

**EMHA AINUN NADJIB'S INTERPRETATION IN THE “*TADABBUR
HARI INI*” SERIES ON THE CAKNUN.COM WEBSITE**



THESIS

Submitted to meet one of the
requirements to obtain a
bachelor's degree S1

In Faculty of Ushuluddin and
Humanities, Department of
Qur'anic science and Tafsir

By:

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**FACULTY OF USHULUDDIN AND HUMANITIES
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2024

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With full honesty and responsibility, the author states that this thesis does not contain material written by others or published. Likewise, this thesis does not contain other people's thoughts, except for the information contained in the reference which is used as a reference.

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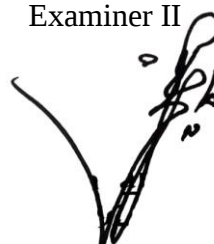
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Dear, Dean of the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang

Assalamu'alaikum wr.wb

After reading, making corrections and corrections as appropriate, I declare that your thesis:

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We hereby have agreed and ask that it be tested immediately. Thus, thank you for your attention.

Wassalamu'alaikum wr. wb.

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By:

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MOTTO

“Anglaras ilining banyu, Angeli ananging ora keli”

-Sunan Kalijaga-

PRESENTATION

I dedicate this simple work to:

Dear My Mother and Father,

*All his prayers were always pouring out for his eldest son, which made Ananda
always strong and enthusiastic*

in undergoing the exhausting process of seeking knowledge.

Also, to my dear extended family, and all my younger siblings.

**And don't forget, to our beloved alma mater UIN Walisongo Semarang,
thank you for all the knowledge, experiences, and memories that have been
given during the process of undergoing education.**

ARABIC-LATIN TRANSLITERATION GUIDELINES

The writing of Arabic-Latin transliteration in this study uses transliteration guidelines from the joint decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia Number: 158 years. 1987 and Number: 0543b/U/1987.

Broadly speaking, the description is as follows:

1. Consonant

Arabic consonant phonemes that in the Arabic writing system are denoted by letters, in this transliteration, partly denoted by letters and partly denoted by signs, and partly by letters and signs at the same time. Below is a list of the Arabic letters and their transliterations with Latin letters.

Arabic Letters	Name	Latin Letters	Name
ا	Alif	not denoted	Not symbolized
ب	Bā'	b	be
ت	Tā'	t	te
ث	Śā'	ś	es (dengan titik di atas)
ج	Jīm	j	je
ح	Hā'	ḥ	ha (dengan titik di bawah)
خ	Khā'	kh	ka dan ha
د	Dāl	d	de
ذ	Žāl	ž	zet (dengan titik di atas)
ر	Rā'	r	er
ز	zai	z	zet
س	Sīn	s	es
ش	Syīn	sy	es dan ye
ص	ṣād	ṣ	es (dengan titik di bawah)

ض	ḍād	ḍ	de (dengan titik di bawah)
ط	ṭā'	ṭ	te (dengan titik di bawah)
ظ	ẓā'	ẓ	zet (dengan titik di bawah)
ع	‘ain	‘	koma terbalik (di atas)
غ	gain	G	ge
ف	fā'	F	ef
ق	qāf	Q	qi
ك	kāf	K	ka
ل	lām	L	el
م	mīm	M	em
ن	nūn	N	en
و	wāu	W	w
ه	hā'	H	ha
ء	hamzah	‘	apostrof
ي	yā'	Y	Ye

2. because Creed is Written in Duplicate

مُتَعَدِّدَةٌ	written	<i>Muta‘addidah</i>
عَلَّة	written	<i>‘iddah</i>

3. Tā' marbūṭah

All *tā' marbūṭah* are written with *h*, either at the end of a singular word or in the middle of a word combination (a word followed by the suffix "al"). This provision is not required for Arabic words that have been absorbed in the Indonesian language, such as prayer, zakat, and so on unless the original word

is desired.

حكمة	written	<i>ḥikmah</i>
علة	written	<i>‘illah</i>
كرامة الأولياء	written	<i>karāmah al-aulyā’</i>

4. Short Vowels and Their Application

َ	Fathah	written	A
ِ	Kasrah	written	i
ُ	Ḍammah	written	u

فَعَلَ	Fathah	written	<i>fa‘ala</i>
ذُكِرَ	Kasrah	written	<i>ḏukira</i>
يَذْهَبُ	Ḍammah	written	<i>yaḏhabu</i>

5. Long Vowels

1. fathah + alif	written	<i>ā</i>
جَاهِلِيَّة	written	<i>jāhiliyyah</i>
2. fathah + ya’ mati	written	<i>ā</i>
تَنْسَى	written	<i>tansā</i>
3. Kasrah + ya’ mati	written	<i>ī</i>
كَرِيم	written	<i>karīm</i>
4. Dammah + wawu Mati	written	<i>ū</i>
فُرُوض	written	<i>furūd</i>

6. Double vowels

1. fathah + ya' mati	written	<i>ai</i>
بَيْنَكُمْ	written	<i>bainakum</i>
2. fathah + wawu mati	written	<i>au</i>
قَوْل	written	<i>qaul</i>

7. Sequential Short Vowels in One Word Separated by Apostrof

أَنْتُمْ	written	<i>A'antum</i>
أُعِدَّتْ	written	<i>U'iddat</i>
لِنَشْكُرْكُمْ	written	<i>La'in Syakartum</i>

8. Words Alif + Lam

- a. When followed by letters *Qamariyyah* then it is written using the initial letter "al"

الْقُرْآن	written	<i>Al-Qur'an</i>
الْقِيَّاس	written	<i>Al-Qiyās</i>

- b. When followed by letters *Syamsiyyah* written according to the first letter of the *Syamsiyyah*

السَّمَاء	written	<i>As-Samā'</i>
السُّنُس	written	<i>Asy-Syams</i>

9. Word writing

Written according to the writing

ذَوَالْفُرُوض	written	<i>Zawi al-furūd</i>
---------------	---------	----------------------

أهل السنّة	written	<i>Ahl as-sunnah</i>
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10. Tajwid

For those who want fluency in reading, this transliteration guideline is an inseparable part of the Science of Tajweed. Therefore, the inauguration of the Latin Arabic transliteration guidelines (International Version) needs to be accompanied by tajweed guidelines.

THE PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillah, all praise be to Allah the Most Merciful and Merciful, that for His taufiq and guidance, the author was able to complete the preparation of this thesis. This thesis is entitled "Emha Ainun Nadjib's Interpretation in the "*Tadabbur Today*" Series on The Caknun.Com Website", prepared to meet one of the requirements for obtaining a S1 bachelor's degree from the Faculty of Ushuluddin and Humanities State Islamic University (UIN) Walisongo Semarang.

With the completion of this thesis, the author cannot deny the role of people who have helped directly or indirectly, both morally and materially. Therefore, there is no word that deserves to be said except the author's thanks to:

- a. Prof. Nizar, M.Ag., as Rector of UIN Walisongo Semarang.
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- c. Muhtarom, M. Ag., as the Head of the Department of Qur'an Studies dan Tafsir Faculty of Ushuluddin dan Humaniora UIN Walisongo Semarang.
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The author realizes that there are still many shortcomings in the preparation of this thesis. Therefore, the author hopes that suggestions and inputs will be directed as a means of improvement and refinement in the next study. The author's hope, hopefully this thesis can provide benefits for all parties who read.

Semarang, 5 December 2024



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ABSTRACT

Along with the development of increasingly sophisticated information and communication technology, a lot of digital interpretation works have appeared. One of them is the digital tafsir written work of the *Tadabbur Hari Ini* series written by Emha Ainun Nadjib on its official website, caknun.com. *Tadabbur Hari Ini* series is a collection of interpretations of Cak Nun in Maiyah recitation which is then rewritten by Cak Nun digitally to make it easily accessible to many people. Therefore, the author seeks to analyze how the interpretation of the Qur'an written by Cak Nun in the *Tadabbur Hari Ini* series on the caknun.com website along with its application, advantages and disadvantages. In this study, the author uses a qualitative method where the approach used is an observation approach. In collecting the required data, the author uses a documentation technique with primary data sources in the form of Cak Nun writings *Tadabbur Hari Ini* series on the caknun.com website from June 27, 2023, to July 6, 2023, and supported by other data related to it. The descriptive-analytical method used by the author to parse and analyze the data. In this study, it can be concluded that *Tadabbur Hari Ini* series is a tadabbur that is broader than tafsir, this can be seen from the perspective of doing it, that Cak Nun made an interpretation before tadabbur even though he did not fully use the rules of tafsir. The background of Cak Nun's writing is only to show a Muslim's appreciation for his holy book of the Qur'an and not for academic purpose. The language style used is the reportage language style, the method used is the *tafsir muqaran* method with a contextual and socio-religious approach so that the interpretation of Cak Nun has three nuances of applying interpretation, namely socio-community, theological, and sufistic nuances. Among its advantages are presenting the implementation of a new interpretation of the Qur'an and in accordance with actual issues, presenting dynamic and relative interpretations, presenting a contemplation and reflective interpretations, taking interpretations based on the function of the Qur'an as a blessing for all nature to achieve the benefit of humans, easy access to read, learn, understand, and share. And the disadvantages are that Cak Nun does not explore the historical meaning and the historical phenomenal significance but directly construct the contemporary dynamic phenomenal significance, Cak Nun often uses very philosophical and abstract language, uses unique Indonesian language and local context references, which may be difficult for international readers or from different cultural backgrounds to understand, interpretations that have not been institutionally validated, it's not an interpretation written work that aims for academic purposes and do not include clear sources of reference, and features are still few.

Keywords: Tadabbur, Digital qur'anic interpretation, caknun.com.

CHAPTER I

INTRODUCTION

A. Background Of Problem

In the spirit of *ijtihad*, Muslims study the message of the Qur'an to be applied in their daily lives, in this case many efforts have emerged from scholars, Muslim intellectuals, and *mufassirin*, especially in Indonesia. The *mufassir* of the archipelago have been interpreting in Indonesia since the time of the Islamic kingdom until now.¹ In addition, the interpretation usually begins with a recitation or *da'wah* assembly that is spoken orally which then develops into writing and bookkeeping of an interpretation work. Because the Qur'an is a system of signs in the linguistic-semiotic sense, although this is limited, but because of the process of interpretation, a lot of interpretation literature has emerged and efforts to reveal its meaning.² The development of science in the Islamic world greatly affects the diversity of this interpretation. There are many factors that can affect this difference in interpretation including the personality traits of the interpreter, the social and societal conditions at the time of the interpreter, the academic ability of the interpreter, and other factors. Therefore, every interpreter must have used their unique approach to understanding the meaning of the Quran so that they can produce reliable works of interpretation.³

The dynamics of today's life, which is accompanied by rapid technological advances and the internet, especially in the field of information technology, have a great influence on the effectiveness of human life, such as website, one of the social media and writing platforms that has become an important tool for disseminating information and knowledge. In fact, not a few individual users and certain groups use the website platform not only as entertainment but also as a learning medium

¹ Husni Fithriyawan, "Typology Tafsir Al-Quran Di Indonesia Pasca Reformasi: Telaah Pribumisasi Al-Qur'an Karya M. Nur Kholis Setiawan," *Mutawatir (Jurnal Keilmuan Tafsir Dan Hadist)* 9, no. 2 (December 2019): 324.

² Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKiS, 2013).

³ Abd. Muin Salim, *Metodologi Ilmu Tafsir* (Yogyakarta: Teras, 2005).

for various kinds of scientific or educational studies.⁴ One of the contents about the study of science on the website is the study of the interpretation of the Qur'an, and the interpretation of the Qur'an on the website platform or other social media platforms such as Instagram, Facebook, X and others is also called the study of digital qur'anic interpretation.⁵ The website platform has millions of active users, this allows individuals who want to learn and understand the content of the Qur'an to do so easily. Currently, there is also more and more content of article from preachers or ustadz about the study of religious science, especially the study of the Qur'an, there is even article content entitled a discussion forum to discuss the meanings of the Qur'an, phenomena like this are a form of understanding the subject of objects that are internalized and expressed through social media which is also called digital interpretation. Indirectly, the influence of advanced communication technology such as website makes the Qur'an an object that can be used as a new product that is mass-produced in the form of writings or recording that aim to make it easier for the public to understand the Qur'an. In addition, social media, especially the website, is currently also often used to publish various da'wah activities, one of which is the interpretation of verses of the Qur'an, this is because it spreads more quickly, so that people are faster and easier to receive, and consume.

However, there are other challenges related to this ease of access, namely the increasing prevalence of Qur'an interpretation in cyberspace both in writing and virtually such as on the website platform which is based on a problem and the interests of each interpreter.⁶ Like Emha Ainun Nadjib or often known as Cak Nun that uses the website platform as a means of da'wah to the community, one of which is through his writings uploaded on his personal website, namely caknun.com. The beginning of Cak Nun's involvement in the field of Qur'an interpretation was when the Padhangmbulan recitation appeared in 1994 which was the idea of his younger

⁴ Mutmainnah Arham, "Efektivitas Penggunaan Youtube Sebagai Media Pembelajaran" (Universitas Negeri Makassar, n.d.).

⁵ Muh Alwi HS, "PERBANDINGAN TAFSIR TULIS DAN LISAN M. QURAISH SHIHAB TENTANG QS. AL-QALAM DALAM TAFSIR AL-MISBAH (Analisis Ciri Kelisanan Aditif Alih-Alih Subordinatif)," *Ilmu Ushuludin* 18, no. 1 (2019): 34–49.

⁶ Peter G Riddell, *Sadur Sejarah Terjemahan Di Indonesia Dan Malaysia* (jakarta: gramedia, 2009).

brother, Adil Amrullah, in Padhangmbulan this is a duet of interpretation between and Cak Fuad with his textual interpretation and Cak Nun with contextual interpretation.⁷ This was certainly the highlight of the New Order regime at that time, then Cak Nun emphasized that the important thing is that the function of Padhangmbulan must be clear, the first function is the interpretation of the Qur'an, and the second function is empowerment.⁸ As for Emha Ainun Nadjib's writings, in addition to short stories and poems uploaded on the website, namely the "*Tadabbur Hari Ini*" series, this series is a collection of writings about how cak nun interprets and expresses the Qur'an.⁹

The research on the writing content of "*Tadabbur Hari Ini*" series on caknun.com is quite interesting because this content is an interpretation and expressions of Emha Ainun Nadjib about meaning and values of the Qur'an which is adapted to the current conditions of Indonesian society. For example, his interpretation in the "*tadabbur hari ini*" series entitled "*Monopoli Al-Qur'an*" which explains that human beings are only able to understand the Qur'an and are not able to interpret, this is because the knowledge and understanding that can be attained by human beings is never true and authentic in any way as Allah alludes to it, this explanation is based on QS. Al-Baqarah: 216. Strong intellect, the supremacy of scholarship and intellectuality, the legality of schoolwork, scholarship, and culturally "appointed" scholars, were very strong barriers to making their monopoly on the Qur'an, Islam, and all the values of truth a solid power structure of the time. We explore Tadabbur without rejecting tafsir because tafsir is also necessary in the tadabbur mechanism even though it is bound by the principle of tadabbur, this explanation is based on QS. An-Nisa: 82 and QS. Muhammad: 24.¹⁰ Although Cak Nun does not call his writing tafsir, his writing is not far from his general tafsir and may even be included in what Abdurrahman Habannakah calls "Tafsir Tadabburi",

⁷ Helmi Mustofa, "'Al-Qur'an, Pengajian Maiyah, Dan Masyarakat (1)," caknun.com, April 2017.

⁸ Emha "*Kyai Mbeling*" Ainun Nadjib: *Bukan Organisasi, Tapi Laboratorium Alam Pikir, Iman Dan Sikap*". (Republika, 1996).

⁹ "<https://www.caknun.com/Tag/Tadabbur-Hari-Ini/>," n.d.

¹⁰ Emha Ainun Nadjib, "Monopoli Al-Qur'an," <https://www.caknun.com/2023/monopoli-al-quran/>, July 2023.

which means an explanation or interpretation of verses accompanied by tadabbur in it.

Based on the explanation above, the author wants to research how Emha Ainun Nadjib's in interpreting the Qur'an in the "*Tadabbur Hari Ini*" series on the caknun.com website and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation by using a descriptive-interpretive approach, namely an approach that presents recorded data and then analyzed and interpreted systematically to reach a clear conclusion.

