



Analyzing the Characteristics and Uniqueness of Tafsir Al-Ibriz by KH. Bisri Mustofa

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Abstract

This study aims to explore the characteristics and uniqueness of Tafsir Al-Ibriz, authored by KH. Bisri Mustofa, a prominent figure in the Nahdlatul Ulama (NU) tradition. Tafsir Al-Ibriz stands out in the landscape of Quranic exegesis in Indonesia due to its distinctive approach and methodology. Employing a descriptive qualitative approach, this research delves into the interpretive methods, theological perspectives, and socio-cultural impacts of this tafsir. The findings indicate that Tafsir Al-Ibriz combines textual and contextual interpretation with a distinctive mystical and philosophical nuance, reflecting KH. Bisri Mustofa's unique perspective in understanding the messages of the Quran. Additionally, the tafsir demonstrates the influence of Sufi teachings in interpreting Quranic verses. Other unique characteristics of Tafsir Al-Ibriz include its emphasis on cultural preaching, particularly to the NU community, the use of Javanese language hierarchy known for its politeness (unggah-ungguh), the pesantren-specific style of translating Arabic texts, an objective interpretation of jihad devoid of political bias, adherence to the Shafi'i school of jurisprudence, and a mystical yet scientific approach. The theoretical implications of this research provide new insights into the diversity of interpretative approaches to the Quran in the Islamic world, highlighting the spiritual and philosophical dimensions presented by Tafsir Al-Ibriz. These findings also contribute to our understanding of the role of Sufism in the Islamic exegesis tradition and how theological thought can influence Quranic interpretation. This study aims to lay the groundwork for further research on classical and contemporary tafsir works, as well as deepen the relevance of Sufi thought in contemporary Quranic understanding.

Contribution: This study reveals the uniqueness of Tafsir Al-Ibriz in its contextual approach, Sufism, and use of the Javanese language, enriching the study of Nusantara exegesis.

Keywords: *Tafsir Al-Ibriz, KH. Bisri Mustofa, Quran Interpretation, Characteristics and Uniqueness*

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi karakteristik dan keunikan Tafsir Al-Ibriz, yang ditulis oleh KH. Bisri Mustofa, seorang tokoh terkemuka dalam tradisi Nahdlatul Ulama (NU). Tafsir Al-Ibriz menonjol dalam lanskap penafsiran Alquran di Indonesia karena pendekatan dan metodologinya yang khas. Menggunakan pendekatan kualitatif deskriptif, penelitian ini menggali metode penafsiran, perspektif teologis, dan dampak sosial-budaya dari tafsir ini. Temuan penelitian menunjukkan bahwa Tafsir Al-Ibriz menggabungkan penafsiran teksual dan kontekstual dengan nuansa mistik dan filosofis yang khas, mencerminkan pandangan unik KH. Bisri Mustofa dalam memahami pesan-pesan Alquran. Selain itu, tafsir ini juga menunjukkan pengaruh ajaran tasawuf dalam menafsirkan ayat-ayat Alquran. Karakteristik unik lain dari Tafsir Al-Ibriz termasuk penekanannya pada dakwah kultural, terutama kepada komunitas NU, penggunaan hierarki bahasa Jawa yang terkenal dengan kesopanannya (unggah-ungguh), gaya khas pesantren dalam menerjemahkan teks-teks Arab, penafsiran objektif tentang jihad tanpa bias politik, kepatuhan pada mazhab Syafi'i, dan pendekatan mistik namun tetap ilmiah. Implikasi teoretis dari penelitian





ini memberikan wawasan baru tentang keragaman pendekatan penafsiran Al-Quran di dunia Islam, dengan menyoroti dimensi spiritual dan filosofis yang dihadirkan oleh Tafsir Al-Ibriz. Temuan ini juga berkontribusi pada pemahaman kita tentang peran tasawuf dalam tradisi penafsiran Islam dan bagaimana pemikiran teologis dapat mempengaruhi penafsiran Alquran. Penelitian ini bertujuan untuk meletakkan dasar bagi penelitian lebih lanjut mengenai karya-karya tafsir klasik dan kontemporer, serta memperdalam relevansi pemikiran sufi dalam pemahaman Al-Qur'an kontemporer

Kontribusi: Penelitian ini mengungkap keunikan Tafsir Al-Ibriz dalam pendekatan kontekstual, sufisme, dan penggunaan bahasa Jawa, memperkaya studi tafsir Nusantara.

Kata Kunci: *Tafsir Al-Ibriz, KH. Bisri Mustofa, Interpretasi Al-Quran, Karakteristik dan Keunikan.*

Introduction

Tafsir Al-Ibriz by KH Bisri Mustofa is a Quranic interpretation that has garnered significant attention within the Islamic scholarly tradition in Indonesia.¹ Since its introduction, this work has been at the center of extensive debate among scholars and academics. Intense discussions related to Tafsir Al-Ibriz reflect its unique and unconventional approach to interpreting the holy text of the Quran.² The importance of studying Tafsir Al-Ibriz lies in its contribution to the evolution and complexity of Quranic interpretation methodology in Indonesia.³ The Islamic scholarly tradition in Indonesia has undergone significant transformation, and works like Tafsir Al-Ibriz enrich the diversity of Quranic interpretation within the local context.

Tafsir Al-Ibriz is noted for its strong Sufi influence in Quranic interpretation. This approach not only adds a spiritual dimension to understanding the Quran but also broadens the horizons of pluralism in Indonesia's Islamic tradition.⁴ The use of Javanese language and incorporation of other local aspects demonstrate the adaptability of Islam to cultural contexts, enhancing its relevance in Indonesia's heterogeneous socio-cultural landscape.⁵ In the context of extensive debate and study, Tafsir Al-Ibriz raises important questions about Islamic exegetical methodology, the role of Sufism

¹ Muhammad Akmaluddin, "Social and Cultural Relations in Islamic Law in Javanese Context: KH. Bisri Musthafa's Thoughts on Qur'an and Hadith Issues," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 2 (October 31, 2020): 221–44, <https://doi.org/10.14421/esensia.v21i2.2355>.

