takok e lepas pangkat-da. Sanaddjan oneng dja' sala, tape tak bengal nerrangagi sabenderre, tako' kaelangan pangkat sareng en-laenna.³²

Meaning: “Do not use the truth for wrong things.” This refers to obscuring religious rulings even though people know they are forbidden. However, if a superior asks, they adjust themselves to what the superior has done because they fear losing their status. Even though they know it is wrong, they do not dare to explain the truth because they fear losing rank and other benefits.

Mudhar Tamim's use of *lora* (a pesantren elite figure, often understood locally as the son of a *kyai* (a religious leader)) shifts the passage from an abstract warning into a concrete social mechanism. The issue is not merely personal hypocrisy, but how authority can shape what people feel able to say and do. Meaning is constructed here through social relations, where rank and loyalty can pressure people toward silence.

He then strengthens this critique through Q.S. al-Baqarah [2]:173, using the passage as a warning against manipulating religious rulings for social motives.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

He writes: “*Karana ampon terrang, katerrangan se bender (hak) e porop kalaban kasasar; ban mostena olle sapora e porop kalaban seksa (dusa). Ajat e attas paneka sanget aguna manabi ebadi katja kebbang da' kaula sadaja (emodi ajat 145) ; addja' sampe' hokom2 agama paneka e oba, karana sa ongguna talebat djahat apa2 se elakone oreng2 djareja.*”³³

Meaning: Because it is clear, correct information (rights) is being misused, and what should receive forgiveness is exchanged for punishment (sin). The verse is useful as a reminder so that religious rulings should not be changed, because such actions are considered seriously wrong.

The discussion point here is the social target of the warning. The tafsir frames “changing religious rulings” not only as a textual problem, but also as a social process driven by fear of losing status and dependency on authority. This connects to Mudhar Tamim's recurring concern with *taqlid* (uncritical imitation), where followers accept an authority's stance without examining evidence.

³² Tamim, *Tafsir Qur'anul-Karim Nurul Huda (Dalam Bahasa Madura) Djuz 1*, 24.

³³ Auli Robby Finaldy, *Berani Hancur: Aktualisasi Sebuah Falsafah Kehidupan* (CV. Jendela Sastra Indonesia, 2024), 9–10.

A similar constructionist concern appears again in his interpretation of Q.S. al-Baqarah [2]:45, where he urges resistance to invitations to wrongdoing even when the invitation comes from someone socially superior.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

He writes: *Sabbar adjauwi ma'sijat paneka, nolak sanaddjan eguda kadi ponapa bisaos (tahan udji); addja' sampe' salerana tatjabbur dalem ma'sijat. Opama e adjak main djudi (tarowan pesse) ngenom towa' (minuman keras) ban en lainnya kalamon ma'sijat, paneka kodu etolak e onduri, sanaddjan se ngajak lorana, pangkat se lebbi tenggi. Mala sambi maos "la haula wa la quwwata illa billahilalijil adim".*³⁴

Meaning: Be patient in avoiding sin and resist temptation. Do not let yourself fall into wrongdoing. For example, if invited to gamble or to drink *khamr* (intoxicants), these must be rejected, even if the inviter is a *lora* (a higher status figure). Then recite "la haula wa la quwwata illa billahil 'aliyyil 'azim."

Here the tafsir uses locally recognisable power relations to construct the verse's ethical demand. Meaning is produced through a lived social scenario rather than abstract moralising. Local categories become the medium that makes the Qur'anic instruction concrete and persuasive for the intended audience.

These passages show that local wisdom in *Nurul Huda* functions as representation in more than one way. In some contexts, a local term such as *carok* (a ritualised honour duel) operates as a culturally immediate mirror that makes conflict readable. In other contexts, a proverb such as *e tjangtjang ta' e alle* (an idiom for an unresolved bond) channels the interpreter's moral intention by highlighting the harm of ambiguity in marital rights. In still other contexts, local categories such as *lora* (son of a *kyai*) and critiques of *taqlid* (uncritical imitation) construct meaning through social relations where authority and status shape religious practice. These representational moves support the article's central argument that local wisdom in *Nurul Huda* is integral to how Qur'anic meaning is framed and communicated for Madurese readers.