B. Research Questions

Based on the background of the above problem, the author would like to provide answers to the following questions:

1. How is Emha Ainun Nadjib's interpretation in the *Tadabbur Hari Ini* series on caknun.com website?
2. What are the advantages and disadvantages of Emha Ainun Nadjib's interpretation in the *Tadabbur Hari Ini* series on caknun.com website?

C. Aims of Research

The objectives of this study are as follows:

1. Knowing how Emha Ainun Nadjib's interpretation in the *Tadabbur Hari Ini* series on the caknun.com website.
2. Knowing the advantages and disadvantages of Emha Ainun Nadjib's interpretation in the *Tadabbur Hari Ini* series on the caknun.com website.

D. Benefits Of Research

1. Theoretically

Based on the research conducted by the author on the study of Qur'an interpretation on social media, especially the website caknun.com as the main object, with the influence of communication technology on the study of the Qur'an such as digital interpretation on the website can give a wider perspective and become evidence that the Qur'an can adapt to the times, and with this, the author hopes that this research can provide a broader new understanding and become a breath of fresh air for the scientific treasures of tafsir The Qur'an, especially in

Indonesia. The author also hopes that this research can have a positive impact and can educate the general public to be more critical and selective about the content on the website which is varied, especially the study of the Qur'an, this is because not all interpretations of the Qur'an on the social media are delivered by people who have capabilities in the science of interpretation and the good identity behind it. Furthermore, the author also hopes that this research can be a reference for researchers of Qur'an interpretation on social media, especially digital interpretation on the website.

2. Practically

The author hopes that the research of the digital interpretation of Qur'an in the caknun.com can provide convenience to the public in sorting out and understanding the meaning and message contained in the Qur'an conveyed through social media. Furthermore, the author also hopes that the research of digital interpretation series of "*Tadabbur Hari Ini*" in caknun.com can contribute to the treasures of Islamic science, especially the science of the Qur'an, both at the national and international levels.

E. Literature Review

Literature reviews are various types of references used to examine a data to be researched, such as books, theses, articles, journals, theses, and other scientific works that can be used as material for theoretical studies in research. As far as the author's observation is concerned, there are several studies that discuss interpretation of internet media, including:

First, a thesis written by Meta Puspitasari (2020) with the title Hermeneutics of the Qur'an Emha Ainun Najib in Daur, this research focuses on the study of the interpretation model of the Qur'an Emha Ainun Najib contained in two volumes of his book entitled Daur using Hermeneutics Glasses.¹¹ The difference with the author's research is in the object of the research where the author uses the serial content of "*Tadabbur Hari ini*" from the website Caknun.com. And also, the

¹¹ Meta Puspitasari, "Hermeneutika Al-Qur'an Emha Ainun Nadjib Dalam Daur" (Universitas Islam Negeri Sunan Kalijaga, 2020).

author focuses more on the Emha Ainun Nadjib's in interpreting the Qur'an in the “*Tadabbur Hari Ini*” series on the caknun.com website and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation by using a descriptive-interpretive approach.

Second, a thesis written by Alwi Fahad (2022) entitled The Meaning of Marriage Verses in Emha Ainun Nadjib's Youtube, this research focuses on studying the meaning of Emha Ainun Nadjib's interpretation of marriage verses and their relevance to family life in Indonesia.¹² Meanwhile, the author's research focuses more on the Emha Ainun Nadjib's in interpreting the Qur'an in the “*Tadabbur Hari Ini*” series on the caknun.com website and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation by using a descriptive-interpretive approach.

Third, a thesis written by Rohmat Fauzi (2023) entitled A Critical Study of the Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan Perspective of Khālīd 'uṣmān as-sabt, this research focuses on the study of the criticism of the as-sabt perspective on the interpretation of bil ra'yi carried out by Cak Nun and Cak Fuad in the mushaf of the Qur'an tadabbur maiyah padhangmbulan.¹³ Meanwhile, the author's research focuses more on the Emha Ainun Nadjib's in interpreting the Qur'an in the “*Tadabbur Hari Ini*” series on the caknun.com website and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation by using a descriptive-interpretive approach.

Fourth, a thesis written by Nafisatuzzahro (2016) entitled Audiovisual Tafsir Al-Qur'an on Cybermedia: A Study of Tafsir Al-Qur'an on YouTube. This research focuses on the interpretation of the Qur'an on YouTube but emphasizes more on its audiovisual aspect (YouTube video).¹⁴ Meanwhile, the author's research

¹² Alwi Fahad, “Pemaknaan Ayat Pernikahan Dalam YouTube Emha Ainun Nadjib” (Institut Agama Islam Negeri Kudus, 2022).

¹³ Rohmat Fauzi, “Kajian Kritis Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan Perspektif Khalid Usman Assabt” (Institut Agama Islam Negeri Kediri, 2023).

¹⁴ Nafisatuzzahro, “Tafsir Al-Qur'an Audiovisual Di Cybermedia: Kajian Terhadap Tafsir Al-Qur'an Di YouTube Dan Implikasinya Terhadap Studi Al-Qur'an Dan Tafsir” (Universitas Islam Negeri Sunan Kalijaga, 2016).

focuses more on the Emha Ainun Nadjib's in interpreting the Qur'an in the “*Tadabbur Hari Ini*” series on the caknun.com website and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation by using a descriptive-interpretive approach.

Fifth, a journal article written by Miski and Ali Hamdan (2019) with the title Social Dimension in the Discourse of Audiovisual Tafsir: A Study of Scientific Interpretation, (Bee According to the Qur'an and Tafsir, Lajnah Pentashihan Mushaf Al-Qur'an Ministry of Religion of the Republic of Indonesia on Youtube). Broadly speaking, this journal focuses on the study of the interpretation model of Lajnah Pentashih Al-Qur'an about bees according to the Qur'an and science published through YouTube social media.¹⁵ The difference with the author's research lies in the object of the research, where the author uses the serial content of “*Tadabbur Hari ini*” from the website Caknun.com. And also, the author's research focuses more on the Emha Ainun Nadjib's in interpreting the Qur'an in the “*Tadabbur Hari Ini*” series on the caknun.com website and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation by using a descriptive-interpretive approach.

Sixth, a thesis written by Wiwi Fauziyah (2021) with the title Q.S. al-Kafirun in Audiovisual Tafsir: Social Cognition Interpretation of Religious Tolerance in Various Alila Hijab Account Posts. Broadly speaking, this thesis focuses on the audiovisual upload of the @Hijabalila Instagram account about the interpretation of Q.S al-Kafirun which is then correlated with the concept of religious tolerance.¹⁶ This study is about the digital interpretation but does not list the ideals in interpreting the Qur'an and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation in

¹⁵ Ali Hamdan and Miski, “Dimensi Sosial Dalam Wacana Tafsir Audiovisual: Studi Atas Tafsir Ilmi, ‘Lebah Menurut al-Qur’an Dan Sains,’ Lajnah Pentashihan Mushaf al-Qur’an Kemenag RI Di Youtube,” *Religia* 22, no. 2 (2019).

¹⁶ Wiwi Fauziah, “QS. AL-KAFIRUN DALAM TAFSIR AUDIOVISUAL: KOGNISI SOSIAL TAFSIR TENTANG TOLERANSI BERAGAMA PADA RAGAM POSTINGAN AKUN HIJAB ALILA” (UIN MAULANA MALIK IBRAHIM MALANG, 2021).

the audiovisual interpretation, this is different from the research object and the focus of the study that the author will conduct.

Seventh, a thesis written by Chairul Muhtadin (2022) with the title tafsir of the Qur'an on social media: a study of the tafsir model on the @tadabburquranid Instagram account (critical analysis). In general, this thesis discusses what the interpretation model and interpretation status on Instagram accounts look like @tadabburquranid.¹⁷ This study is about digital interpretation but difference with the author's research which is focuses more on the Emha Ainun Nadjib's ideals in interpreting the Qur'an in the “*Tadabbur Hari Ini*” series on the caknun.com website and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation by using a descriptive-interpretive approach.

Eighth, a journal article written by Nafisatuzzahro (2018) with the title Transformation of Qur'an Interpretation in the New Media Era: Various Forms of Audiovisual Qur'an Tafsir on YouTube. This journal discusses the interpretation of the Qur'an on YouTube using a media perspective that produces a new classification of interpretation, namely audiovisual interpretation, this journal also discusses the results of YouTube's intervention in the study of Qur'an interpretation.¹⁸ Meanwhile, the author's research focuses more on the Emha Ainun Nadjib's in interpreting the Qur'an in the “*Tadabbur Hari Ini*” series on the caknun.com website and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation by using a descriptive-interpretive approach.

Ninth, a thesis written by Farid Zulian Dwi Saputra (2018) with the title Da'wah Message Emha Ainun Nadjib on the YouTube site caknun.com June 5, 2017 (discourse analysis). This thesis generally discusses the study of the theory of special education in caknun lectures uploaded on YouTube and focuses more on the

¹⁷ Choirul Muhtadin, “TAFSIR AL-QUR’AN DI MEDIA SOSIAL: STUDI MODEL TAFSIR PADA AKUN INSTAGRAM @TADABBURQURANID (Analisis Kritis)” (UNIVERSITAS NEGERI ISLAM WALISONGO SEMARANG, 2022).

¹⁸ Nafisatuzzahro, “Transformasi Tafsir Al-Qur’an Di Era Media Baru: Berbagai Bentuk Tafsir Audiovisual Di Youtube,” *Hermeneutik: Jurnal Ilmu al-Qur’an Dan Tafsir* 12, no. 2 (2018).

aspect of da'wah presented using YouTube social media.¹⁹ Meanwhile, the author's research focuses more on the Emha Ainun Nadjib in interpreting the Qur'an in the “*Tadabbur Hari Ini*” series on the caknun.com website and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation by using a descriptive-interpretive approach.

Tenth, a thesis written by Moch Nasihudin Cahya Sinda (2020) with the title "Analysis of Language Variations of the Maiyah Jamaah on the Da'wah of Emha Ainun Nadjib (Cak Nun) on channel CakNun.com". In the maiyahan assembly held on the CakNun.com youtube channel and delivered by worshippers from various backgrounds, this research seeks to uncover and display various variations of language spoken by Cak Nun. The results of the study show that the form of language variation that occurs in Cak Nun's da'wah consists of the fields of religion, politics, health, education, military, literature, and law. Meanwhile, the most used form of language variation is the jargon variation.²⁰ Meanwhile, the author's research focuses more on the Emha Ainun Nadjib in interpreting the Qur'an in the “*Tadabbur Hari Ini*” series on the caknun.com website and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation by using a descriptive-interpretive approach.

Eleventh, a journal written by Khoerotun Ni'mah and Ichsan Mubaedi (2018) with the title "The Concept of Multicultural Education According to Caknun (Study on the Cak Nun Maiyah Congregation)". In this journal, the author tries to explain the concept of multicultural education taught by Cak Nun in majelis maiyah consisting of different people. The author concludes that the Cak Nun maiyah pilgrims are multicultural because they come from various backgrounds, both ethnic and cultural. Because of the way they see the current state of education, Cak nun said that multicultural education is a system that emphasizes more. where

¹⁹ Farid Zulian Dwi Saputra, “PESAN DAKWAH EMHA AINUN NADJIB DI SITUS YOUTUBE CAKNUN.COM TANGGAL 5 JUNI 2017 (ANALISIS WACANA)” (UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA, 2018).

²⁰ Moch Nasihudin Cahya Sinda, ““Analisis Variasi Bahasa Jamaah Maiyah Pada Dakwah Emha Ainun Nadjib (Cak Nun) Di Channel CakNun.Com”” (Universitas Muhammadiyah Malang, 2020).

tolerance is one of the values of multicultural education applied to maiyah, Maiyah's theory says that seeing something must be seen from cause and effect, not just the effect²¹. Meanwhile, the author's research focuses more on Emha Ainun Nadjib in interpreting the Qur'an in the "*Tadabbur Hari Ini*" series on the caknun.com website and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation by using a descriptive-interpretive approach.

Twelve, a thesis written by Zahrotul Akmalia (2022) with the title Analisis Metodologi Tafsir Cak Nun Dan Cak Fuad Dalam Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan (Perspektif Islah Gusmian). This thesis generally discusses the study of the methodology of interpretation is tucked away in the tadabbur in the Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan by caknun and cak fuad using the perspective of Islah Gusmian.²² Meanwhile, the author's research focuses more about Emha Ainun Nadjib in interpreting the Qur'an in the "*Tadabbur Hari Ini*" series on the caknun.com website and find out how does he apply his interpretation and analyze the advantages and disadvantages of his interpretation by using a descriptive-interpretive approach.

From the various kinds of research above about the interpretation of the Qur'an on social media, there are several studies that have discussed the interpretation of the Qur'an on the social media, especially about the interpretation of the Qur'an by Cak Nun and maiyah. However, the author has not found a study that specifically focuses his study on the content of "*Tadabbur Hari Ini*" series on the website caknun.com. This is the basis for the author to be interested in studying more deeply about Emha Ainun Nadjib in interpreting the Qur'an in the "*Tadabbur Hari Ini*" series on the caknun.com website and find out how does he apply his

²¹ Ichsan Mubaedi Khoerotun Ni'mah, "Konsep Pendidikan Multikultural Menurut Caknun (Studi Atas Jamaah Maiyah Cak Nun)," *Al-Iman (Jurnal Keislaman Dan Kemasyarakatan)* 2, no. 2 (2018).

²² Zahrotul Akmalia, "ANALISIS METODOLOGI TAFSIR CAK NUN DAN CAK FUAD DALAM MUSHAF AL-QUR'AN TADABBUR MAIYAH PADHANGMBULAN (Perspektif Islah Gusmian)" (UIN MAULANA MALIK IBRAHIM MALANG, 2022).

interpretation and analyze the advantages and disadvantages of his interpretation in the website caknun.com by using a descriptive-interpretive approach.

F. Research Methods

1. Type Of Research

In this study, the author uses a type of content analysis research. This study aims to investigate Emha Ainun Nadjib's interpretation of the Qur'an by focusing on the study of *Tadabbur Hari Ini* series posted on the caknun.com website, from June 27, 2023, to July 6, 2023. This research includes qualitative research, which is research taken based on the quality of the data studied which is then systematically described and analyzed.

2. Data Source

Data can be defined as information obtained from the source of writing. The source of data can be a person, where the author makes observations, reads, or asks about certain information related to the subject of the writing.²³ In this study, the author uses two data sources that are divided into two parts, namely:

a. Primary Data Sources

Primary data is information obtained directly from the research subject using subject data as a source.²⁴ The primary data used by the author in this study is the upload of an article written By Emha Ainun Nadjib on his official website caknun.com with the theme of "*Tadabbur Hari Ini*" series.

b. Secondary Data Sources

Data used as an additional reference for primary data is called a secondary data source. In this study, secondary data sources were obtained from tafsir books, Ulum al-Qur'an books, books, journals, articles, applications, theses, and websites related to the research topic.

3. Data Collection Techniques

Digital Qur'an interpretation, especially Emha Ainun Nadjib articles on his official website caknun.com with the theme "*Tadabbur Hari Ini*" series is the focus

²³ Rahmadi, Pengantar Metodologi Penulisan (Banjarmasin: Antasari Press, 2011) h. 61.

²⁴ Saifudin Azwar, Metodologi Penulisan, (Yogyakarta: Pustaka Pelajar, 2004) h. 91.

of this research. Therefore, the information collected by the author comes from content uploaded on the caknun.com website, which consists of photos and article writing. The author uses documentation techniques to collect the data needed in this study. Documentation techniques are data collection techniques that are intended to protect, store, and categorize the data that has been obtained. Documentation techniques can also be used to collect data regarding written messages used for the benefit of individuals or institutions.²⁵

4. Data Analysis Techniques

In this study, the author will conduct an in-depth study of the phenomenon of digitization of Qur'an interpretation studies. As for analyzing the data, the author will use the descriptive-analytical method in parsing and analyzing the data. The author's steps in this study are: first, the author will collect several Emha Ainun Nadjib's interpretation of the Qur'an uploaded on the caknun.com website both in the form of memes and article writing. Second, after the data is collected, the next step is for the author to analyze the data by considering various things that surround it, including how it is applied. Third, the author will analyze the advantages and disadvantages of Emha Ainun Nadjib's interpretation in his *Tadabbur Hari Ini* series on the caknun.com website using the theory of Sahiron Syamsudin approach.