² Abd Majid Abror, "Lokalitas Dan Tekstualitas Tafsir Al-Iklil Fi Ma'ani Al-Tanzil Dalam Masyarakat Tradisional Jawa," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 4, no. 1 (June 17, 2023): 150–67, <https://doi.org/10.58401/takwiluna.v4i1.937>.

³ Majid Daneshgar, Peter G. Riddell, and Andrew Rippin, *The Qur'an in the Malay-Indonesian World: Context and Interpretation* (Routledge, 2016).

⁴ Ahmad Zainal Abidin, Thoriqul Aziz, and Rizqa Ahmadi, "Vernacularization Aspects In Bisri Mustofa's Al-Ibriz Tafsir," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 7, no. 1 (June 23, 2022): 1–16, <https://doi.org/10.32505/at-tibyan.v7i1.3383>.

⁵ Supardi Supardi, Adang Kuswaya, and Muhammad K. Ridwan, "Wasathiyah Islam In Local Language Commentaries In Indonesia: An Analysis Of Readers' Reception Of Sundanese, Javanese, And Malay," *Millati: Journal of Islamic Studies and Humanities* 8, no. 1 (November 3, 2023): 101–21, <https://doi.org/10.18326/mlt.v8i1.9732>.





in Quranic understanding, and the relevance of theological interpretation within the Indonesian religious context.⁶ Therefore, an in-depth study of *Tafsir Al-Ibriz* is not only beneficial for broadening the understanding of the diversity of Islamic thought but also for stimulating further discussion on the importance of adaptation and transformation of scholarly traditions in modern times.⁷

Quranic interpretation is a crucial aspect of the Islamic scholarly tradition, which has evolved through various interpretative approaches. *Tafsir Al-Ibriz*, by KH Bisri Mustofa, stands out as it combines textual, contextual, mystical, and philosophical aspects in understanding Quranic verses.⁸ KH Bisri Mustofa, a prominent scholar and Sufi from the Nahdlatul Ulama (NU) tradition, presents a unique Sufi perspective in his Quranic interpretation, making *Tafsir Al-Ibriz* a compelling example of the diversity of existing *tafsir* methods. The significance of studying *Tafsir Al-Ibriz* can also be understood from its socio-cultural context in Indonesia. This work holds considerable relevance for understanding Islam in Indonesia, particularly within the context of pesantren (Islamic boarding schools) and NU religious traditions. The use of the Javanese language and incorporation of local cultural elements add value by linking Islamic teachings with local culture, reflecting the pluralism and adaptability of Islam in Indonesia.⁹

Based on previous research conducted by Didik Andriawan in his study "Bisri Mustofa and His Work Entitled *al-Ibriz li Ma'rifati Tafsir al-Qur'an al-Aziz*," *Tafsir Al-Ibriz*, written by Bisri Mustofa, is identified as a contemporary Indonesian *tafsir*.¹⁰ This work is significant because it explains the holy verses of the Qur'an in Javanese using Arabic script, reflecting the development of contemporary *tafsir* in Indonesia. This research will examine the methods, historical background, sources, and characteristics of *Tafsir Al-Ibriz* as an important representation of Quranic interpretation in Southeast Asia. Additionally, research conducted by Lukman Nul Hakim et al., in their study "Isrā'iliyyāt Discourse in Archipelago Interpretation: Bisri Mustofa's Study of The *Tafsir*

⁶ Johanna Pink, "The *Kyai's* Voice and the Arabic Qur'an; Translation, Orality, and Print in Modern Java," *Wacana, Journal of the Humanities of Indonesia* 21, no. 3 (October 31, 2020), <https://doi.org/10.17510/wacana.v21i3.948>.

⁷ Mubasirun Mubasirun, "Values of Tepo Seliro in Bakri Syahid's *Tafsir al-Huda* and Bisri Mustofa's *Tafsir al-Ibriz*," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 351–76, <https://doi.org/10.18326/ijims.v11i2.351376>.

⁸ Ubaidillah Baydi and Laitsa Nailul Husna, "Decoding the Cultural Significance of Pengaasan *Tafsir Al-Ibriz* in Kedawung, Mojo, Kediri: An Analysis of Social Meanings," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 1 (January 31, 2023): 59–78, <https://doi.org/10.14421/qh.v24i1.3904>.

⁹ Johan Alamsah et al., "Javanese Cultural Locality as Perceived by KH. Bisri Musthofa: An Analysis of *Tafsir QS. Luqman* 21," *QOF* 8, no. 1 (May 12, 2024): 1–14, <https://doi.org/10.30762/qof.v8i1.1392>.

¹⁰ Didik Andriawan, "Bisri Mustofa And His Work Entitling *Al-Ibriz Li Ma'rifati Tafsir al-Qur'an al-Aziz*," *Din ve Bilim - Muş Alparslan Üniversitesi İslami İlimler Fakültesi Dergisi* 5, no. 1 (June 30, 2022): 56–74, <https://doi.org/10.47145/dinbil.1117011>.





Al-Ibriz,¹¹ states that *Tafsir Al-Ibriz* was compiled within the social and cultural context of Javanese society, which is still influenced by the tradition of ancestor worship and a penchant for storytelling. The use of *Isrā'īliyyāt* narratives in this *tafsir* is seen as a social strategy aimed at diverting individuals' attention from ancestor worship and mystical aspects toward a deeper understanding of the teachings of the Qur'an.

However, despite the considerable attention *Tafsir Al-Ibriz* has received, there is still a need for an in-depth analysis of the characteristics and uniqueness of this work. A thorough study of the interpretation methods used, the theological approach applied, and its impact on influencing the understanding of the Quran among Muslims will provide a richer insight into KH Bisri Mustofa's contribution to formulating a new approach to Quranic interpretation. Therefore, research focusing on analyzing the characteristics and uniqueness of *Tafsir Al-Ibriz* will significantly contribute to expanding our understanding of the diversity of Quranic interpretation within the Islamic scholarly tradition and its theoretical implications for the study of religion, culture, and society in Indonesia. This research is expected to delve deeper into KH Bisri Mustofa's contribution to the Islamic *tafsir* tradition and strengthen our understanding of the relationship between religious teachings and the socio-cultural context in Indonesia.