Mudhar Tamim's engagement with local cultural realities also indicates that Qur'anic interpretation in *Nurul Huda* functions as a medium through which Islamic values are discussed in relation to Madurese social life. Rather than treating culture as external background, the tafsir repeatedly recontextualises Qur'anic guidance through locally familiar categories, so ethical demands are conveyed in forms that readers can recognise and evaluate in everyday situations. This dynamic supports the view that tafsir

³⁴ Tamim, *Tafsir Qur'anul-Karim Nurul Huda (Dalam Bahasa Madura) Djuz 1*, 25.

is shaped by the interpreter's historical and cultural position, alongside efforts to clarify textual meaning.³⁵ In this respect, the commentary can be read as a response to the social environment in which it circulated, where authority, communal norms, and public morality were practical concerns addressed through religious language.

This negotiation is also visible in the tafsir's linguistic choices. Mudhar Tamim wrote in Madurese using Latin script, representing a shift from earlier religious writing in Pegon. The move to Latin script is described in the manuscript as connected to wider historical developments, including the Ethical Policy period and the momentum of the Youth Pledge, which encouraged changes in literacy practices and public language. In practical terms, Latin Madurese helped bring the Qur'an closer to Madurese readers by reducing script barriers, while also supporting the preservation of the mother tongue as part of local cultural identity. Read together with the tafsir's repeated use of local references such as *carok* (a ritualised honour duel), *lora* (son of a *kyai*), and critiques of *taqlid* (uncritical imitation), this linguistic strategy strengthens the manuscript's central point, local wisdom in *Nurul Huda* is part of how Qur'anic meaning is framed, negotiated, and made persuasive for its intended audience.

Conclusion

The findings show that local wisdom in *Nurul Huda* appears in two recurring forms. Tangible local wisdom is reflected in references to material culture and everyday built space, including *totop bhireng* (a sheath for a Madurese sickle like weapon) and *tabing* (a woven bamboo wall panel). Intangible local wisdom is conveyed through moral language and social practice, including proverbs, local value terms such as *andap asor* (humility and respectful conduct), and customs and social patterns discussed in the commentary, such as *carok* (a ritualised honour duel), *taqlid* (uncritical imitation), and the authority figure *lora* (often understood locally as the son of a *kyai*, a religious leader). These elements function as interpretive resources that make Qur'anic messages socially legible for Madurese readers and allow the commentary to address ethical concerns within the audience's lived context.

³⁵ Andrew Rippin, 'The Function of "Asbab al-Nuzul" in Qur'anic Exegesis', *Cambridge University Press on Behalf of School of Oriental and African Studies* 51, no. 1 (1988): 3, <https://www.jstor.org/stable/618665>.

Through Hall's framework, the study also shows that Mudhar Tamim's local references operate through three representational modes. In reflective representation, local terms function as culturally immediate symbols that help readers grasp conflict and behaviour in the Qur'anic narrative. In intentional representation, proverbs and familiar idioms guide the reader toward the interpreter's evaluative stance, especially in passages where moral clarity and responsibility are emphasised. In constructionist representation, local categories and social realities shape how meaning is constructed, including critiques of authority, status pressure, and practices associated with blind obedience. These results indicate that the use of local wisdom in this tafsir is integral to how meaning is communicated, negotiated, and received within a Madurese cultural setting. This study contributes to discussions of *Tafsir Nusantara* by showing how representational analysis can clarify the interpretive function of local cultural references within a specific exegetical work. Future research may extend this approach through comparative analysis with other Madurese tafsir texts, broader coverage beyond the surahs discussed in this manuscript, and closer attention to reception contexts, such as teaching practices and public dissemination.

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