G. Systematics Of Wariting

The first chapter, this chapter is an introduction to this research which includes the research background, the formulation of the problem of the research problem, the purpose of the research, the research method, the literature review, and the systematics of the discussion.

In the second chapter, in this chapter the author will present the theoretical foundation for this research. This chapter will discuss the definition of Tadabbur and Tafsir, so the different between tafsir and tadabbur, hermeneutic aspect of tafsir Al-Qur'an and so the meaning of digital interpretation of Qur'an,

²⁵ Ahmad Tanzeh, *Metode Penelitian Praktis* (Sleman: Teras, 2011) h. 92-93.

various types of digital Qur'anic interpretation, problematic of digital Qur'an interpretation.

In the third chapter, in this chapter the author will present the biography of Emha Ainun Nadjib such as curriculum vitae, education and career, works, Cak Nun and Tafsir. So, the general explanation of the website caknun.com such as about the website, the contributor and author, history design, its features and the *Tadabbur Hari Ini* Series.

In the fourth chapter, in this chapter the author will present how does Emha Ainun Nadjib interprets *Tadabbur Hari Ini* series on the caknun.com and the last is the advantages and disadvantages of Emha Ainun Nadjib's interpretation in the *Tadabbur Hari Ini* series on the caknun.com website.

In the fifth chapter, in this last chapter, the author will provide a conclusion from the description that the author has presented, as well as details of the answer to the problem formulation. In this chapter the author will also provide suggestions for his research.

CHAPTER II

TADABBUR, TAFSIR AND DIGITAL QUR'ANIC INTERPRETATION

A. Tadabbur and Tafsir

1. Definition Of Tadabbur

According to the meaning of language, the word *Al-tadabbur* means to think, understand, and consider the good or bad of something.²⁶ The word Tadabbur uses or follows the wazan (*Tafa'ala*) model, which means to do something with difficulty and get results after *Mujahadah* (hard work).²⁷ In addition, the meaning of *tadabbur* according to Ibn Mandzur in the oral book *al-Arab*, means "seeing the end or the end of something",²⁸ that is, thinking about what it is, before and after, or what it really is.

In the opinion of Ibn Faris, the word *tadabbur* terminologically comes from three core letters, namely *dal*, *ba'*, and *Ra'*. According to the Arabic order, *fi'il sulatsi mujarrad* is *dabbara* which means "the end of something".²⁹ As mentioned in QS. Qaf: 40 which reads:

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

"Give him a prayer at night and after every prayer."

Words *أَدْبَارَ السُّجُودِ* has the meaning of the end of prayer.³⁰

According to a broader perspective, *tadabbur* consists of three components of meaning, namely: First, *Takalluf* is doing something with effort. Second, *Tandarruj* is showing consistency in doing something and repeated actions. Third, *Taksir*, points out that this is done repeatedly until many.³¹

²⁶ al-Zamakhshari, *Asas Al-Balaghah* (Libnan: Dar al-Kutb al-'Ilmiyyah, 1419) h. 278.

²⁷ Musa'id Ibn Sulaiman al-Tayyar, *Mafhum Al-Tafsir Wa al-Ta'wil, Wa Istinbat Wa al Tadabbur Wa al-Mufasssir*, (Riyadh: Dar Ibn al-Jauzy, 1422) h. 185.

²⁸ Ibn Mandhur, *Lisan Al-Arab*, vol. IV (Beirut: Dar Sadir, n.d.) h. 268.

²⁹ Ibn Mandhur, *Lisan Al-Arab*, vol. IV (Beirut: Dar Sadir, n.d.) h. 268.

³⁰ Raghīb al-Asfahani, *Al-Mufradat Fi Gharib al-Quran* (Beirut: dar al-ma'rifah, n.d.) h. 219.

³¹ Abd al-Aziz Ibn Hamid al-Humaid, *Kumpulan Makalah Dalam Buku Berjudul Mafhum al Tadabbur* (Riyadh: Markas al-Tadabur, 2009) h. 48.

Husayn Ibn Muhammad al-Damighany said in the Qamus Al-Qur'an that *tadabbur* words consisting of three core letters (dal, ba', and ra') found in the Qur'an have at least six meanings, namely: Back or ridge, as the word of Allah in QS. Yusuf: 28. Religion that is deviant as the word of Allah in QS. Isra': 46. The end of something, says Allah in QS. Qaf: 40. Go, as Allah says in QS. al-Mudathir: 33. What remains, the word of Allah in QS. al-An'am: 45. Pondering, the words of Allah in QS. Muhammad: 24.³²

The author argues that, although al-Damighany mentions the six meanings of the words used in the Qur'an, they are still relevant and related to the one most powerful and dominant meaning, which is the meaning of the end and the end of something. And based on all the above opinions, it can be concluded that *tadabbur* is an effort to understand something, even to its end or farthest side, and to understand what is caused by the object that is civilized repeatedly.

In addition to explanations in language dictionaries, the tafsir scholars in their works also provide many explanations about the meaning of the word *tadabbur*, or the root of the original word, in language. Some interpreters interpret it as follows:

First, al-Zamakhshari uses the word *tadabbur al-amr* which means to look attentively (contemplating) and look carefully at the final result of something, and then the word is used for all forms of contemplation and the purpose of *tadabbur al-Qur'an* is to reflect and pay attention to the meaning contained in it.³³

Second, according to Al-Alusy, the term *tadabbur* is used for any contemplation about the essence of something, its part, something that comes before or after, its causes, or something that produces it after considering the end of a matter and the consequences it causes.³⁴

³² Husain Ibn Muhammad al-Damighany, Qamus Al-Qur'an (Beirut: Dar al-Ilmi al Malayin, 1983) h. 172.

³³ Zamakhshari, Al-Kashshaf, vol. I (Beirut: Dar al-Ma'rifah, 2009) h. 268.

³⁴ Shihabbuddin al-Alusi, Ruh Al-Ma'ani, vol. IV (Beirut: Dar Ihya' Turath al-'Arabi, 2008) h. 150.

Third, according to Al-Razi, the terms *tadabbur* means the work to see how things end.³⁵

Fourth, according to Ibn Athiyah the term *tadabbur* means to see the consequences of a matter and the interpretation of something.³⁶

Fifth, according to Baidhawi, the term *tadabbur* means thinking about the Quran, then knowing what is behind its appearance in the form of correct takwilans, and the meaning of meanings that can be explored.³⁷

Then the etymologically definition of *tadabbur* according to scholars includes:

First, according to Ibn Katsir *tadabbur* is to understand the meaning of the vocabulary of the Qur'an, to consider correctly the instructions of the verses, and all the understandings contained in them, as well as what cannot be understood without understanding them, in the form of things that cannot be explained by the vocabulary, from the cues and warnings. along with the benefits obtained by the heart, with a solemn heart to his message, to submit to his commands, and to learn from it.³⁸

Secondly, Khalid Ibn Abd al-Karim al-Lahim argues that *tadabbur* is thinking and meditating on the verses of the Qur'an with the aim of understanding them, knowing their meanings, their legal laws and what the verses mean.³⁹

Third, Ibn Qayyim argues that *tadabbur* is to focus the attention of the heart on its meanings, and to concentrate the mind on contemplating and understanding it.⁴⁰

³⁵ Fakhruddin al-Razi, Mafatih Al-Ghaib, vol. V (Beirut: Dar al-Fikr, 1981) h. 300.

³⁶ Abd al-Haq Ibn 'Atiyah, Al-Muharrir al-Wajiz Fi Tafsir Kitab al-'Aziz (Kairo: Muassasah Dar al-'ulum, 1407).

³⁷ Abdullah Ibn Umar al-Baidawi, Anwar Al-Tanzil Wa Asrar al-Ta'wil (Beirut: Dar Ihya' al-Turath al-'Arabi, 1998).

³⁸ Tafsir Ibn Katsir, Tafsir Al-Qur'an al-Adzim, vol. I (Beirut: Dar al-kutub al-'Ilmiyyah, 2006) h. 501.

³⁹ Khalid Ibn Abd al-Karim al-Lahim, Mafatih Tadabbur Al-Qur'an Wa al-Najah Fi al Hayat (Riyadh: Maktabah Malik Fahd, 2004) h. 14.

⁴⁰ Salih Humaid, Ensiklopedi Nudrah Al-Na'im (Jeddah: Dar al-Wasilah, 1998) h. 909.

Based on the definition of *tadabbur* given by the scholars above, the author can conclude that *tadabbur* consists of the following components:

- a. Knowing the meaning and intent of the words of the verse.
- b. Reflect on the meaning of the verse explicitly and implicitly, both understood based on the context and the order of numbers.
- c. Submit your intellect and move your heart when you get good news or warnings in the Quran.
- d. Taking advantage of the Qur'an, obeying its commands, and believing in the truth of its statements, reciting it repeatedly, giving rise to solemnity, and increasing faith,

From what has been explained above, it can be understood that *tadabbur* is a reflection on the meanings contained in the Qur'an. It is not about quoting or explaining the reasons for the decline of the Quran, but rather about studying what is seen or written and what is the meaning behind the text of the Quran.

2. Definition of Tafsir

Etymologically, Tafsir means explaining (*al-idah*), revealing (*al-izhar*), explaining (*at-tibyan*), revealing (*al-kasyf*), explaining (*as-syarh*), and detailing (*al-tafshil*) in terms of language etymology. Scholars share their opinions on the origin of the word tafsir. Jalaluddin As-Suyuthi said that tafsir is a form of *masdar* that follows *wazan taf'il*. The word *Fassara* means light and real.⁴¹

As for terminology, scholars also differ in opinion about the meaning of the word tafsir. "Explanation of the kalam of Allah or the explanation of the verses of the Qur'an and its various meanings" is the definition of tafsir by Muhammad Husayn Adz-Dzahabi. Meanwhile, Tafsir, according to Al-Shabuniy, is a discipline that discusses the Qur'an from the perspective of its understanding of the purpose desired by Allah according to the ability of each person. In the book *Al-Burhan*, Az-Zarkasyi said that tafsir is understanding the book of Allah revealed to the

⁴¹ Siti Amanah, *Pengantar Ilmu Al-Quran Dan Tafsir*, (Semarang: CV Asy-Syifa, 1993), 245., n.d.

Prophet Muhammad (saw), explaining the meaning of his verses, issuing his laws, and revealing the wisdom behind them.⁴²

Based on some of the definitions above, it can be said that the interpretation of the Qur'an is an effort to explain, understand, explain the meaning of the Quran, issue laws, and reveal the content and wisdom of the verses of the Qur'an that Allah wants for humans according to the ability and knowledge of each interpreter.

3. Differences Between Tafsir and Tadabbur

As the previous explanation of *tadabbur* is, seeing attentively (contemplating) and looking carefully at the final result of something, and then the word is used for all forms of contemplation, while *tafsir* according to al-Zarkashi is the science used to understand the book revealed to the Prophet Muhammad, namely the Qur'an, explain its meaning, and issue the laws and wisdom contained in it.⁴³

Tafsir is explaining, revealing, revealing, and explaining the meaning of the Qur'an. Meanwhile, tadabbur is a process that is carried out after tafsir, and includes explaining, revealing, revealing, and explaining the meaning of the Quran. To perform tadabbur, the understanding needed is a general understanding, or in other languages a simple understanding. To perform tadabbur, one is not required to examine the opinions of the interpreters on a single verse and seek a better meaning, nor is it necessary to delve into and struggle with a broader meaning with the details of the previous books of tafsir. One can recite the Qur'an by understanding only the basic meaning.

The differences between tafsir and tadabbur are as follows:

⁴² Fahd Bin Abdurrahman Ar-Rumi, *Ulumul Qur'an: Studi Kompleksitas Al-Qur'an*, (Yogyakarta: Penerbit Aswaja Pressindo, Mei 2016), 227., n.d.

⁴³ Ihsan Maulana Hamid Zamroni Ishaq, "KONSEP DAN METODE TADABBUR DALAM AL-QUR'AN" *UmmulQura: Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 16, no. 2 (October 2021).

- a. First, tafsir aims to reveal the meaning of the divine message in the Qur'an, while tadabbur is to take the benefits, wisdom, and all the benefits of the Qur'an.
- b. Second, tafsir requires certain skills and is only specific to tafsir scholars, while tadabbur can be done by everyone and anyone.

From this the meaning of tafsir is very general, tafsir explains the meaning by using naql (evidence) or reason and using language or news. Meanwhile, tadabbur focuses on contemplation efforts, as mentioned earlier. However, when viewed from the perspective of doing so, sometimes tadabbur can be more common than tafsir. Tafsir is an applicative science used to explain, while tadabbur is the work of the heart that is contemplation, remembering, and taking lessons, the law of interpretation is fardlu kifayah which is only addressed to scholars, while tadabbur is an obligation addressed to every individu.

4. Hermeneutic aspects of Qur'anic interpretation

The Hermeneutic Aspect of Qur'anic interpretation is a paradigmatic step to show the form of the hermeneutic building of tafsir works in the archipelago. There are 3 main parts in this variable, including:

- a. Interpretation method

The method of tafsir is a rule and procedure that must be passed in the process of interpreting the Quran. In this context, there are 3 methods of interpretation that can be mapped, namely the history method, the thinking method, and the intertext method. First, the narration method is a process of interpreting the Qur'an by utilizing narration data from the prophet or companions as the main reference in interpreting the Quran. The narration method here is the same as the tafsir bil ma'tsur method. Second, the method of thinking is an interpretive process that is based on the awareness that the Qur'an in the context of its language is closely related to cultural and historical aspects. Here, the mufassir uses the results of his intellect with steps that are used as a foothold according to the text and context to explain the meaning of a verse in the Qur'an. In this method, there are two variables

that are referenced, the first is the socio-cultural variable (psychological, geographical conditions, culture, and community traditions that are the first audience when the verse is revealed). The second is the variable of the linguistic structure of the text (semantic and semiotic analysis). The method of thinking here is the same as the method of tafsir bir-ra'yi. However, in this method of thinking, the rules have been specified in detail, not like the more general method of bir-ra'yi interpretation. Third, namely the intertext method. This intertext method relates to other texts that appear before a newly emerged text. So that in the process of interpreting a work, it must be inseparable from the works of interpretation that appeared before.⁴⁴

b. Interpretive approach

The tafsir approach is the starting point in the process of interpreting the Quran. Therefore, even though the interpretation approach used is the same, it can produce results with different interpretation patterns. Here there are two parts of the approach that are commonly used as a stepping point from the interpretation process, namely the textual approach and the contextual approach. The textual interpretation approach is an interpretation practice that is more centered on the text. In the sense that in order to understand the text, one must review the context in which the verse is used when the text of the verse appears. Meanwhile, the contextual approach is more oriented to the context of the interpreter of the Quranic text. In this approach, the socio-historical background in which the text emerges becomes an important variable, which is then drawn in the context of the interpreter in which it lives, including its cultural, historical, and social experiences.⁴⁵

c. Nuances of interpretation

The nuances of tafsir are language terms that are in line with the term tafsir patterns. This pattern and nuance is influenced by the intellectual base of the mufassir. So that various forms of fiqhi, Sufi, philsafi, ilmi, adab al-

⁴⁴ Islah.Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi*. (Yogyakarta: LKis, 2013).

⁴⁵ Islah.Gusmian.

ijtima'i, and so on appear. The mapping of the nuances of interpretation is based on the dominant space that is used as the viewpoint of an interpretation work, such as linguistic, socio-community, theological, sufistic, and psychological nuances.⁴⁶

B. Digital Qur'anic Interpretation

1. Definition Of Digital Qur'anic Interpretation

Before discussing further about digital interpretation, the author will provide an explanation of the framework of the idea. The terms digitization of tafsir and digital tafsir are taken from Glenn Young's idea of online religion. Glen Young explains both terms as follows:

“These are: (1) the provision of information about religion versus the opportunity for participation in religious activity and (2) primary reference to offline, preexisting religious traditions versus primary reference to religious activities taking place online.”