This study employs a descriptive qualitative approach to analyze the characteristics and uniqueness of *Tafsir Al-Ibriz* by KH Bisri Mustofa. The primary aim is to provide a comprehensive understanding of the interpretation methods used, the theological approach applied, and the socio-cultural impact of this *tafsir* on the understanding of the Quran among Muslims in Indonesia.¹² Data collection will involve a combination of literature review, and content analysis.¹³ The literature review will encompass academic papers, books, and articles that discuss *Tafsir Al-Ibriz* and the broader context of Quranic interpretation in Indonesia. This will provide a theoretical framework and background for the study.¹⁴

¹¹ Lukman Nul Hakim et al., "ISRĀ'ĪLIYYĀT DISCOURSE IN ARCHIPELAGO INTERPRETATION: Bisri Mustafa's Study of The *Tafsir Al-Ibriz*," *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 1 (2023): 103–35.

¹² Lukmanul Hakim et al., "Qur'anic Interpretation Method and Its Impact On Contemporary Interpretation," *Jurnal Ushuluddin* 26, no. 2 (December 13, 2018): 142–53, <https://doi.org/10.24014/jush.v26i2.4577>.

¹³ James W. Drisko and Tina Maschi, *Content Analysis* (Oxford University Press, 2016).

¹⁴ Prawitra Thalib, Faizal Kurniawan, and Mohamad Nur Kholiq, "The Application Of Quranic Interpretation, The Sunna And Ijtihad As The Source Of Islamic Law," *Rechtidee* 15, no. 2 (December 4, 2020): 193–206, <https://doi.org/10.21107/ri.v15i2.7261>.





Content analysis will be conducted on *Tafsir Al-Ibriz* itself. This will involve a detailed examination of the text to identify the unique interpretive methods and theological perspectives employed by KH Bisri Mustofa. Special attention will be given to the use of Javanese language and cultural references, as well as the incorporation of Sufi elements and *Isrā'īliyyāt* narratives.¹⁵ Data analysis will be conducted using thematic analysis to identify key themes and patterns in the interpretation methods and theological approaches of *Tafsir Al-Ibriz*. The findings will be contextualized within the broader framework of Quranic interpretation and Islamic scholarship in Indonesia. The research will also explore the historical and socio-cultural context in which *Tafsir Al-Ibriz* was written, examining how local traditions and cultural elements have influenced its development and reception.¹⁶ This will help in understanding the adaptability and pluralism of Islam in the Indonesian context. Overall, this methodological approach aims to provide a nuanced and detailed understanding of the characteristics and uniqueness of *Tafsir Al-Ibriz*, highlighting KH Bisri Mustofa's contribution to the Islamic *tafsir* tradition and its relevance in contemporary religious and cultural studies.

Identification of the Central Javanese Qur'an Interpretation

Some scholars define that *mufasir* is everyone who tries to explain the meaning of the Qur'an, he is called a *mufasir*. Because, he is a person who describes the meaning of the verses of the Qur'an.¹⁷ The above definition does not require explaining all verses from al-Fatihah to al-Nas. On this basis, the preparation of this paper intends to categorize all individuals who interpret the Qur'an, whether extensively or minimally, as *mufassir*.¹⁸ This will be reviewed historically in the following discussion. In identifying the interpretation within a specific region in Indonesia, there are at least four criteria: geography, language, birthplace, and the period after Indonesia's independence.¹⁹

¹⁵ PhD Barbara Downe-Wamboldt RN, "Content Analysis: Method, Applications, and Issues," *Health Care for Women International*, January 1, 1992, <https://doi.org/10.1080/07399339209516006>.

¹⁶ Margaret G. Hermann, "Content Analysis," in *Qualitative Methods in International Relations: A Pluralist Guide*, ed. Audie Klotz and Deepa Prakash (London: Palgrave Macmillan UK, 2008), 151–67, https://doi.org/10.1057/9780230584129_10.

¹⁷ Claude Gilliot, "The Beginnings Of Qur'ānic Exegesis," in *The Qur'an* (Routledge, 1999).

¹⁸ Ekawati Ew Hamzah, "Mazhab *Tafsir* Indonesia (tipologi *tafsir*)," *TAFASIR: Journal of Quranic Studies* 1, no. 2 (December 28, 2023): 36–49, <https://doi.org/10.62376/tafasir.v1i2.15>.

¹⁹ H. Helmiati, "The Development of Quranic Exegesis In Indonesia: A General Typology," *Asia-Pacific Journal on Religion and Society* 2, no. 1 (May 23, 2021): 29–38, <https://doi.org/10.24014/apjrs.v2i1.6384>.





The first is geography. If applied to the research of Central Java interpretation, then by knowing this geographical boundary, it can be mapped that whoever becomes a mufasir, as long as he is domiciled in the region, then his interpretation can be categorized as Central Java interpretation. The geographical coverage of Central Java has changed considering the history of Central Java between pre-colonialism and post-colonialism or post-independence, precisely since the Gianti charter in 1755 between the Islamic Mataram kingdom and the Dutch colonial represented by the VOC.²⁰ Since then, the territory of Central Java, which was originally controlled by the Islamic Mataram sultanate including parts of (now) West Java and East Java as well as Yogyakarta, has been divided into two, namely the Sultanate of Yogyakarta and the Surakarta Sunanate. Yogyakarta was eventually established as a special region and is now a separate province, while Surakarta remains in Central Java.²¹

The second is language. The second criterion of the term Indonesian interpretation is language. However, if using the language standard, it will find difficulties in tracing the interpretation of Central Java because the area that uses Javanese as a typical cultural language is not only Central Java, but also East Java.²² The third criterion is in terms of place of birth. This is considered important to be considered as a criterion for Central Java tafsir. Because, it is not uncommon for a figure to move from one area to another, causing polemics about his status. Therefore, with consideration of the place of birth, presumably it can be analyzed and categorized as a Central Javanese mufasir when he was born in the Central Java region.²³ Although later on the mufasir moved countries or maybe even settled in other areas until his death.