In Young's explanation, online religion refers to information about religion and the main reference to pre-existing religious traditions that take place online. Thus, the author argues that online religion can be equated with the digitization of tafsir, which shows the text of tafsir as an existing tradition. Thus, digitization of interpretation is only a way of spreading virtual information on the internet. And digital interpretation shows activity or involvement in interpretation that is carried out digitally and the concept is almost the same as online religion.

The word "digital" comes from the Greek word "digitus", which means finger. Digital media is defined as media that is encoded in a machine-readable format. Indonesian now officially uses the term digital. And this term is an adjective.⁴⁷

⁴⁶ Islah.Gusmian.

⁴⁷ Hadion Wijoyo, Transformasi Digital Dari Berbagai Aspek (Sumatera barat: Insan Cendikia Mandiri, 2021) h. 91.

The definition of digital according to KBBI is "Related to numbers for a certain calculation system: related to numbering". While the definition of digital in English is "Relating to the finger, a counting machine that uses numbers for certain calculation systems".

A transformation from analog mechanical and electronic technology to digital technology is also called digitalization. Digitalization has been around since 1980 and continues to do so. The revolution started by the teenage generation in the 80s triggered the digital era. The presence of digitalization marks the beginning of the era of digital information or the development of more modern technology. Digital is a term that refers to the modernization or renewal of technology. This is usually associated with the advent of the internet and computers, which made it possible for everything to be done through this sophisticated equipment, which made it easier for people to do their work. Therefore, the digital revolution encourages a person's perspective in living modern life. Advancements and developments in the field of technology will inevitably result in major changes around the world. From helping to solve problems to causing problems because they are unable or unable to use increasingly sophisticated facilities. The current era of digitalization certainly does not happen instantly.⁴⁸

Based on the above statement, the term "digitalization," which can also be referred to as "transition" or "transition," is used to describe a transition process. The word "digitalization" comes from the word "-ization", which means "process" or "making something". The shift from print, video, and audio media to digital forms that can be read and available in electronic form is what is intended. The goal of digitization is to gain the ability to create archives or documents digitally. The development of digital technology today is closely related to the Qur'an in the digital era.⁴⁹

⁴⁸ Hadion Wijoyo Transformasi Digital Dari Berbagai Aspek (Sumatera barat: Insan Cendikia Mandiri, 2021) h. 92.

⁴⁹ Ening Herniti, "Serapan Bahasa Asing Dalam Bahasa Indonesia," Jurnal SOSIO-RELIGIA 5, no. 4 (2006) h. 10.

In terminology, the digitization of Tafsir al-Qur'an is the process of transformation from written to digital. After switching from print media to e-books, videos, audio, audio-visuals, or videos. Tafsir al-Quran appears in various forms and models in today's sophisticated and fast electronic age. There are at least some forms and models of interpretation that can be traced to their digital footprint at initial identification. However, products that come from the digitization of the Qur'an, such as e-books, software, smartphone applications, and social media applications such as Instagram, YouTube, Facebook, etc. are called Digital Tafsir.

In today's era of computers and the internet, many things can be accessed easily. Technological developments have made access to various information and data collection that was once difficult to obtain easier, including the interpretation of the Qur'an. With the development of internet technology, as well as applications for computers and mobile phones, everyone from anywhere can now access tafsir, this is the result of the digitization of the Qur'anic tafsir that continues to grow.

2. Types Of Digital Qur'anic Interpretations

Various types of digital Tafsir al-Qur'an are widely available and along with the development of information technology, especially the internet and mobile phones, various applications and content make it more accessible.

In this case, Digital Tafsir al-Qur'an has developed into a product or content with various types of content and platforms. The variety of Digital Qur'an Tafsir can be distinguished based on various platforms and content⁵⁰, that is:

a. Platform

If you look at the various platforms developed for Digital Qur'an Tafsir, at least three dominate. These three platforms will be discussed below: First, Mobile application, before being able to use the mobile application platform, users of Tafsir al-Qur'an Digital must download and install the application on their mobile devices. After downloading

⁵⁰ Tafsir Al-Quran Digital Syarif Hidayat, "Ragam, Problematika Dan Masa Depan Tafsir Al-Quran Digital," *ŚALIĦA* 5, no. 1 (January 2022) h. 119-125.

and installing the application, users do not need to be connected to the internet. Second, Web platform, many digital Tafsir al-Qur'an is available through the web platform. With this platform, Digital Tafsir al-Qur'an is displayed on the website through our computer or mobile browser. People who want to use it don't need to install or download it. However, if we want to use it, we must always be connected to the internet. and personal computer/desktop applications.

Third, PC Application Interpretation: Unlike the early 2000s, when the development of applications for PC users was quite high, the development of applications for PC users has recently declined drastically and is not proportional to the increase in mobile-based applications.

b. Content

Overall, Digital Tafsir al-Qur'an has a wide range of content types, including Text, Audio, and Video. In the market, the digital text of Tafsir al-Qur'an with the main content of the text dominates. In digital Qur'an tafsir applications for mobile phones, web, and PC, digital Qur'an tafsir with text content often comes in a complete edition according to the print edition. In this text, the content can be stored in a wide variety of characters, including selectable (text can be selected and then copied), non-selectable, images, or portable digital formats (pdf). Some digital Qur'an Tafsir is distributed in document format (.doc) and full-text format (.rtf). Digital Qur'an tafsir with text content can also be accessed in Ebook format. Ebooks are usually distributed through websites or through certain servers of Ebook service providers, specifically Digital Tafsir al-Qur'an. The format of Ebooks is usually in Electronic Publication (.epub) and Portable Digital Format (.pdf) formats.

3. Problematic Of Digital Qur'anic Interpretations

There are many developers of Qur'anic interpretation with different goals, ranging from those who volunteer to maintain the Qur'anic interpretation

to those who seek to profit from the development of digital interpretation. Therefore, this reality brings various problems that need to be considered, including:

- a. No institution specifically verifies the validity of the digital Qur'anic interpretation more than the printed version. In fact, digital Qur'an interpretation is considered important because it has stronger legitimacy as a tool to facilitate understanding the Qur'an.
- b. Most Digital Qur'an Tafsir does not list clear reference sources such as mentioning printed and published interpretations that they cite from both primary and secondary sources. It is important to ensure that the interpretation given in the Digital Qur'an Tafsir is correct.
- c. Digital Qur'an interpretations, which are widely made for mobile applications, are mostly not user-friendly. Often, people have a hard time finding an explanation for the verse they are looking for while using it. Most Digital Qur'an Tafsir still has a very small number of features. Most of the features consist of opening the letter and searching for the verse in question, then opening the interpretation of the desired verse. Features such as searching for verse fragments or searching for interpretation fragments are still very rare.
- d. The Digital Qur'an Tafsir mostly does not include reference information in the original book for the purpose of writing scientific papers. In other words, when researchers use the app to quote a specific part of the commentary, they can't find where the quote came from.⁵¹

⁵¹ Syarif Hidayat, "Ragam, Problematika Dan Masa Depan Tafsir Al-Quran Digital," *ŚALIĤĤĤĤ* 5, no. 1 (January 2022) h. 126.

CHAPTER III

BIOGRAPHY OF EMHA AINUN NADJIB AND *TADABBUR HARI INI* SERIES ON THE CAKNUN.COM WEBSITE

A. Biography of Emha Ainun Nadjib

1. Curriculum Vitae

Muhammad Ainun Nadjib was his real name before becoming Emha Ainun Nadjib. He is often called “Cak Nun” or “Mbah Nun”. He was born in the village of Menturo, Sumobito district, Jombang regency, East Java, on Wednesday Legi, May 27, 1953/14, Ramadan 1372 H. Muhammad Abdul Latief bin Imam Zahid and Halimah binti Ihsan had fifteen siblings, and Emha was the fourth child of them. Both of his parents are respected figures in society and are used as a reference point for others in various ways. Both of them became role models and had a great influence on Emha's thinking and personality.⁵²

Then Cak Nun started a family with Neneng Suryaningsih, a dancer from Lampung. In 1979, they had a son named Sabrang Mowo Damar Panuluh who was one of the members of the band Letto. However, Cak Nun divorced Neneng in 1985 and remarried in 1997 to Novia Kolopaking, a film, stage artist, and singer. In this second marriage she had four children: Aqiela Fadia Haya, Jembar Tahta Aunillah, Anayallah Rampak Mayesha, and Ainayya Al-Fatihah who died while still in the womb.⁵³ Cak Nun and his family currently live in their home on Jl. Barokah 287 Kadipiro, Yogyakarta. This house also functions as the secretariat of Cak Nun and Kiai Kanjeng.⁵⁴

2. Education And Career

Cak Nun was educated by his parents since he was a child. He went to elementary school around his home in Menturo. After graduating from elementary school, Cak Nun went to Pondok Modern Darussalam Gontor in Ponorogo.

⁵² Firman Satriyono, “Bahasa Tutar Emah Ainun Nadjib (Telaah Filsafat Bahasa Perspektif John Langshaw Austin)” (UIN Sunan Ampel, 2018) h. 52-53.

⁵³ Ahmad, “Biografi Cak Nun, Mengenal Sosok Budayawan Emha Ainun Nadjib,” diakses pada 23 november 2024 <https://www.gramedia.com/best-seller/biografi-cak-nun/>, n.d.

⁵⁴ Emha Ainun Nadjib, *Jejak Tinju Pak Kiai*, 218.

However, he only stayed there for two-and-a-half years as he was expelled from school in the middle of his third year for participating in demonstrations and protests against the arbitrary actions of school security guards. He was then moved to Yogyakarta by his parents in 1968 from Gontor. He then completed his junior high school at Muhammadiyah 4 Yogyakarta Junior High School and his high school at Muhammadiyah 1 Yogyakarta High School.

Cak Nun studied at the Faculty of Economics of Gadjah Mada University (UGM) in Yogyakarta after graduating from high school. However, he felt uncomfortable and unsuitable for his lectures, which only lasted about four months, or one semester.⁵⁵ He was actually admitted to the Faculty of Philosophy, but he did not re-apply. He then lived in Malioboro for approximately 5 years (between 1970-1975). It was in Malioboro that Cak Nun got inspiration and lessons from his teacher named Umbu Landu Paranggi which greatly influenced his life and then he joined the Persada Studi Klub (PSK) community, a group of young writers involved in the literary world, in the same year. Umbu Landu Paranggi is an artist from Sumba and is often referred to as a mysterious figure in the Indonesian literary world since the 1960s. He is better known as a behind-the-scenes figure who encourages young poets to become writers.

PSK is where Cak Nun tries to improve his literary skills. He studied under the guidance of Umbu Landu Paranggi, a very mysterious figure who Cak Nun considers to be a Sufi, which had a great impact on his life journey in the literary world. A number of famous writers were born in this community, such as Linus Suryadi AG, Iman Budhi Santosa, Bambang Indra Basuki, and Emha Ainun Nadjib. In this community, Cak Nun interacts with various groups and conducts various adventures that include cultural and spiritual, social, and intellectual validation.⁵⁶

Cak Nun's career began by becoming a Caretaker of the Literary Room at the Masa Kini daily, Yogyakarta in 1970. Then from 1973 to 1976, he became a journalist and editor at the Masa Kini daily, Yogyakarta as well. Before being

⁵⁵ Ian L. Betts, *Jalan Sunyi Emha* (Terj. Husodo, h. 1).

⁵⁶ Ian L. Betts, *Jalan Sunyi Emha* (Terj. Husodo, h. 8-9).

chosen as the leader of the Yogyakarta Dynasty Theater, Cak Nun also played in the music group Kiai Kanjeng (a gamelan group from Yogyakarta) until now. He also wrote poems for several media outlets and columnists.⁵⁷

Cak Nun is very active in the community. He often participates in workshops, public discussions, recitations, and other activities related to social, religious, and artistic.⁵⁸ In addition, Cak Nun is also active in filling out the study schedule with the community. He is often present at five traditional events: Padhangmbulan in Jombang, Kenduri Cinta in Jakarta, Gambang Syafaat in Semarang, Mocopat Syafaat in Yogyakarta, and Torch Ilahi in Malang.⁵⁹

He is also active in many other activities. Cak Nun and the music group Kiai Kanjeng go to various places in the archipelago ten to fifteen times a month to attend invitations and do Study Together with the Maiyah community. One of them is the monthly activity that he does together with the Maiyah Padhangmbulan community. The goal of these activities is to improve communication, change the way people see value, teach ways of thinking, and find solutions to problems facing society.⁶⁰ Starting from the Padhangmbulan maiyah assembly, a study was held with more than 60 maiyah community assemblies in various regions every month.

In addition to being a well-known intellectual as a culturalist, poet, artist, scientist, literary, scholar, kyai, and thinker, Cak Nun also displays various ideas in his works and writings. Many people call him a multi-dimensional human being because of the diversity and scope of Cak Nun's thoughts, knowledge, and activities. These include literature, theater, tafsir, tasawwuf, philosophy, and more.⁶¹ Kuntowijoyo and Gus Malik (who also praised Cak Nun) said "In Emha is represented the sensitivity of young people, a young man who thinks critically, tends to protest, but at the same time is religious. To make Islam easy to understand,

⁵⁷ Dwi Purwanto, "Maiyah Nusantara," diunggah pada <https://id.scribd.com>, 17.

⁵⁸ Ian L. Betts, *Jalan Sunyi Emha* h. 9.

⁵⁹ Emha Ainun Nadjib, *Jejak Tinju Pak Kiai*, (Jakarta: Kompas Media Nusantara, 2016), h. 217.

⁶⁰ "Wikipedia, 'Emha Ainun Nadjib, Diakses Pada 23 November 2024, https://Id.Wikipedia.Org/Wiki/Emha_Ainun_Nadjib.

⁶¹ Toto Rahardjo, "Teman Siapa Saja. Jalan Sunyi Emha" (Jakarta: Kompas, 2006) xviii.

he explained and discussed various aspects of it in different ways. Cak Nun summarizes and conveys the news of the sky with a down-to-earth language.”⁶²

3. Works

Many works have been created by Cak Nun during his lifetime, both in writing and theater art. At the age of 16, he began writing in late 1969, and his writing began in 1975.⁶³ All the products of his work are the result of his intellectual actualization in many dimensions. He has written many poems, books, essays, and drama scripts for various publishers. Here are some examples of his writing work:

- a. Poetry Works: Cak Nun wrote 17 poetry collections, including “*99 Untuk Tuhanku (1983)*, *Syair Istirah (1986)*, *Syair Lautan Jilbab (1989)*, and *Syair Asmaul Husna (1994)*” etc.
- b. Essay Works: Wikipedia records approximately 48 essay books that have been published, including “*Sedang Tuhan pun Cemburu (1994)*, *Surat Kepada Kanjeng Nabi (1995)*, *Orang Maiyah (2007)*, *Kapal Nuh Abad 21-Daur 4 (2017)*”, etc.
- c. He has written novels and short stories, including a collection of short stories “*Yang Terhormat Nama Saya*” (published by Sipress: Yogyakarta, 1992), novel “*Pak Kanjeng*” (published by Zaituna: Yogyakarta, 2000), and etc. In addition, there are a number of short stories that were never recorded and then disappeared, such as the short story anthology “*Padang Kurusetra*”.
- d. The script work for his multi-art Life Drama in Yogya was built with Halim HD, who is an art networker through *Sanggar Bambu*. He was active in the Dynasty Theater and the Salahuddin Theater and produced many reportages and drama performances. Some of the drama scripts written by Cak Nun were published as books, such as “*Perahu Retak*” (published by Graha Pustaka, 1992) and “*Dusta dari Masa Depan*” (published by Zaituna: Yogyakarta, 1996), and some others were only staged and not made into

⁶² Ian L. Betts, *Jalan Sunyi Emha*, Terj. Husodo, (Jakarta: Kompas, 2006), 5.

⁶³ “Wikipedia, ‘Emha Ainun Nadjib’, Diakses Pada 23 November 2024, https://id.wikipedia.org/wiki/Emha_Ainun_Nadjib.”

books (such as “*Lautan Jilbab*” (1990), “*Santri-Santri Khidzir*” (1990), and “*Patung Kekasih*” (1989)).⁶⁴

4. Cak Nun and *Tafsir Al-Qur'an*

In Indonesia, there are a lot of commentators with diverse scientific backgrounds, some from academic-formal backgrounds and do not have a background in the study of the Qur'an. And there are also tafsir writers who come from the background of the academic-formal world but delve into other sciences that are in line with Islamic studies. For example, Syu'bah Asa, a graduate of IAIN Yogyakarta, who is better known as a journalist, columnist, and analyst of literature, film, and theater issues. But because of the soul of his student, he is good at describing the verses of the Quran. Likewise, Machasin graduated from IAIN Yogyakarta Postgraduate School, who is known as an expert in Arabic kalam, language, and literature. Achmad Mubarak graduated from S3 IAIN Jakarta, who is known as an intellectual who pursues the field of Islamic psychology and Sufism. In fact, Dawam Raharjo, a social scientist who did not have a background in Qur'an studies, wrote the Encyclopedia of the Qur'an and dared to claim that it was a work of interpretation of the Qur'an, although according to Quraish Shihab considered the work of Dawam to be a form of the process of understanding the Qur'an from a social anthropologist.

Then is Emha Ainun Nadjib, an Indonesian Muslim intellectual figure who is known as a culturalist, artist, poet, literary, and even considered a kiai by the community. Cak Nun comes from a family background that is highly respected for their family's role in community development, Islamic studies, and community development. The soul of the student cannot be doubted, considering that Cak Nun is a student at Pondok Modern Gontor. He is very religious due to his many life experiences, although he does not come from a formal academic world. In addition, the soul of the student and his family environment influence the formation of his personality, which allows him to understand, read, and approach the Qur'an from a

⁶⁴ Firman Satriyono, “Bahasa Tutar Emah Ainun Nadjib (Telaah Filsafat Bahasa Perspektif John Langshaw Austin)”, h. 66-67.

life perspective. By looking at various contemporary social phenomena, he uses empirical knowledge. Even before the public knew it, it was known that Cak Nun was a prolific writer and had a strong tendency towards the breath of the Quran. This tendency can be seen in his various works that try to reveal and elaborate the Qur'an by using beautiful terminology, terms, words, and diction, one example is in his writing in the *Tadabbur Hari Ini* series on his official website, caknun.com.⁶⁵

From the beginning, Cak Nun and his first brother, Cak Fuad (Ahmad Fuad Effendi), made efforts to interpret the Qur'an in Padhangmbulan recitation. Textual interpretation is carried out by Cak Fuad. Several verses of the Qur'an were read by Cak Fuad, then the meaning or translation was explained. Cak Fuad also often elaborates on the meaning of key words in these verses. Then the tafsir is conveyed by referring to several books of Qur'anic interpretation. Cak Fuad also tried to convey his own understanding regarding the verses being studied. Meanwhile, contextual interpretation was conveyed by Cak Nun who tried to understand events in society, be it political, social, cultural, and religious events. Cak Nun puts the verses that are studied as a point of view or finds connections between these verses and social reality. The Qur'an is not positioned as an object of study, but as a methodology for reading reality. Even so, Cak Nun did not claim that they were mufasir.⁶⁶ On October 13, 2019, the Cak Nun family and the Maiyah community are grateful for the Padhangmbulan journey which has been held for 26 years.

According to Adil Amrullah, who is also known as Cak Nun's younger brother, a recitation of Padhangmbulan held in 1994 contributed to the formation of the embryo or forerunner of Maiyah.⁶⁷ As a way to stay close to his family, this recitation was held at Cak Nun's parents' house in Jombang. The desire of friends from East Java to meet Cak Nun was decided to only happen once a month due to Cak Nun's busy invitation schedule. Adil Amrullah has taken two years to seduce

⁶⁵ Muhammad Ali Asri Faen, "Methods of Understanding the Quran and the Reality of Life from the Perspective of Emha Ainun Nadjib" (UIN Sunan Ampel, 2020) p. 42.

⁶⁶ "Emha "Kyai Mbeling" Ainun Nadjib: Bukan Organisasi, Tapi Laboratorium Alam Pikir, Iman Dan Sikap". *Republika*. 9 Februari 1996., n.d.

⁶⁷ Prayogi R Saputra, *Spiritual Journey: Pemikiran Dan Permenungan Emha Ainun Nadjib* (Jakarta: Kompas. hlm. 30., 2016).

Cak Nun since 1992. After being agreed, the routine recitation finally began in October 1994.⁶⁸

Cak Nun said that there must be clarity of the function of the Padhangmbulan, which was very important in response to the Padhangmbulan phenomenon, which attracted thousands of people under the supervision of the New Order regime at that time. Tafsir Qur'an is the first task that must be done. In the end, through learning the Qur'an, Padhangmbulan tried to reflect on social problems and improve the way of thinking together. Empowerment is the second task that must be fulfilled. They are looking for new ideas to empower the community because the people who come to Padhangmbulan come from various places and backgrounds. Not only studying, Padhangmbulan also offers economic gatherings.⁶⁹

B. *Tadabbur Hari Ini* series on the caknun.com website

1. About The Website

Caknun.com is a website that Cak Nun directly proposed to Progress and was immediately assigned to manage it. CakNun.com was founded in 2010 and has been available in various versions. It was initially caknun.com built with WordPress open-source web applications. Most of the content on this website comes from Cak Nun himself, but there are also contributions from Sabrang Mowo Damar Panuluh (also known as Noe Letto), Sujiwo Tejo, Toto Rahardjo, and Cak Zakki, among others. Progress focuses solely on its implementation in the form of an easy-to-use and readable website, as well as the provision and processing of existing materials, including photo and video documentation and archives of relevant writings to be loaded into the website. The address of the manager of this website is Progress (Secretariat of Emha Ainun Nadjib and KiaiKanjeng) Jl. Wates km 2.5 Gg. Barokah

⁶⁸ Republika, "Pengajian Padang Mbulan, Dari Mengaji Hingga Membuat Bank Syariah", 9 February 1996.

⁶⁹ "Emha "Kyai Mbeling" Ainun Nadjib: Bukan Organisasi, Tapi Laboratorium Alam Pikir, Iman Dan Sikap". Republika. 9 Februari 1996.,” n.d.

No. 287 Kadipiro, Ngestiharjo, Kasihan, Bantul, Yogyakarta 55182 Tel/Fax: (0274) 618810 Email: redaksi[at]caknun.com.⁷⁰

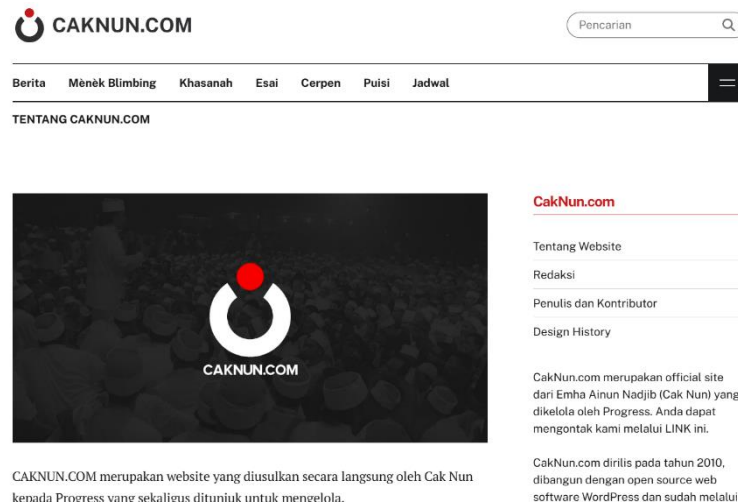


Figure 1: caknun.com website view

2. Authors And Contributors

In addition to Emha Ainun Nadjib as the main author on the caknun.com website, but there are other names that are quite famous in the general public who have contributed to writing in written works other than the field of interpretation of the Qur'an include Sujiwo Tejo, Sabrang Mowo Damar Panuluh, dr. Ade Hashman, Sp. An., dr. Eddy Supriyadi, SpA(K), Ph.D., Drs. Ahmad Fuad Effendy, MA and others.⁷¹

3. Historical Design

The history of the development of website design that continues to be developed from the first version to the latest version is as follows:

- a. Versions 1 and 2 are based on a clean and minimalist WordPress.org website, while version 2 has changes to the theme framework but still uses the same design.
- b. Version 3 uses the CSS Less Framework 4, which allows the use of mobile devices, but the mobile version is not enhanced.

⁷⁰ "https://www.caknun.com/about/," n.d.

⁷¹ "https://www.caknun.com/penulis/," n.d.

- c. Version 4 has the latest design, monochrome, dominated by white, and black. Start using the Roots Theme framework, which uses Twitter Bootstrap and HTML5 Boilerplate. Simple, clean, minimalist, and fully supported by responsive mobile with html5 and css3. The downside is that if you open it with Internet Explorer 6, 7, or 8, it doesn't look perfect.
- d. Version 5 of Internet Explorer (IE6–IE8). Still using the Roots theme that has been modified and rebuilt thoroughly. Due to improvements and changes to the structure, this process is very long and tortuous.
- e. First Version 6 Mobile, simple and clean. Excellent use of web titles. And to start the optimization process using microdata (schema.org) and there are several new rubrics added to this version.
- f. Version 7 Optimizations for desktop and mobile versions, the addition of new rubrics, and several design changes to meet content needs. Develop the detailed use of data structures using schema.org standards.
- g. Version 8 is visually the same as version 7 with minor changes. But it underwent a massive update on the system side that was rebuilt (again) starting from scratch, scratch. Cleanup code, fix bugs, and make the website more compatible with various browsers and devices.
- h. Version 9 is an improvement over version 8. The first design for mobile phones and fully closes compatibility with IE9 and below.
- i. Version 10 is clean, simple, fast, and has power. Customizing content with a lot of custom code (the developers love manual coding, tradition, and age factor) and using the Sage v8 Root Theme.
- j. Versions 11 and 12 improve the overall infrastructure with major changes designed to meet the growing needs of content.
- k. Version 13 or the version that can be enjoyed at this time. Substantial changes occurred to the content, with an emphasis on the archives and documentation of “Mbah Nun”. In addition, design and optimization

changes continue to occur because the developers are too obsessed with the Lighthouse score and Core Web Vitals.⁷²

4. Features

Caknun.com is a website that allows its users to enjoy the written works of maiyah and Cak Nun digitally. This website provides digital filters so that users can easily choose the theme and title they want to read. Among the themes are news, *Tadabbur Hari Ini*, short stories, essays, poems, emha books, about cak nun, discography, infographics and others. In addition, users can also reshare to other applications such as whatsapp, facebook and X.

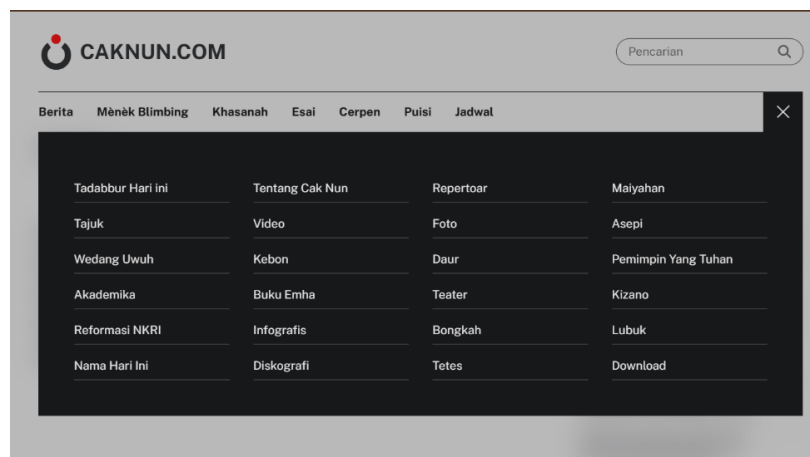


Figure 2: display of search features and sub-themes of caknun.com website

5. Emha Ainun Nadjib’s interpretation in the “*Tadabbur Hari Ini*” series.

The ten writings of Emha Ainun Nadjib in the *Tadabbur Hari Ini* series uploaded from June 26, 2023, to July 06, 2023, are as follows:

a. *Tadabbur Hari ini (59) Maha Pengasuh Jagat Majemuk*

This article raises the concepts of space, time, matter, and energy that make up the universe, as well as how this knowledge is related to religious views, especially in the context of Islam. The author attributes the scientific understanding of the universe to the teachings of the Qur'an, meditates on verses that motivate

⁷² “<https://Www.Caknun.Com/Design-History/>,” n.d.

people to think about the creation of heaven and earth, and understands that this knowledge is not only for worldly interests, but also spiritual.

The Interconnectedness of Science and Spirituality: This article emphasizes that science, although taught secularly in modern education, should not be separated from the context of God's creation. Cak Nun reminds us that we should not forget that everything in this universe is God's creation and must be understood with gratitude and awareness.

Multiverse and Islamic Understanding: Cak Nun tries to connect the concept of the multiverse (parallel universe) with Islamic teachings, especially regarding the belief that God is the Creator of all things, including countless universes. This shows the depth of thought that tries to connect modern scientific knowledge with religious views.

The Importance of Understanding Ulul Albab: Cak Nun also criticizes the low level of understanding of mankind about the depth of religious teachings, which is reflected in the lack of appreciation of the verses of the Qur'an that command us to think about the creation of the universe. He attributes this to the failure to attain a deeper understanding or quality of "Ulul Albab" (sensible people).

Reflections on Education and Culture: There are criticisms of the education system that does not associate scientific knowledge with belief in God. The author reminds us that we must be careful in responding to knowledge, because it can affect the way we live, lead, and build civilization. Knowledge without spiritual awareness can lead to a civilization that is materialistic and does not lead to good.

Narrow Understanding: This article also criticizes the narrow understanding of Qur'anic verses and religious concepts that are limited to only worldly materials such as wealth and career. Cak Nun wants to broaden the horizons of our understanding so that we can see the relationship between knowledge, religion, and the existence of the wider cosmos.

Language and Writing Style: This article uses a poetic and philosophical style of language, which can be difficult to understand for some readers. Cak Nun often use metaphors and deep assumptions to describe the relationship between scientific knowledge and spirituality.

Thought-Provoking Conclusion: This article invites readers to reflect further on how we combine scientific knowledge with religious teachings, as well as how the right way of thinking can guide us to the right path in life. Overall, this article provides an in-depth and provocative look at the relationship between scientific knowledge and spirituality and invites readers to be more aware and reflective in understanding the universe and its creation.⁷³

b. Tadabbur Hari ini (60) “Shirathal-mustaqim” Tidak Sama Dengan Sepakbola Menang

This article uses the story of a footballer who took a path full of principles and convictions to describe the struggle of a person who tries to uphold “*as-ṣiraṭ al-mustaqīm*” (the straight path) in his life. By taking the example of a footballer who chose to return to Surabaya despite having to relinquish his position as captain of the national team, Cak Nun wants to show the conflict between personal values and the demands of the world that are often opposite.

Conflict Between Principles and Demands of the World: This story depicts the inner conflict experienced by the footballer, who adheres to religious values and morality even though it is contrary to professionalism in the world of football. This shows that living a life with strong principles, especially in a religious context, often requires great sacrifices.

Awareness of God's Creation: Cak Nun also reminds that everything in this universe, including the kicked ball and the football field, is God's creation. The footballer not only prostrated himself after the match to thank God, but also

⁷³ “<https://Www.Caknun.Com/2023/Maha-Pengasuh-Jagat-Majemuk/>,” n.d.

remembered that everything was His destiny and creation. This is a reminder for readers to always be grateful for everything they have and not forget the Creator.

The Struggle to Achieve "*As-Shirath Al-Mustaqim*": This article connects the concept of "*as-ṣiraṭ al-mustaqīm*" to everyday life, especially when one is faced with a difficult choice between keeping principles or going with the flow of the world that is often contrary to belief. The author emphasizes that the "straight path" is not about worldly victory alone, but rather about loyalty to right principles and respect for moral values.

Consciousness and Idealism: Cak Nun points out that humans are often trapped in a materialistic and pragmatic view of the modern world, where actions that are contrary to social or professional norms can be considered a wasted sacrifice. However, in the context of religion and spirituality, idealism that maintains moral principles is something of great importance.

Arguments and the Hereafter: Cak Nun quotes verses from the Qur'an to remind readers that if one cannot defend one's principles and arguments correctly, then the calculation in the hereafter is a definite result. The correct argument, which is based on truth and piety, is the one that will lead to luck, while the one who violates the principle will suffer losses, which leads to bankruptcy.