Fourth is independence dmif Indonesia. As is well known, Indonesia was born on August 17, 1945, marked by the proclamation of Indonesian independence. This criterion can be used as a benchmark that Central Java was born as one of the provinces of Indonesia. After Indonesia's independence, the traditional Surakarta Sunanate bureaucracy collapsed and was replaced by a modern bureaucracy established by the Government of the Republic of Indonesia. Now, the

²⁰ Imam Azro'i and Isyrokh Fuaidi, "The Existence of Pesantren: Implication Study of Pesantren Leadership Regeneration in Central Java," *Santri: Journal of Pesantren and Fiqh Sosial* 1, no. 1 (June 29, 2020): 1–12, <https://doi.org/10.35878/santri.v1i1.203>.

²¹ Nancy J. Smith-Hefner, "A Social History of Language Change in Highland East Java," *Journal of Asian Studies* 48, no. 2 (May 1, 1989): 257–71, <https://doi.org/10.2307/2057377>.

²² Smith-Hefner.

²³ Abu Nasir and Ahmad Luthfi Hidayat, "Interpretation of the Nusantara : A Brief History of Mufassir Nusantara and His Works Before and After the Independence Period," *Proceeding International Conference on Quranic Studies* 1, no. 1 (April 7, 2023), <https://proceeding.iainkudus.ac.id/index.php/ICQS/article/view/398>.





Kasunanan area is included in the Central Java region and now the Kasunanan has no political power over its territory (Prasadana, 2019). The area of Central Java is as stipulated in Law No. 10/1950 dated July 4, 1950, namely Central Java as one of the Provinces in Java, located between two large Provinces, namely West Java and East Java. It is located between 5°40' and 8°30' South latitude and between 108°30' and 111°30' East longitude (including Karimunjawa Island). The farthest distance from West to East is 263 Km and from North to South 226 Km (excluding Karimunjawa island). And the provisions of the Law on the administrative area of Central Java are still valid until now (Central Java Province).²⁴

In this study will use all the criteria. So the scope of tafsir works identified in this study is only the tafsir works of scholars of Central Java as a province as we know it now. The following is a table of interpretation book by Central Java scholars:

Writer	Background	Area	Title	Characteristics
Soleh Darat (1820-1903)	Palace	Jepara - Semarang	<i>Tafsir Faidh Al-Rahman</i> (1892-94)	<ul style="list-style-type: none">• Javanese language• pegon script• ijimali method• Sufi & adabi ijtimai approach
Raden Muhammad Qamar atau Raden Penghulu Tafsir Anom V (1854-1933)	Palace	Surakarta	<i>Tafsir Al-Qur'an Al-Adzim</i> (not completed)	<ul style="list-style-type: none">• Javanese language• pegon script
Bagus Ngarpah atau Ki Sastradirejo	Palace & Madrasah Mambaul Ulum	Surakarta	<i>Terjemah Kuran Jawi</i> (1910-an)	<ul style="list-style-type: none">• Javanese language• Cacarakan script
Raden Muhammad Adnan (1889-1969)	Palace, Madrasah Mambaul Ulum, UIN SUKA Yogyakarta, PBU NU	Surakarta	<i>Tafsir Anom: Kitab Al-Qur'an Tarjamah Bahasa Jawi aksara pegon</i> (1924)	<ul style="list-style-type: none">• Javanese language• pegon script• ijimali method

²⁴ Anne Booth, "Splitting, Splitting and Splitting Again: A Brief History of the Development of Regional Government in Indonesia since Independence," January 1, 2011, <https://doi.org/10.1163/22134379-90003601>.





				<ul style="list-style-type: none"> • Adabi ijtimā'i approach
St. Cahjati	-	Surakarta	<i>Tafsir Soerat wal-'Asri</i> (1925)	<ul style="list-style-type: none"> • Javanese language • Cacarakan script
Penulis tidak diketahui (naskah di Museum Radya Pustaka	Pesantren & Palace	Surakarta	<i>Tafsir Qoer'an Djawen</i> (1930)	<ul style="list-style-type: none"> • Javanese language (Kromo Inggil) • Cacarakan script • tahlili method • Adabi ijtimā'i, ilmi, sufi approach
KH. Imam Al-Ghazali	Pesantren Mambaul Ulum (Palace)	Surakarta	<i>Tafsir al-Balagh</i> (1936)	<ul style="list-style-type: none"> • Javanese language • pegon script
KH. Munawwar Khalil (1908-1961)	Muhammadiyah (Majlis Tarjih Muhammadiyah)	Kendal	<i>Tafsir al-Qur'an Hidajatur Rahman</i> (1958)	<ul style="list-style-type: none"> • Javanese language • Latin script
KH. Bisri Mustafa (1915-1977)	Pesantren Raudlatut Talibin	Rembang	<i>Tafsir al-Ibrīz li Ma'rifat Tafsīr al-Qur'ān al-'Azīz & Tafsir Yaasiin</i> (1964)	<ul style="list-style-type: none"> • Javanese language • pegon script • meaning of gandhul • ijmalī method • Adabi ijtimā'i, ilmi, sufi, and fiqhi approach
KH. Misbah Mustafa (1916-1994)	Pesantren Al-Balagh Bangilan	Rembang -Tuban	<i>Tafsir al-Iklīl fī Ma'ānī al-Tanzīl</i> (1985) & <i>Taj al-Muslimin</i> (1987)	<ul style="list-style-type: none"> • Javanese language • pegon script • meaning of gandhul • ijmalī method • Adabi ijtimā'i, ilmi, sufi approach