Language and Writing Style: This article uses quite philosophical and narrative language. The author conveys a message through a story that provides space for the reader to reflect, but the rather complicated writing style can make it difficult for certain readers to understand the essence of the message they want to convey.

Use of Stories as Allegories: This principled footballer's story serves as an allegory or metaphor to describe the spiritual journey of a person who wants to follow a straight path. This is an effective way to make readers better understand how religious principles and values can be applied in everyday life, even in contexts that seem to be separate from the spiritual world, such as professional sports.

Overall, this article offers in-depth insights into how one can stick to moral and religious principles amid the pressures of the modern world that often do not align with those values. The story of a footballer who makes decisions based on religious beliefs provides a powerful illustration of the importance of maintaining loyalty to the right principles in living life.⁷⁴

c. Tadabbur Hari ini (61) Allah Maha ber-Qurban

This article discusses the concept of **qurbani** or sacrifice in the context of Islam, especially on Eid al-Adha, which is often misunderstood by some people as a “festival of mass slaughter” or “animal slaughter”. Cak Nun invites readers to dig deeper into the meaning of qurban, which is more than just the act of slaughtering animals, but a form of **taqarrub** (approach) to God.

Wrong Western Understanding of Qurban: Cak Nun notes that in Western society, there is a misunderstanding of the practice of qurban. They often think of it as cruelty or animal slaughter because the word “qurban” is often equated with the word “victim”. This understanding reflects their limitations in seeing the spiritual side and the deeper meaning behind qurbani.

Qurbani as a Spiritual Methodology: Cak Nun explains that qurbani is a **method to get closer** to God. By referring to the concept of “taqarrub”, he shows that qurbani is a way to connect with Allah, bringing us closer to Him. This is not just a physical sacrifice, but rather a self-sacrifice and a sincere intention to seek closeness with the Creator.

Allah as the Almighty: Cak Nun reveals that Allah Himself is the main example of qurbani. God does not need anything from His creation, but by **His will**, He created the universe and living things with so many blessings. Allah sacrifices in the sense that He created everything for His creatures to enjoy. The author

⁷⁴ “<https://www.caknun.com/2023/shirathal-mustaqim-tidak-sama-dengan-sepakbola-menang/>,” n.d.

reminds that there is no coercion or transaction in God's actions, all of which are a form of His affection and love for creation.

Qurbani as Love and Closeness: Cak Nun describes qurbani as **love**, with Allah creating us to be close and intimate with Him. He stated that in this life, the most delicious thing is to make sacrifices, that is, to do everything that brings us closer to others or to God. Love, according to the author, is the seed of qurbani, which ultimately leads to unity or monotheism. Qurban, in this case, is part of the effort to love and be filled with a sincere intention to draw closer to God.

Perception of Qurban: Cak Nun notes that although some people see qurbani as something that is difficult to accept or understand, qurban is a social and spiritual practice that can bring a person closer to God. It is not just a ritual or formality, but part of a larger spiritual journey, leading to an understanding of the meaning of life, love, and oneness with God.

The Foundation of Love in Islam: Qurbani as part of Islamic teachings has deep roots in the principle of monotheism, which is the union between humans and God. This article emphasizes that monotheism (union with God) is the main principle in Islam, and qurbani is one way to realize this monotheism in daily life.

Understanding Qurbani in Islam: This article cleverly delves into a deeper understanding of qurban, which is often misunderstood as the slaughter of animals for mere consumption. The author provides a very profound perspective, namely that qurbani is a spiritual ritual that aims to get closer to God, not just fulfill religious obligations.

Philosophical Writing Style: Emha Ainun Nadjib's writing style tends to be philosophical and profound, which may require readers to think more critically. The use of rich, symbolic language enriches the meaning, but it can be challenging for some readers to fully digest the message they want to convey.

This article invites readers to see qurbani not only as a religious ritual, but as a method to get closer to God, to love Him, and to feel affectionate closeness. Through qurbani, a servant seeks to draw himself closer to Allah, just as Allah

Almighty created the world lovingly and without coercion. A deeper understanding of this qurbani, if well received, can help us live our lives with more meaning, love, and closeness to the Creator.⁷⁵

d. Tadabbur Hari ini (62) Hikmah Lombok dan Kearifan Lokal

This article invites readers to reflect on wisdom in daily life through a story about a footballer who faced a simple situation, namely finding rotten lombok shoots in his food. This story is used to illustrate the **wise decision** taken by the footballer, who chooses not to throw away the whole food just because of a bad little part. Cak Nun highlights that in life, many times we encounter situations in which we tend to rush in assessing or hate the whole situation simply because there is a part that does not match our expectations.

Wisdom in Dealing with Small Problems: Cak Nun describes how footballers deal with rotten lombok shoots in a more thoughtful way than throwing away whole food or venting anger. This shows that in life, we are often faced with imperfect situations, and that doesn't mean we have to throw away all the things **we have** just because of the little parts we don't like.

The Importance of a Broader Perspective: Sometimes we focus too much on the negative aspects of something happening in our lives, so we lose sight of the big picture or the benefits we can take. As in the case of a footballer who cuts the black part of Lombok and still enjoys the food, we must learn to look at a problem more wisely and not rush to make decisions.

The Meaning of Wisdom in Daily Life: Cak Nun emphasizes that the wisdom of life does not always come from people who have high status, such as scholars or religious figures, but can come from anyone, even ordinary people. Wisdom can be found in everyday actions that don't always seem spectacular, such as the actions of footballers who choose to cut rotten parts rather than refuse or

⁷⁵ “<https://Www.Caknun.Com/2023/Allah-Maha-Ber-Qurban/>,” n.d.

throw away the entire food. This is an example of local wisdom that is often overlooked in modern life.

The Importance of Maintaining Self-Esteem: Cak Nun reminds that one of the consequences of modernization is a decrease in self-esteem. Sometimes, in modern society, many people lose respect for themselves, so they are more easily caught up in the tendency to blame or insult others. For example, the story of a who refuses more money than he should have received teaches us about **self-esteem** and how to maintain dignity as a human being.

Wisdom in Unhasty Decisions: Cak Nun quotes several verses of the Qur'an that teach not to be **hasty** in acting or judging something. In QS. Al-Maidah: 8, Allah reminds His people to always act justly and not to allow hatred against a group to lead to injustice. The same is true in QS. Al-Baqarah: 216, which states that sometimes what we hate can be good for us, and what we like can be bad for us.

Imperfections in Life: This article also reminds us that in life, **imperfections** are natural. In the face of that imperfection, we are taught not to hate the whole situation just because there is one part that does not live up to our expectations. Instead, we must find ways to accept and adjust to the situation, while still maintaining wisdom in acting.

Through a simple story about the rotten shoots of Lombok, this article conveys a very deep message about wisdom in facing life's challenges. Cak Nun reminds us not to rush in assessing something, to appreciate self-esteem and dignity, and to look at each issue with a broader perspective. Local wisdom, which is often taken for granted, can lead us to a deeper understanding of life, and make us wiser in our actions. This article invites us to be cautious, not to rush into decisions, and to adhere to the principles of fairness and prudence, as taught in the teachings of Islam.⁷⁶

⁷⁶ “<https://Www.Caknun.Com/2023/Hikmah-Lombok-Dan-Kearifan-Lokal/>,” n.d.

e. Tadabbur Hari ini (63) Gembira Bernegara

This article criticizes the mismatch between the progress of modernization and the beggar mentality that exists in our society, especially in the context of politics, bureaucracy, and governance. Emha Ainun Nadjib uses the analogy of beggars to illustrate how the political and social process has turned into something that requires beggars to get a position or help. Cak Nun invites readers to reflect and think more deeply about the attitudes and policies that should be possessed in building a more just and prosperous country and society.

Modern Society Trapped in a Begging Mentality: Cak Nun criticizes how people who are already highly educated and even have certain positions, such as people's representatives, are still begging for positions, power, or favors. These **political beggars**, according to the author, use unethical means, such as drafting proposals to get help or using power to reap personal gain.

Policies that Shape the Beggar's Mentality: With the current bureaucratic system, Cak Nun assesses that the state has created a beggar's **mentality** among the people and officials, which ultimately undermines integrity and morality. In this perspective, beggars are not only people who beg directly, but also those who rely on power and public wealth for personal gain.

The True Meaning of the Qur'anic Verse on Beggars: Cak Nun quotes a verse from Surah **Adh-Dhuha (10)** which reads, “*And to him who asks, do not rebuke him*”. He explained that this verse does not mean that we allow beggars to come to us, but rather our obligation to prevent others from begging. As individuals or leaders, we must be sensitive to the needs of others and strive to reduce their dependence on help.

The Importance of Creating a State That Makes Its Citizens Happy: Cak Nun initiated that the state should be designed to create **joy for all people**, through wise and fair management. Slogans such as “Happy to Pay Taxes” are intended to show that people should believe and feel happy to contribute to the

country, because they know that the funds paid will be used wisely for the common good.

The concept of “*Gembira Bernegara*”: Cak Nun emphasizes that a good government is a government that makes its people feel happy to be a state, not just obeying the applicable rules. By creating an atmosphere of togetherness and social justice, the state can avoid the mentality of beggars and replace it with the trust and joy of the people in the process of development and community life.

Awareness of Leadership Responsibility: Cak Nun reminds that leaders must be aware that they have a responsibility to prosper the people and avoid harmful practices. Referring to QS. Al-Infitar (19), which describes the situation on the Day of Resurrection when humans cannot help each other, the author emphasizes that the government should not create a situation that makes the people feel unable to help each other or even trapped in social injustice.

This article invites readers to reflect on our role in creating a just and prosperous country, not only in terms of policy, but also in the mentality that must be cultivated in society. Avoiding the mentality of beggars, both individually and collectively, is an important step towards wise and fair governance. By creating a happy state, we can build a more positive and hopeful atmosphere for all people, where everyone feels valued and has the opportunity to develop.⁷⁷

f. Tadabbur Hari ini (64) Ilmu Berwadah Kesucian

This paper touches on the concepts of science and holiness in a religious perspective, especially those related to Islamic teachings. Emha Ainun Nadjib, uses several Qur'anic verse references to explore the understanding of how knowledge is given to creatures, both angels and humans, as well as its relation to the purity that must be possessed to receive such knowledge.

Allah's learning to Adam: Cak Nun begins by describing the first moment when Allah taught Adam the names of objects, as recorded in Surah Al-Baqarah

⁷⁷ “<https://www.caknun.com/2023/gembira-bernegara/>,” n.d.

(32). When the Angels were asked to name the names, they acknowledged that knowledge only came from God. Their statement “*subhānaka lā ‘ilma lana illa mā ‘allamtana*” shows an awareness of their limitations and a recognition of the holiness of Allah Almighty. This opens a conversation about the relationship **between purity and knowledge**.

Purity as a Condition of Knowledge: Cak Nun asks if Allah gives knowledge only to those who are holy. He explained that the purity in question is not just the purity of *fiqhiyah* (such as ablution or a big bath), but rather the purity in the attitude of life and psyche. **This purity is about** self-honesty, sincerity, and avoiding hypocrisy or deception in life.

The Meaning of “Holiness” in God's Perspective: Cak Nun proposes the possibility that God imparts knowledge to His holy servants in social and cultural life. This means that to gain knowledge from God, one must have an authentic and sincere attitude to life, not one that is covered with falsehood **or** hypocrisy.

The Role of Angels and Humans in Receiving Knowledge: In the dialogue between Allah and the Angels who questioned the election of Adam as the caliph on earth, the Angels mentioned that they always gave prayers and praised Allah. However, God knows something they don't know. This shows that the **knowledge** that Angels possess has to do with their purity and obedience, which is different from humans who have more choice and freedom.

Difference between Angels and Humans in Carrying Out Allah's Commands: Angels only do what they are commanded without choosing, while humans are given freedom with five options in religion (obligatory, sunnah, mubah, makruh, haram). This shows that humans have **free** will, but with that freedom comes the responsibility to understand the limitations and limitations in life.

Chastity in Human Life: Cak Nun emphasizes that although humans cannot achieve the utmost holiness like angels, efforts to draw closer to God through obedience and self-improvement are key. In this case, humans must try to live in a

way that is more correct, better, wiser, and closer to the purity of the soul in order to receive the knowledge and guidance of Allah.

Cak Nun emphasizes that science and holiness have a close relationship. Before humans pursue freedom and independence, they must understand their own limitations and limitations in life. The purity in question is not only in the sense of fiqh, but rather honesty, sincerity, and awareness of one's own essence. Through this purity, people can open themselves to receive **knowledge** from Allah, so that their souls can become a container for **knowledge and guidance** that brings them closer to Allah.⁷⁸

g. Tadabbur Hari ini (65) Belajar Hidup Secara Al-Fatihah

This paper describes the Maiyah community as a group that chooses to live and develop outside the mainstream of modern world civilization, which is increasingly dominated by Industry 4.0 and the wave of sophisticated technology. These communities, which are spread across various regions of the archipelago and several countries, are unknown to the outside world, are not considered important, and are often insulted or underestimated. However, Emha Ainun Nadjib, firmly revealed that they did not feel insulted or pressured by the situation. Rather, they feel happy, because they follow his path which is based on the principles of the Qur'an, especially those contained in Surah Al-Fatihah.

Maiyah and its Simplicity: The Maiyah community, according to Cak Nun, does not seek popularity or recognition from the world. They are not scholars or famous figures, but they live a life full of sincerity, purity, and sincerity. Their journey is not to show personal intelligence or ambition, but rather to deepen **piety** and **wisdom** through *Sinau Bareng*, a deep joint learning.

A Life Guided by Al-Fatihah: They view that a righteous life should be oriented through Al-Fatihah, which provides life guidance and spiritual awareness. Every aspect of life, be it joy or sorrow, must be seen as part of the journey to the

⁷⁸ “<https://Www.Caknun.Com/2023/Ilmu-Berwadah-Kesucian/>,” n.d.

pleasure of Allah. They do not feel that they can walk properly without the guidance and foothold of “*Bismillahirrahmanirrahim and Alhamdulillah*”.

Affirming a Position in Life: Cak Nun also reminds that they feel restless and empty if they do not live their lives in the right way, in accordance with the values of Islam, as stated in **Al-Fatihah**. They also realize that even though the world's civilization is getting more advanced and sophisticated, they still choose to live with simplicity and sincerity, far from arrogance or the desire to claim that they know better.

Existence Beyond the Wave of Technology: Responding to the advancement of Industry 4.0, the author wisely points out that although the world is increasingly sophisticated with rapidly evolving technology and information, the Maiyah community chooses to stay outside the circle. They are not part of an industrial wave driven by machines and technology, but choose to focus on **truth, goodness, wisdom, and purity** as the core of their life's struggles.

Self-Limitation Awareness: Cak Nun also emphasizes the importance of self-limitation awareness. They do not claim to be smart or great people. They prefer to admit that they don't know, but they know that they don't know, which is a form of humility and willingness to keep learning.

Not to Judge or Demean Others: One of the main principles of Study Together is not to demean others who may not be in line with them. They do not consider themselves better than others, in fact they try to accept diversity of views and diversity of understanding with an attitude of tolerance and humility.

Knowledge as a Gift from Allah: According to Emha Ainun Nadjib, the knowledge received in this community is not knowledge that comes from pride or arrogance, but knowledge given by Allah to people who have a pure heart and a sincere soul. They understand that only with the purity of a person's heart can a container to receive knowledge that can lead life to the right path and bring blessings to mankind.

This article shows a simpler but very spiritual concept of life, based on sincerity, purity, and humility. The Maiyah community may not be famous or recognized by the world, but they are happy with their journey guided by Al-Fatihah, with the main goal of achieving the pleasure of Allah. They acknowledge their limitations, shun pride, and strive to live by right principles, while keeping their hearts **clean** and **holy** to receive knowledge that is useful and brings good to mankind.⁷⁹

h. Tadabbur Hari ini (66) Musibah Tidak Selalu Bencana

This paper explores the deep meaning of the concept of God's calamity and wrath, as well as holiness in the context of human life, through a broader perspective of common understanding. Some of the main themes in this article are: This paper explores the deep meaning of the concept of God's **calamity** and wrath, as well as holiness in the context of human life, through a broader perspective of general understanding. Some of the main themes in this article are:

The Concept of Disaster in General View: In everyday life, we often associate the word “disaster” with catastrophe, which only refers to a **negative** or **painful** event. KBBI (Great Indonesian Dictionary) also defines a disaster as a “sad event” or “disaster”. However, in the Qur'an, the word “*musibah*” does not have a definite negative connotation. Disaster means anything that befalls human life, whether it is a pleasant or troublesome event, because it is part of God's destiny. The author reminds that a narrow understanding of disasters often occurs in society, where we only see disasters as bad events or accidents, and do not realize that everything, whether pleasant or sad, is a disaster that comes from God.

Misinterpretation of Disasters: Cak Nun points out that we are often trapped in narrowing the meaning of disasters that are only associated with bad events, even though disasters can include everything that happens to life. Even in the saying “*Inna Lillahi wa Inna Ilaihi Raji'un*” (Indeed, we belong to Allah and to Him we return), many people only say it when there is death, when it is a principle

⁷⁹ “<https://Www.Caknun.Com/2023/Belajar-Hidup-Secara-al-Fatihah/>,” n.d.

of life that applies to all events in our lives. Everything we experience, both joys and sorrows, comes from God and will return to Him.

A Deeper Meaning of Death and Life: Cak Nun affirms that everything in this world, including life and death, comes from God and will return to Him. This is a basic principle of life that must be believed, not just a speech used in the context of death. Everything in the universe is God's creation, and nothing is free from His laws. Death, though a very emotional moment, is only a process in a larger life cycle, which is completely under God's control.

The Role of Holiness in Science and Life: Cak Nun also criticizes the view of modern humans who seek too much knowledge and progress through science and technology, but neglect purity and spiritual relationship with God. Science, though sophisticated, is still God's law and will be trivialized compared to His greatness. Cak Nun is concerned that many people, despite reaching the pinnacle of science and technological advancement, do not realize that all of it comes from God, and they are too proud of their knowledge without realizing their limitations.

Life Without God's Consciousness: Cak Nun highlights a great mistake in modern civilization where many people, including among scientists, leaders, and the public, do not acknowledge that everything that exists comes from God. They may feel proud of their accomplishments, but they forget the true nature of life. People become arrogant and lose the awareness that everything belongs to God, which should lead us to be humbler and wiser in life.

Prayer as a Form of Protection and Safety: In closing, Cak Nun quotes the prayer of prayer that asks for protection from the evil of the wrongdoers, as well as salvation from the evil that surrounds us. In this prayer, the author points out the importance of asking for salvation and protection from God, especially when we live in a society that is often lost or does not recognize God as the source of everything.

Awareness of Dependence on God: Cak Nun emphasizes the importance of awareness of our dependence on God in every aspect of life. Everything we have and experience, be it happiness, success, or calamity, is the law of God. Thus, people must constantly realize that they cannot be separated from God. This is the essence of the principle of “*Inna Lillahi wa Inna Ilaihi Raji'un*” which is broader and deeper than just a speech when there is death.

This article invites readers to think more deeply about the meaning of disasters, the truth of life, and the purity of heart. Disaster does not only mean a bad event but is part of a larger destiny and life process that comes from God. Humans should realize that everything that happens, whether joyful or sad, is part of His destiny, and we must always be grateful and patient in living life. The success and knowledge we achieve are meaningless without the awareness that everything comes from God, and we must return to Him.⁸⁰

i. Tadabbur Hari ini (67) Monopoli Al-Qur'an

This paper discusses human awareness of the limitations of their knowledge and understanding, especially in understanding the attributes of Allah, such as Rahman and Rahim in Bismillah contained in Al-Fatihah. Cak Nun invites us to realize that human beings, with all their limitations of reason and knowledge, will never be able to fully comprehend the true meaning of the attributes of the Great God. This paper discusses human awareness of the limitations of their knowledge and understanding, especially in understanding the attributes of Allah, such as Rahman and Rahim in Bismillah contained in Al-Fatihah. The author invites us to realize that human beings, with all their limitations of reason and knowledge, will never be able to fully comprehend the true meaning of the attributes of the Great God.

Rahman and Rahim in Al-Fatihah, Cak Nun opens by describing that Rahman and Rahim, two attributes of Allah that often appear in Bismillah in Al-Fatihah, are impossible for humans to fully understand. Even the scholars, even

⁸⁰ “<https://Www.Caknun.Com/2023/Musibah-Tidak-Selalu-Bencana/>,” n.d.

though they can appreciate (derive the benefits) of these qualities, will still only achieve a limited understanding. Human understanding, in essence, will never achieve perfection as God intended.

Limitations of Human Understanding, Cak Nun emphasizes that discussions or debates about Rahman and Rahim can only produce relative or relative human opinions or prejudices. There is no absolute understanding that man can attain of these attributes of God. The limitations of man's vision prevent them from comprehending the true meaning of these divine attributes.

Human Arrogance and Prejudice, Cak Nun criticizes the arrogance of human beings who feel that they have knowledge and tend to look at themselves higher than others. Titles such as Bachelor, Scholar, Professor, or political positions such as President, Minister, and so on, are often masks of prejudice that shape the social system and power structure in society. The author emphasizes that this culture of prejudice is part of the human constellation that often leads to the abuse of power.

Prayer as an Exercise in Personal Relationship with Allah, Cak Nun describes that in congregational prayer, even though we are physically gathered as a community, prayer is still a personal relationship with Allah. It teaches us to stay focused on our relationship with God, without being displaced by the figures or powers around us. Prayer reminds us not to obey anyone but Allah.

Abuse of Authority and Interpretation of the Qur'an, Cak Nun also insinuates that many people or groups tend to monopolize the interpretation of the Qur'an and claim the truth in the name of Allah. Intellectual pride and thought supremacy often prevent man from gaining an authentic understanding of God. Tadabbur (deepening the meaning) of the Qur'an is more important than just the interpretation (interpretation) carried out dogmatically by a certain group. The author reminds that Tadabbur and Tafsir are two things that can go hand in hand in the process of understanding the Qur'an.

Cak Nun quotes several verses of the Qur'an that show that Allah often invites humans to think, observe, and analyze this life. Some verses such as "*Afala*

tatafakkarun” (Do you not think?) and “*Afala ta’qilun*” (Do you not understand?) indicate that humans are commanded to activate their intellect. Cak Nun points out that Allah never commands man to interpret the Qur'an in a limited way by certain interpretations, but to pay more attention to the deep meaning in each of His words.

This article invites readers to reflect on the limitations of human knowledge, that even though we continue to learn and seek understanding, we will never be able to truly understand Rahman and the Rahim of Allah perfectly. In addition, Cak Nun reminds us to be careful of the culture of prejudice that often shapes structural and systemic in our social life, as well as to maintain a personal relationship with Allah through authentic worship, such as prayer. That way, we can avoid abuse of authority and maintain the sanctity of our relationship with God.⁸¹

j. Tadabbur Hari ini (68) Al-Qur`an untuk Semua Bukan Hanya

This paper describes a deep reflection on the month of Ramadan, the Qur'an, and man's relationship with Allah, as well as Allah's openness to all human beings regardless of status, education, or position. Some of the main points discussed are:

The meaning of Ramadan as Ramadan Spiritual Momentum is not only about resisting hunger and thirst. More than that, this month is a time to purify we, shift the wrong into right, lower pride, and draw closer to God. Cak Nun suggests that Allah may have lowered Ramadan as a special time for intimate moments between Allah and everyone, to open up space for deeper closeness in spiritual relationships.

The Descent of the Qur'an as a Universal Guide in Al-Baqarah: 185, The Qur'an was revealed as a guide for humans (*hudan linnas*), which means that the Qur'an is not only for a certain group such as scholars or pious people, but for all human beings without exception. Everyone, from the educated to the uneducated, from the saints to the less devout, all have access to receive Allah 's

⁸¹ “<https://Www.Caknun.Com/2023/Monopoli-al-Quran/>,” n.d.

guidance through the Qur'an. The author emphasizes that Allah has prepared a tool for everyone, both intellect and psychiatry to understand and interact with the Qur'an. This is a sign that the Qur'an belongs to all mankind, not just those who are highly educated or considered more intelligent.

Avoiding Underestimating Others, Cak Nun reminds us not to underestimate others, especially those who are considered layman, uneducated, or low-class. Because *hudan linnas* is absolute and universal. Allah has revealed the Qur'an to all mankind, regardless of their status or level of education. Therefore, we should not demean anyone, including those who do not have a special degree or teaching in religious science. This warning aims to prevent us from falling into intellectual arrogance or feeling superior just because of our social or educational status. Everyone has the right to receive and access guidance and guidance from Allah, which is contained in the Qur'an.

Inspiration and Revelation: God's Gift to All Creatures, Cak Nun also quotes a verse from An-Nahl: 68, which describes that Allah gave inspiration (revelation) to bees to build a hive in a certain place. This stirs the idea that revelation or inspiration is not only given to humans or prophets, but also to other creatures such as animals. This shows that God is the Giver of guidance for all His creation, be it humans, animals, or other creatures. Cak Nun also touches on the concept that although there are differences in the terms used for human revelation (given to the prophet), inspiration (given to ordinary humans), and inspiration to other beings (such as bees), they are all forms of instruction from God that involve all beings in a way that is appropriate to their role and function in this life.

Awareness of Human Limitations In this context, Cak Nun emphasizes that we, as humans, need to acknowledge that our limitations in knowledge are not proportional to the greatness of God. As we access the Qur'an and reflect on His instructions, we should remain humble and not feel superior or more knowledgeable than others. Because Allah gives guidance to anyone who opens their hearts, regardless of their education or social status.

This article invites us to reflect on the meaning of Ramadan, the openness of the Qur'an to all humans, and the importance of being humble and avoiding disdain for others. Ramadan is an opportunity to cleanse the soul, and the Qur'an is a universal guide for all of humanity, regardless of background or social status. In seeking Allah's guidance and guidance, we must realize that every individual has the same access to contact with Allah through his heart and intellect.⁸²

⁸² “<https://www.caknun.com/2023/al-Quran-Untuk-Semua-Bukan-Hanya/>,” n.d.

CHAPTER IV

ANALYSIS OF INTERPRETATION, ADVANTAGES AND DISADVANTAGES OF TADABBUR HARI INI SERIES

A. Emha Ainun Nadjib's Interpretation in The Tadabbur Hari Ini Series on The Caknun.Com Website.

1. Writing background

Tadabbur Hari Ini series on caknun.com website was written by Cak Nun with the aim as reflection for increasing knowledge and improving human relations with Allah and the Qur'an. The content of the study of the verses and themes of tadabbur in *Tadabbur Hari Ini* series mostly comes from materials that have been studied in the Maiyah recitation which was then rewritten by Cak Nun and presented digitally on the platform of website to make it easier for anyone to enjoy their writing for free without having to download it first. This work was written not for academic purposes, Cak Nun in writing *Tadabbur Hari Ini* series does not use the technical rules of scientific writing, there is no citation of references from sources such as footnotes or stomach notes. However, the writing refers to the books of tafsir and hadith of the Prophet Muhammad Saw studied by Cak Nun, this can be seen from several hadiths quoted by Cak Nun in his explanation. Therefore, *Tadabbur Hari Ini* series is not a written work that is in accordance with academic literature regulations. But on the contrary, it was made to show the appreciation and obligations of Muslims for the holy book of the Quran. The goal is for Muslims to learn more about the Quran, take advantage of its benefits, and apply it in their daily lives to get closer to the Creator.

Cak Nun tends to choose to use tadabbur without rejecting interpretation, because in the tadabbur mechanism also requires interpretation even though it is bound by the principle of tadabbur, therefore, tadabbur according to Cak Nun is tadabbur which has a broader meaning than Tafsir. Cak Nun also explained in his *Tadabbur Hari Ini* series under the title "*Monopoli Al-Qur'an*" that in the range of our private relationship with Allah there are Presidents, Ulama, Kiai, Ustadz,

Mursyid, Habib or any type of figure, so that the inner interaction and values between us and Allah become too interfered with by those who stand firmly between us and Allah. They can eventually become a barrier to our faith and knowledge. They do or can monopolize Allah from our psyche. They become brokers or retailers who cut off our authentic relationship with God. Intellectual arrogance, the supremacy of scholarship and intellectuality, the legality of intelligence and schooling or scholarly or scholarly “inaugurated” culture, became a very strong fence so that their monopoly on the Qur'an, Islam, and all the values of truth could become a solid building of power that ruled the times.⁸³

2. Hermeneutic aspect

a. Interpretation Method

In the *Tadabbur Hari Ini* series, Cak Nun explains the explanation contextually, but in some themes Cak Nun uses *riwayat* data as one of the variables in explaining the content of the verse, but it is not the main variable. However, Cak Nun in explaining the interpretation of a verse also uses many other verses in the Qur'an. So that the written work of the *Tadabbur Hari Ini* series is included in the method of *Riwayat* (historical interpretation).

For example, Cak Nun's interpretation in the title *Maha Pengasuh Jagat Majemuk* (QS. *Al-Fatihah*: 2), Cak Nun explain that the universe is not the universe that we inhabit, but also a parallel universe, another universe, or an alternate universe (*altversum*) which is a term used to describe other universes that are different within the multiverse. Then Cak Nun strengthened his explanation with a verse from QS. *Ali Imran*: 190-191, the verse ends with “protect us from the fire of hell” certainly means that we must prepare our memory and knowledge of the universes as carefully as possible, as carefully and as vigilantly as possible, even as humble as possible. Because it turns out that the process is related to God's calculation which has the potential to transport us to heaven or hell.

⁸³ “<https://www.caknun.com/2023/monopoli-al-quran/>,” n.d.

Next example, Cak Nun's interpretation in the title *Allah Maha Berkurban* (QS. Al-Fatihah: 7), Cak Nun explain *Shirathalladzina an'amta 'alaihim*, "the way in which You bestow pleasure on them" shows that Allah is very Qurbani, does not need humans, all of us and anyone and anything. Then Cak Nun strengthened his explanation with QS. Hud: 6 and QS. Al-Baqarah: 186, Who requires Him to guarantee the sustenance of His creatures? Bound by what is it? It turns out that "*shirathalladzina an'amta 'alaihim*" is the path that Allah chose and pioneered Himself, which was then transmitted to His creatures, especially to us humans. Namely *the Qurban Road*, the *taqarrub road*, the approaching road, whose *thariqat* is *qurban*. And in the order of the Qur'an's narrative, it turns out that that is what Allah means by "*as-shirath al-mustaqim*" which He said before the sentence of qurbani with the word "*an'amta*".

Next example, Cak Nun's interpretation in the title *Ilmu Berwadah Kesucian* (QS. Al-Baqarah: 32), Cak Nun menjelaskan bahwa dalam nuansa ayat itu, kemahasucian Allah diteguhkan untuk menjadi landasan kejadian dan peristiwa dimana Allah melimpahkan ilmu kepada hamba-Nya, baik Malaikat atau Manusia atau Jin. Dan aturan itu dipagari oleh "Allah Maha Mengetahui" tapi juga dimerdekakan dengan "Allah Maha Bijaksana". Kemudian Cak Nun menjelaskan lebih dalam ayat tersebut dengan QS. Al-Baqarah: 30 dan QS. An-Nahl: 50 dengan penjelasan ada macam-macam kemungkinan sikap dan perilaku makhluk. Ada yang mengerjakan hanya yang diperintahkan dan lain-lain. Sedangkan kita sebagai manusia berupaya semaksimal mungkin lebih mendekat menuju Allah dengan memenuhi persyaratan-persyaratannya agar pencapaian kesucian kita membuat jiwa kita diperkenankan untuk menjadi wadah ilmu dari Allah.

Next example, Cak Nun's interpretation in the title *Musibah Tidak Selalu Bencana* (QS. Al-Fatihah: 7), Cak Nun explained that common sense misinterprets the word *maghdlub* or *dholliin* as Allah the Almighty who is wrathful, perhaps in the form of what we call a disaster. Or in general, it is also called a disaster, even though everything we call a disaster is not because of the wrath of Allah, but a common natural mechanism. Then Cak Nun strengthened his explanation with QS.