KH. Muhammad Tolhah bin Sulaiman	Pesantren Al-Muayyad	Surakarta	<i>Tafsir Jami' Al-Bayan min Khulashat Suwar Al-Qur'an</i> (1991)	<ul style="list-style-type: none">• Arabic language• ijimali method• theological approach
KH. Abu Taufiq S atau Sugijanto S. (Born on 1933)	Pesantren Modern Assaalam & Muhammadiyah	Demak - Temanggung	<i>Terjemah Al-Qur'an Basa Jawi "Assalaam"</i> (1995)	<ul style="list-style-type: none">• Javanese language• Latin script
KH Mustofa Bisri (Born on 1944)	Pesantren Raudlatut Talibin	Rembang	<i>Tafsir Al-Ubayriz fi Tafsir Gharāib al-Qur'ān al-'Azīz</i> (2000)	<ul style="list-style-type: none">• Javanese and Indonesian language• Pegon & latin script
Tim 9 UNSIQ & PPTQ Al-Asy'ariyah	Pendidikan formal, Pesantren, & NU	Wonosobo	<i>Tafsir Maudhu'i Al-Muntaha</i> (2004)	<ul style="list-style-type: none">• Indonesian language• Thematic method
KH. Taufiqul Hakim (Born on 1975)	Pesantren Darul Falah Bangsri	Jepara	<i>Tafsir Al-Mubarok</i> (2010)	<ul style="list-style-type: none">• Arabic language• Tahlili method• Language approach
Ust. Mahmud Asy-Syafrowi (Born on 1980)	Pesantren Ihya Ulumaddin Cilacap	Purworejo	<i>Tafsir Al-Qur'an Per Kata</i> (2014)	<ul style="list-style-type: none">• Indonesian language• ijimali method
KH. Shodiq Hamzah Usman (Born on 1954)	Pesantren Asshodiqiyah	Demak - Semarang	<i>Tafsir Al-Bayan fi Ma'rifati Ma'ani Alquran</i> (2020)	<ul style="list-style-type: none">• Javanese language• Latin script (Millennial Pegon)• ijimali method

Of the many tafsir works by Central Javanese scholars, this study will review in more depth the book of *tafsir Al-Ibriz li Ma'rifat Tafsir Al-Qur'an Al-Aziz* by KH. Bisri Mustofa Rembang.

Biography of KH. Bisri Mustofa

KH. Bisri Mustofa was born in Pesawahan village, Rembang, Central Java, in 1915 with the original name Masyhadi. He chose the name Bisri after returning from the Hajj pilgrimage in the



holy city of Mecca. He was the first of four sons of H. Zaenal Musthofa and his second wife, Hj. Khatijah. His Islamic intellectual history began at the age of 10 (in 1925 to be precise) continuing his education at the Kajen Islamic boarding school, Rembang. In 1930, Bisri studied at the Kasingan pesantren (neighboring Pesawahan village) led by Kiai Cholil. And in 1936, he made the hajj pilgrimage and sought knowledge in Mecca. The names of his teachers in Mecca were: (1) Shaykh Baqir from Yogyakarta (2) Shaykh Umar Hamdan al-Maghribî (3) Shaykh Alî Mâlikî (4) Sayyid Amin (5) Shaykh Hassan Massat (6) KH. Abdullah Muhaimin. Among the famous students who had studied with him were: KH. Saefullah (caretaker of a boarding school in Cilacap, Central Java), KH. Muhammad Anshari (Surabaya), KH. Wildan Abdul Hamid (caretaker of a boarding school in Kendal), KH. Basrul Khafi, KH. Jauhar, Drs. Umar Faruq SH, Drs. Ali Anwar (Lecturer IAIN Jakarta), Drs. Fathul Qorib (Lecturer IAIN Medan), H. Rayani (Caretaker Pesantren al-Falah Bogor), and others.²⁵

His most monumental work is *Tafsîr al-Ibrîz*, in addition to the book Sulam al-Afham. The names of the two books are: *Tafsir Surat Yasin, al-Iksier, al-Azwad al-Mustafawiyah, al-Manzamat al-Baiqûnî, Rawihat al-Aqwâm, Durar al-Bayân, Sullam al-Afham li Ma'rifat al-Adillat al-Ahkâm fî Bulûgh al-Maram, Qawâid Bahîyah, Tuntunan Shalat dan Manasik Haji, Islam dan Shalat, Akhlak/Tasawuf, Wasaya al-Abâ' lil Abnâ', Syi'ir Ngudi Susilo, Mitra Sejati, Qasîdah al-Ta'liqat al-Mufîdah, Tarjamah Sullam al-Munawwaraq, al-Nibrasy, Târikh al-Anbiyâ', Târikh al-Awliyâ'*.²⁶ Bisri Mustofa's life experienced various dynamics over time with the conditions of the time. He experienced the bitterness of life during the Japanese colonization, the early days of independence and the G 30 S. PKI rebellion. After the death of Kiai Cholil, Bisri Mustofa became active in teaching students at the Kasingan Rembang boarding school. Because of the Japanese occupation, the pesantren was burned down, then Bisri Mustofa continued to make pesantren in Leteh Rembang which was named Raudhatu at-Thalibin pesantren.²⁷

KH. Bisri Mustofa is a figure who lived in three eras: First, he lived during the colonial era, having served as one of the heads of the NU and Hizbullah branches in Rembang, as well as holding positions as Head of the Religious Office and Court of Rembang. Second, Kiai Bisri lived during the reign of Ir. Soekarno, namely during the Old Order. Kiai Bisri held positions as a member of the

²⁵ Lilik Faiqoh, "Tafsir Kultural Jawa: Studi Penafsiran Surat Luqman Menurut KH. Bisri Musthofa," *KALAM* 10, no. 1 (June 30, 2016): 65–108, <https://doi.org/10.24042/klm.v10i1.160>.

²⁶ Abidin, Aziz, and Ahmadi, "Vernacularization Aspects In Bisri Mustofa's Al-Ibriz Tafsir."

²⁷ Mubasirun, "Values of Tepo Seliro in Bakri Syahid's Tafsir al-Huda and Bisri Mustofa's Tafsir al-Ibriz."