Al-An'am: 44, "Forgetting the warning" aka recklessness, and it is contrary to the context of holiness. And QS. Al-Baqarah: 156, All the contents of the universes, which are parallel or multi-universe or plural, even the universes themselves, we believe that they come from Allah and will return to Allah without anyone, and anything can avoid them.

Next example, Cak Nun's interpretation in the title *Monopoli Al-Qur'an* (QS- *Al-Fatihah*: 1), Cak Nun explained that the idiom *Rahman* and *Rahim* in *Basmalah* in *Al-fatihah* is impossible to ever be understood or measured by human beings. The scholars from the human circle are only able to appreciate it (explore the benefits) to the extent of their limited views, but it is impossible to interpret it. For the knowledge and understanding that can be attained by man is never true and authentic in any way as Allah's omnipotence intended. Then Cak Nun strengthened his explanation with QS. Al-Baqarah: 216, QS. Muhammad: 24 and An-Nisa: 82. What is most ridiculous when viewed from the sky on the earth's contents is the rampant arrogance of human beings who feel knowledgeable. The intrusion into the mentality is always pretentious, always smart. That is why we are going to Tadabbur. Without rejecting Tafsir. Because in the tadabbur mechanism, interpretation is also needed even though it is bound by the principle of tadabbur.

Next example, Cak Nun's interpretation in the title *Al-Qur'an Untuk Semua Bukan Hanya* (QS. *Al-Baqarah*: 182), Cak Nun explained that the Qur'an is so universal. So, it is accompanied by the logical fact that Allah is "responsible" to ensure that every human being He has given a tool or "tool" to access the Qur'an. So straightforward is the personal relationship outlined, that Allah does not say any specifics such as "*lil'ulama*", "*lilmuttaqin*", or even "*lilmuslimin*". Rather, it is "*linnas*", whoever the human being is. Scholars are okay ordinary people are okay, scholars are okay laymen, saints are okay dirty, okay. Anyone, anyone's descendants, comes from anywhere, anytime. Then Cak Nun strengthened his explanation with QS. An-Nahl: 68, Perhaps because of certain logic we are precise that if the bees are bees, then do not use the word "revelation". Or we humans feel degraded if animals receive "revelation", while we are only "inspiration".

If looking at Cak Nun's explanation above which combines Cak Nun's narration that used the source of history and personal opinions, the author categorizes the written works of the *Tadabbur Hari Hari* series as a method of *tafsir muqaran*. This is in accordance with Ridlwan Nasir's opinion about the method of *tafsir muqaran*, which is a method that combines the source of history (*Riwayat*) with opinion (*bir-ra'yi*).⁸⁴

b. Interpretive approach

Cak Nun in writing *the Tadabbur Hari Ini* Series uses a contextual approach, he uses his literary, artistic, cultural, and social science skills, as well as his ability to read the reality of life. Cak Nun reads, connects, and contextualizes the meaning of verses with various current events and situations. However, before using a contextual approach, Cak Nun had understood the textual interpretation of certain verses from his brother, Cak Fuad who was an Arabic linguist. Cak Nun tries to elaborate these verses in daily life with the aim of taking the value of a good life and being able to reflect, appreciate the essence of everything that happens and exists in this world, especially in the context of contemporary society.

For example, Cak Nun's explanation of QS. Ad-Dhuha: 10 in the title *Gembira Bernegara*. Cak Nun begins his interpretation by explaining modern development which is full of bureaucratic systems and national mentality that encourages and enforces us to become beggars. Appeal to the people to be elected as people's representatives. Begging for positions, begging for power, from the Village Head to the President. If it has succeeded in begging, then use your position and power to shoplift, snatch or rob. After that, Cak Nun connected his explanation with QS. Ad-Dhuha: 10. Based on the verse above, Cak Nun criticizes modern civilization that is very advanced and sophisticated, intellectual gallantry that is used to style everywhere. According to Cak Nun, it should and logically be that modern civilization does not produce beggars, this is because one of the glories of human beings is to avoid anyone from begging. We must be sensitive and observant

⁸⁴ M. Ridwan Nasir, *Perspektif Baru Metode Tafsir Muqarin Dalam Memahami Al-Qur'an* (Surabaya: Imtiyaz, 2011) h. 16.

to meet the needs of anyone who needs them and not let people come to beg. Then Cak Nun explained that the dialectical meaning of "*wa ammas-sa'ila fala tanhar*" is that we do not reject beggars, but we avoid anyone begging us, because we are smart to understand their needs. If in the process of dialectic, and social gatherings we are not systematically aware or in social togetherness, we allow our fellow human beings to become beggars, then Allah is the one we despise.

Next example, Cak Nun's interpretation in the title *Belajar Hidup Secara Al-Fatihah*, Cak Nun explain that We live according to Al-Fatihah. We are devout and fight in Al-Fatihah. We cannot step on the streets of history if it is not for the foothold of "*Bismillahirrahmanirrahim*". We feel sultry and empty if we are not creative in finding and living the experiences that make us say and enjoy "*Alhamdu lillahi Rabbil'alamin*". We feel stupid, stupid, insensitive and uncreative if we do not find something in the middle of the road that makes us reaffirm "*Arrahmanirrahim*".

If the author looks at Cak Nun's explanation above which combines social, political, and Sufism issues in his writing, the author argues that Cak Nun uses a socio-religious approach and existentialist themes as a path to Sufism in writing the *Tadabbur Hari Ini* series.

c. Nuances of interpretation

Every author of a work of tafsir must have different tendencies when writing a work of tafsir. The nuances of interpretation are the dominant space of the tendency that is the point of view of a work of interpretation, there are various nuances of interpretation including linguistic, theological, socio-societal, psychological, sufistic, and so on.⁸⁵

Based on the themes of Cak Nun's writing in the *Tadabbur Hari Ini* series which used the socio-religious approach and explains a lot of situations and conditions that occur today, which at the end of each description gives a message

⁸⁵ Islah.Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi*.

for humans to criticize, civilize, and reflect on the reality of this life through the verses of the Qur'an which are the theme of the discussion. The author categorizes the digital tafsir paper *Tadabbur Hari Ini* written by Cak Nun into 3 nuances of interpretation:

First, the socio-community nuances, Cak Nun displays expressive socio-social nuances by socializing the messages of the Quran using an interesting language style and captivating the hearts of readers. An example can be seen from a snippet of Cak Nun's presentation under title *Gembira Bernegara* (QS. Ad-Dhuha:10), *Al-Qur'an untuk Semua Bukan Hanya* (QS. Al-Baqarah: 185), *Monopoli Al-Qur'an* (QS. Al-baqarah: 216), *Hikmah Lombok dan Kearifan Lokal* (QS. Al-Maidah: 8), *"Shirathal-mustaqim" Tidak Sama Dengan Sepakbola Menang* (QS. Al-Mu'minun: 117) etc.

Second, theological nuances, a study of God, which positions the belief system in God as an important variable in the building of an interpretation work, and discusses various issues related to the relationship between man and his God and provides an explanation of the hidden meaning or meaning of the Qur'an majazi with a different, but rational, and non-deviant explanation. Then it is added to the existence of tadabbur which is the end of the conclusion on each theme in this work, which tends to be suggestions, advice, so that humans reflect and live various problems of life, and how humans should establish a relationship with Allah and with fellow humans. An example can be seen in Cak Nun's explanation on title *Maha Pengasuh Jagat Majemuk* (QS. Al-Fatihah: 2), *Allah Maha Berqurban* (QS. Hud: 6) etc.

Third, sufistic nuances, namely the tendency to explain the benefits and functions that can be taken from the Qur'an. An example can be seen in Cak Nun's explanation on title *Ilmu Berwadah Kesucian* (QS. Al-Baqarah: 32), *Musibah Tidak Selalu Bencana* (QS. Al-Fatihah: 7), *Belajar Hidup Secara Al-Fatihah*, etc.

B. The Advantages and Disadvantages of Emha Ainun Nadjib's Interpretation In The “*Tadabbur Hari Ini*” Series On Caknun.Com Website

The *Tadabbur Hari Ini* series by Cak Nun (Emha Ainun Nadjib) is one of Cak Nun's digital writings about the interpretation of the Qur'an with a contextual and socio-religious approach that is often critical and philosophical that invites Muslims to understand more deeply the meanings contained in it to be applied in daily life. According to the author, the *tadabbur al-Qur'an* written by Emha Ainun Nadjib in *Tadabbur Hari Ini* series on the caknun.com website is a *tadabbur* that indirectly contains an explanation of the interpretation before the intended *tadabbur*.

In this section, the author will try to analyze the advantages and disadvantages of Emha Ainun Nadjib in interpreting the Qur'an in his writings using the paradigm and theoretical principles of Sahiron Syamsudin, which is an approach that explores or reconstructs the meaning and message or the main historical significance that may be intended by the author of the text or understood by the historical audience, and then the significance of the text is developed for the current context. There are three steps that an interpreter must take, namely: first, to explore the historical meaning (*al-ma'nā al-tārīkhī*). Second, to explore the historical phenomenal significance (*al-maghzā al-tārīkhī*) and third, to construct the contemporary dynamic phenomenal significance (*al-maghzā al-mutakharik al-mu'asir*) of the interpreted Qur'anic texts.⁸⁶ Sahiron Syamsudin in his theory states that there are five paradigms and five principles that an interpreter must have.⁸⁷

The five paradigms are:

- a. First, the Qur'an is a revelation of Allah SWT which was revealed to the Prophet Muhammad Saw and functions as a *rahmat* (affection) for humans and the universe from the time of the Prophet Muhammad (PBUH) until the end of time.

⁸⁶ Sahiron Syamsuddin, *Pendekatan Ma'nā-Cum-Maghzā Atas Al-Qur'an Dan Hadis: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer* (Yogyakarta: Lembaga Ladang Kata dan Asosiasi Ilmu Alquran & Tafsir se-Indonesia, 2020).

⁸⁷ Nahrul Pintoko Aji, "METODE PENAFSIRAN AL-QURAN KONTEMPORER: PENDEKATAN MA'NA CUM MAGHZA OLEH DR.PHIL. SAHIRON SYAMSUDDIN, MA," *HUMANTECH JURNAL ILMIAH MULTI DISIPLIN INDONESIA* 2, no. 1 (January 2022).

- b. Second, the main message of the Qur'an applies to all, it is based on the belief that the Qur'an is suitable for all times and places.
- c. Third, because the message of the Qur'an is universal, it requires a reactualized interpretation, and continuous reimplementation.
- d. Fourth, revelation does not contradict common sense. Common sense and revelation of the Qur'an are a gift of Allah SWT, so the two cannot contradict each other, but rather need each other.
- e. Fifth, there is no naskh of the Qur'an, starting from its definition, its types, and which verses are considered *nāsikhah* (deleting other verses) or *mansūkhah* (removing other verses), this is because one of the aspects of 'Ulūm al-Qur'ān is most debated by scholars.

And the five principles are:

- a. First, interpretation must be based on science.
- b. Second, maintaining the old things that are still good and relevant, taking new things that are better and creating new things that are better and beneficial.
- c. Third, the interpretation of the Qur'an must be based on efforts to realize the benefits of human beings in this world and in the hereafter.
- d. Fourth, the interpretation is dynamic.
- e. Fifth, the interpretation is relative. The absolute is only Allah SWT and His knowledge.

Based on the explanation above, the author observes and finds the advantages and disadvantages of the *Tadabbur Today* series. The advantages and disadvantages of *Tadabbur Hari Ini* series written by Cak Nun include the following:

The advantages are:

- 1. Presenting the implementation of a new interpretation of the Qur'an and in accordance with actual issues, Cak Nun is known for his contextual and practical approach so that he can relate religious teachings (the values

contained in the Qur'an) to modern issues, which makes the *Tadabbur Hari Ini* series relevant to today's social, political, and cultural realities.

2. *Tadabbur Hari Ini* series is a tadabbur that is broader than tafsir or called Tafsir Tadabburi. Cak Nun interprets the Qur'an with a socio-religious approach and the method of interpretation of riwayat and ra'yi, although not in its entirety.
3. Presenting a dynamic and relational interpretation, Cak Nun in writing this series is not trapped in a static or rigid view, nor does it claim that his interpretation is the most correct. This can be seen from his words that he does not want to be called a mufassir.
4. Presenting a contemplation and reflective interpretation: in this series, Cak Nun demonstrates the universal meaning of the Qur'an and does not contradict human reason by offering a deeper interpretation that encourages the audience to think critically and reflect on their own lives.
5. Presenting interpretations based on the function of the Qur'an which is mercy for all nature for efforts to realize the benefits of humans. Like the title of Al-Fatihah's revelation for all of us.
6. Providing easy access to read, learn, understand because it is presented online through a website platform that does not have to download and share interpretations to various online media platforms such as WhatsApp, Instagram and others.

The disadvantages are:

1. Cak Nun does not explore the historical meaning and the historical phenomenal significance. However, Cak Nun directly construct the contemporary dynamic phenomenal significance of the interpreted Qur'anic texts.
2. Cak Nun often uses very philosophical and abstract language. This can make it difficult for some people to understand the messages conveyed directly,

especially for those who are not familiar with the philosophical approach in interpretation.

3. Cak Nun often uses cultural references and local contexts that are very distinctive from Indonesia, which may be difficult for international audiences or those from different cultural backgrounds to understand.
4. Digital Qur'an tafsir such as *Tadabbur Hari Ini* written by Cak Nun is considered important because it has stronger legitimacy as a tool to facilitate understanding the Qur'an. However, the truth has not been validated because there is no special institution that has validated it.
5. It is not an interpretation written work that aims for academic purposes because Cak Nun does not use the rules of scientific writing and does not include clear reference sources such as mentioning printed and published interpretations cited from both primary and secondary sources.
6. The website caknun.com has only a very small number of features. There is only a search feature for a specific theme or title and features such as verse fragment search or interpretation fragment search are still not available.

CHAPTER V

CLOSING

A. Conclusion

Based on the descriptions presented by the author in this study regarding Emha Ainun Nadjib's interpretation in the "*Tadabbur Hari Ini*" series on the caknun.com website, conclusions can be obtained to answer the formulation of the problem as follows: First, Emha Ainun Nadjib's background in writing and delivering her interpretation in the *Tadabbur Hari Ini* series uploaded on his official website caknun.com not for academic purposes but the purpose is only to show a Muslim's obligation and appreciation for his holy book of the Qur'an. The content of the study of the verses and themes of tadabbur in the *Tadabbur Hari Ini* series mostly comes from materials that have been studied in the Maiyah recitation which was then rewritten by Cak Nun and presented digitally with the intention that the public can more easily access and enjoy his works. The method used by Cak Nun in his writing is the *tafsir muqaran* method. Cak Nun also uses a socio-religious contextual approach so that his works have 3 nuances of interpretation, namely socio-community nuances, theological nuances, and sufistic nuances. Third, based on the external criticism of the author using the paradigm and theoretical principles of Sahiron Syamsudin and it is known that the interpretation of the Qur'an in the *Tadabbur Hari Ini* series written by Emha Ainun Nadjib has advantages and disadvantages. Among its advantages are presenting the implementation of a new interpretation of the Qur'an and in accordance with actual issues, presenting dynamic and relative interpretations, presenting a contemplation and reflective interpretations, taking interpretations based on the function of the Qur'an as a blessing for all nature to achieve the benefit of humans, easy access to read, learn, understand, and share. And the disadvantages are that Cak Nun does not explore the historical meaning and the historical phenomenal significance but directly construct the contemporary dynamic phenomenal significance, Cak Nun often uses very philosophical and abstract language, uses unique Indonesian language and local context references, which may be difficult for international readers or from

different cultural backgrounds to understand, interpretations that have not been institutionally validated, it's not an interpretation written work that aims for academic purposes and do not include clear sources of reference, and features are still few.

B. Suggestion

A series of presentations on the research entitled "Emha Ainun Nadjib's Interpretation in the *"Tadabbur Hari Ini"* Series on The Caknun.Com Website" has been attempted by the author by taking sources from various existing reference literature. However, the author feels that there are still many shortcomings and gaps that can be entered by future researchers. Especially in conducting research on the application of digital tafsir works along with their advantages and disadvantages, because there are more and more developments in digital interpretation of the Qur'an, but very few ensure its truthfulness, especially digital tafsir works born in Indonesia.

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APPENDICES

Figure 1: caknun.com website view

Figure 2: display of search features and sub-themes of caknun.com website