Constituent Assembly, member of the Provisional People's Consultative Assembly (MPRS) and Assistant Minister of Liaison for Ulama. The third was the era of the Soeharto government or the New Order. In 1971, Bisri served as a member of the Central Java DPRD 1 as a result of the General Election carried out from the NU party faction as well as a member of the MPR from the Regional Representative of the Ulama Group, and in 1977 held the position of Chairman of the Central PPP Shura Council as well as a member of the NU Syuriah in the Central Java region.²⁸

Identity of *tafsir Al-Ibriz*

The background of its writing cannot be separated from the tafsir recitation activities held every Tuesday and Friday. It was from that recitation that *tafsir al-Ibriz* began. It was told by KH Cholil Bisri (the first son of KH Bisri Musthofa) that: "Bisri's writing activities began with the activity of giving meaning to the yellow books used in the pesantren. And because of the encouragement of Bisri's friends, the activity of giving meaning was upgraded to become a book and distributed to pesantren.²⁹ Especially when Bisri wrote *tafsir al-Ibriz*, which is considered to be his greatest work, Bisri was always in a state of purity without ablution and accompanied by fasting on Mondays and Thursdays. Bisri wrote tafsir for approximately four years, so approximately 1957-1960. Every time he got one juz, Bisri invited close students to go on a pilgrimage to the graves of Wali Sembilan."³⁰

Regarding the time of writing and publishing the tafsir, there is no accurate data that mentions when the *tafsir al-Ibriz* actually began to be written. But this tafsir was completed on 29 Rajab 1379, coinciding with January 28, 1960. According to Mrs. Ma'rufah, *tafsir al-Ibriz* was completed after the birth of her last daughter (Atikah) around 1964. In this year also *tafsir al-Ibriz* for the first time printed by Menara Kudus publisher.³¹

The systematics of writing this interpretation can be said to be slightly different from the previous interpretations. Among the systematics are: (1) At the beginning of each surah, an explanation of the name of the surah and the number of verses is given; (2) The interpretation is written sequentially according to the order of the surah in the mushaf; (3) The verse is interpreted by quoting the opinions of scholars; (4) Including a story at the end of the interpretation of several

²⁸ Alamsah et al., "Javanese Cultural Locality as Perceived by KH. Bisri Musthofa."

²⁹ Baydi and Husna, "Decoding the Cultural Significance of Pengaasan Tafsir Al-Ibriz in Kedawung, Mojo, Kediri."

³⁰ Mubasirun, "Values of Tepo Seliro in Bakri Syahid's Tafsir al-Huda and Bisri Mustofa's Tafsir al-Ibriz."

³¹ Ahmad Zainal Abidin and Thoriqul Aziz, "Javanes Interpretation of Modernism: Contribution of Tafsir al-Ibriz on Moderate Understanding in Sharia and Mu'amalah," *Justicia Islamica* 15, no. 2 (2018): 239-62.





verses; and (5) Adding some complementary information, such as *tanbīh*, *muhimmah*, *fā'idah*, *hikāyah*, and *mas'alah*. In general, *Tafsir Al-Ibrīz* makes three books of *tafsir* as the main reference, namely *Tafsir al-Jalālain*, *Tafsir al-Baidāwi*, and *Tafsir al-Khāzin*.³²

KH. Bisri Musthafa uses the *ijmāliy* method in writing this *tafsir*. This can be seen in the explanation of the *tafsir* which is not convoluted and easily absorbed by its readers, especially the laity and santri. This method is very helpful for them to gain an understanding of a verse in a short time. The source used is a combination of *ma'tūr* and *ma'qūl*. The *ma'tūr* sources are other Qur'anic verses, hadiths, and companions' sayings. While *ma'qūl* sources can come from linguistic understanding, *qiraah* science, philosophy, science and technology, and so on.³³

His interpretation pays close attention to several things, as follows: (1) Emphasis on a very strong linguistic approach, such as explaining the position or *tarkib* of each *lafaz*. (2) Paying attention to *asbabun nuzul*. (3) Paying attention to stories about previous people. This is because it is influenced by the book of *tafsir al-Khazin* which is one of the sources of reference. (4) When interpreting *kauniyah* verses, Bisri pays attention to aspects of real-life experience and science. (5) Paying attention to *Qira'ah*. (6) And in interpreting theological and *kauni* verses, Bisri uses more reasoning than narration.³⁴

Characteristics and uniqueness of *Tafsir Al-Ibriz*

The characteristics of *Tafsir Al-Ibriz* are unique due to the three-step translation method employed by Bisri Musthafa. First, he provides a double meaning by interpreting each word according to *nahwi* (grammar), *shorfi* (morphology), and *lughawi* (lexical meaning). Additionally, the uniqueness of this *tafsir* is evident in the use of pesantren-specific terminology, such as "utawi," "kelawan," "iki," "iku," "ing ndalem," and others, typically found at the beginning. Second, Bisri Musthafa interprets and translates the verses simultaneously into Javanese, placing the translation alongside the Arabic text. This translation is accompanied by numbering that corresponds to the verse being translated. Notably, if the verse numbering is at the end in the original Arabic text, it is

³² Ridhoul Wahidi, "Hierarki Bahasa Dalam *Tafsir Al-Ibriz* Li Ma'Rifah *Tafsir Al-Qur'an al-'Aziz* Karya K. H. Bisri Musthafa," *SUHUF* 8, no. 1 (2015): 141–59, <https://doi.org/10.22548/shf.v8i1.18>.

³³ M. Ali Mukti, "Ayat-Ayat Bencana Perspektif Bisri Mustofa Dalam *Tafsir Al-Ibriz*," *Reflektika* 15, no. 1 (April 5, 2020): 53–69, <https://doi.org/10.28944/reflektika.v15i1.601>.

³⁴ Wahidi, "Hierarki Bahasa Dalam *Tafsir Al-Ibriz* Li Ma'Rifah *Tafsir Al-Qur'an al-'Aziz* Karya K. H. Bisri Musthafa."





placed accordingly in the translation. Third, the translation is supplemented with additional information related to the verse. This information often includes annotations like "faidah" (benefit), "tanbih" (reminder), "qishos" (stories), "muhibbath" (important notes), and "mujarrab" (proven practices).³⁵

Among the characteristics and/or uniqueness of the book of tafsir *Al-Ibriz li Ma'rifat Tafsir Al-Qur'an Al-Aziz* by KH. Bisri Mustofa is as follows:

1. Vernacularization of interpretation and language hierarchy

Vernacularization is the translation of the Qur'an into local languages. Vernacularization is not just a translation or language transfer, but also to show ideas into the local language and culture until it becomes commonplace. Vernacularization of tafsir is one of the characteristics of writing tafsir in Java, where the writing of tafsir in Java greatly minimizes the use of Arabic script by only writing the text of the verses of the Qur'an, combined with Javanese language and script. Javanese script that is often used in the context of vernacularization of tafsir is cacarakan and pegon script. The existence of this vernacularization is the key to the uniqueness of Al-Ibriz tafsir which is motivated by his biography as a community leader who lives in a pesantren environment. This is evident in the characteristics of the writing of the tafsir which not only uses pegon letters, but also uses the meaning of gandul. And the use of gandul in Tafsir al-Ibriz is evidence of the cultural style in his interpretation, especially the culture of coastal Islam which is thick with pesantren culture.³⁶

One example of the vernacularization of Al-Ibriz tafsir using Javanese ngoko is the interpretation of Surah al-Maidah verse1. In this verse, Bisri Mustofa translates the word al-an'am with Rojo Koyo. This verse talks about animals that are halal to eat after being slaughtered:

"He wong mukmin! Siro kabeh supoyo podo netepi perjanjian (ateges netepi kewajiban). Allah ta'ala ngalalake marang siro kabeh mangan rojo koyo sakwuse disembelih, (koyo untho, sapi, lan wedus), kejobo kang diterangake harome marang siro kabeh."³⁷

The use of Javanese ngoko language is not without reason. Federspiel, one of the people who studied the interpretation of the Qur'an in Indonesia, classified the authors of tafsir and the target of interpretation into four categories: ulama, Muslim scholars, Muslim scholars, lay Muslims, and

³⁵ Abidin and Aziz, "Javanese Interpretation of Modernism."

³⁶ Abidin, Aziz, and Ahmadi, "Vernacularization Aspects In Bisri Mustofa's Al-Ibriz Tafsir."

³⁷ Bisri Mustofa, *Al Ibriz Versi Latin (Tafsir Al-Qur'an Bahasa Jawa)* (Lembaga kajian strategis Indonesia, 2013), https://catalog.unugha.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D10886%26keywords%3D.





Muslim students. From these four categories, it can be seen that the author of *tafsir al-Ibriz* is a Muslim intellectual, and the book is intended for lay Muslims. Therefore, the Javanese language used is *ngoko* Javanese.

Related to hierarchy in language, Javanese language is known to have levels/hierarchy (*unggah-ungguh*), where the level of subtlety and rudeness of the dictionary depends on the parties to the dialog. There are four levels in the Javanese language used in *Tafsir Al-Ibriz*, namely: *Ngoko* (coarse), *Madya* (ordinary), *Krama* (fine), and *Krama Inggil* (very fine). The *Ngoko*, *Krama*, and *Krama Inggil* levels are used by K. H. Bisri Musthofa when interpreting a dialog between two or more people, each of which has a different social strata, where one is higher than the other. The *Madya* (ordinary) level is used when interpreting verses that do not fall into the above categories, whether in the form of dialog or not. Here are some examples of the application of language hierarchy as a new method in *tafsir*, especially Javanese *tafsir*. Interpretation of the dialogue between Zulkarnain and the people he met (*Surah al-Kahf/18: 93-94*):

"Hingga arikalane Zulkarnain tumeko ono ing antarane benteng loro (yo iku gunung gede duwur loro alus longgar pisan, ono ing tapal batas ono ing negoro Turki) ono ing kono Zulkarnain nemu golongan menuso kang meh-meh ora paham omongane (ateges ora ngertimomongan yen ora dibarengi isyarat) koyo wong bisu. Wong-wong iku podo matur (kanti perantara juru boso), "Ya Zulkarnain! Saestu golongan Ya'juj Ma'juj puniko piyambakipun tansah sami damel risak, (ngumpak, ngruyak, lan inggih nedo tiyang menawi ndang wekdalipun sami medal). Punopo panjenangan kerso, umpami kawulo sedoyo ngaturaken pengebang-pengebang arto, ingkang supados panjenengan damelaken benteng ingkang ambentengi antawisipun kawulo sedoyo lan golongan Ya'juj Ma'juj, supados sami mboten medal? Awit merginipun namung ngriki puniko. Bilih ngriki punik sampaun dipun buntu, piyambakipun mesti mboten saget medal."³⁸

From his career track record, it can be seen that KH. Bisri Mustofa is a major NU figure, seeing his work and totality in committing to NU. It is very visible from his various positions in NU organizations and political parties that are dominated and influenced by NU. As it is known that NU is an Indonesian Islamic organization that is thick with its distinctive culture. And one of the strongest proofs that KH. Bisri Mustofa is very concerned with NU can be seen from his cultural da'wah to the NU community which is contained in his interpretation of QS. Az-Zumar: 3 related to the following wasilah:

"Awas! Namung kagungane lan kagem Allah Ta'ala dewe agama kang murni iku, wong-wong kang podho agawe sesembahan lan nganggep sak liane Allah Ta'ala (kaya berhala-berhala)

³⁸ Mustofa;





dianggap pujaan (yo iku wong-wong kafir Mekah)iku deweke padha nyelathu mengkene: ingsun kabeh ora padha nyembah berhala-berhala iku kejaba supaya berhala-berhala iku mau marekake ingsun marang Allah Ta'ala sarana parek kang temenan. Temenan Allah Ta'ala iku bakal ngukumi antarane wong-wong kafir lan wong-wong Islam ana ing bab agama kang wong-wong kafir lan muslimin podha suloyo iku (kang pungkasane wong-wong Islam dilebokake suargo lan wong-wong kafir dijegurake neraka Jahanam). Temenan Allah Ta'ala ora nuduhake marang wong-wong kang deweke iku akeh goroe lan banget kufure.³⁹

(Qissah) Wong-wong kafir Mekah iku yen ditakoni: sapa kang nitahake langit bumi? Jawabe Allah Ta'ala, sapa kang nitahake sliramu? Jawabe Allah Ta'ala, sapa Pengeran ira? Jawabe Allah Ta'ala. Yen kaya mengkunu banjur apa perlune siro kabeh podho nyembah berhala? Jawabe supaya marekake ingsun kabeh marang Allah Ta'ala. Golongan tertentu sangking umat Islam ana kang maido ziarah kubur, ziarah marang wali-wali lan tawassul karo poro wali, hujjahe macem- macem, kang ing antarane yoiku iki ayat. Golongan mau Nylathu mengkene: paparek marang Pengeran iku kudu langsung ora keno nganggo prantaraan mundhak koyo kufar Mekah kang podo gawe perantaraan berhala-berhala. Pinemune lan celatune golongan mau monggo kito ahli Sunnah wal Jamaah ora bisa dibenerake. Sebab gawe perantaraan iku ono kang dilarang ono kang diperintahake kejobo saking iku wong Islam tawassul marang poro wali iku ora podo karo wong kafir kang nyembah berhala. Jalaran wong kafir kang podo nyembah berhala iku podo duwe ingtikod yen berhala iku nglabete, bedho karo wong Islam kang tawassul karo poro wali-wali, wong Islam ora bubrah ingtikode,ingtikode tetep yen poro wali ora nglabeti.”⁴⁰

This interpretation is clearly influenced by the NU culture that thrives and is still alive and maintained by some Muslims to this day. The culture in question is the pilgrimage to the graves of the awliyā'. Bisri Mustofa emphasized that the ritual was not imitating the rituals performed by the pagans of Mecca at that time. The Meccan infidels with their idols caused damage to their faith, while Javanese Muslims, although always carrying out the ritual of pilgrimage to the tombs of the saints and cultivating it, did not change and did not damage their faith.

2. Social approach (*adabi ijtimā'iyy*)

Dalam Tafsir Al-Ibri>z, nilai-nilai budaya Jawa dalam kehidupan sosial tersebut merupakan bagian terpisahkan dalam penafsirannya terhadap ayat-ayat Al-Qur'an. Al-Qur'an sangat besar perhatiannya terhadap masalah-masalah kehidupan bermasyarakat, misalnya tentang tata cara bermasyarakat. Tafsir Al-Ibri>z menyebutkan beberapa ayat tentang kehidupan masyarakat yang baik dan benar.

One of the local wisdoms expressed in the interpretation is traditional medicine. In discussing the verses about bees and honey in QS. An-Nahl verse 69, Bisri Mustofa adds:

³⁹ Mustofa;

⁴⁰ Mustofa;





“Faidatun: Catu anyar yen ditambani madu inshaallah enggal waras. (Mujarrob) Madu yen dicampur karo peresan jahe keno kanggo tombo loro weteng. Madu, samin lan endhok pitik, taker podo di adeng karo srikoyo, bisa nambah tenogo muda. Lan liya-liyane maneh.”⁴¹

3. Mystical approach (Sufi isyari)

In addition to the above patterns, the unique dimension that is also often seen in tafsir al-Ibriz is the aspect of locality that tends to culture and mysticism. This form of interpretation seems difficult to avoid, but it becomes its own wealth that is able to explain the socio-cultural conditions of the community at that time. And from this point, we find that the relationship between Bisri and the reality of life is a reflection of the development of Muslim civilization and an illustration of the level of scientific progress at that time. Here we will give an example of a form of interpretation that tends to the cultural aspect of mysticism;

“(Faidah) ashabul kahfi pitu mau, asma-asmane kaya kang kasebut ngisor iki: (1) maksalmina; (2) talmikha; (3) martunus; (4) nainus; (5) sarayulus; (6) dzutuanus; (7) palyastatyunus, nuli asune aran (8) qitmir. Sakweneh ulama’ kuno ana kang ngendika: (embuh dasare) anak-anak iro wulangen asma-asmane ashabul kahfi, jalaran setengah saking khasiate, yen asma-asmane ashabul kahfi iku ditulis ana ing lawange omah, aman saking kobong, ditulis ana ing bondo, aman saking kemalingan, ditulis ana ing perahu, aman saking kerem, kabeh mau bi idznillah ta’ala karomatan li ashabil kahfi. Sedulur kang kepingin pirso jembare dak aturi mirsani ana ing jamal tafsir al-jalalain juz 3 shahifah nomer 17.”⁴²

From the description above, it can be underlined that Bisri was very accommodating towards issues of mysticism. And this explanation presents to us how the reality at that time was indeed thick with mystical culture. The existence of amulets, hizib, certain prayers and sometimes accompanied by special practices such as fasting and so on, are forms of religious expression that become the Islamic treasures of the archipelago (Iwanebel, 2014).

4. Fiqh approach (Shafi'i School of thought):

One proof that KH. Bisri Mustofa is a great NU figure is the evidence of cultural da'wah to the NU community. One of the customary practices of the NU community is reading wirid after prayer. And among the values of his da'wah is to strengthen solidarity between citizens by prioritizing harmony. This is reflected in his interpretation of QS. Al-A'raf: 205 below:

“(Faidah) Dhawuh wazkur iki umum sawernane dzikir. Kaya maca Alquran, doa, maca tasbeh, tahlil lan sapadhane. Mula diperintahake kudu alon-alon, jalaran alon-alon iku bisa murugake ikhlas lan fikir-fikir tegese apa kang diwaca. Luwih-luwih yen nuju kumpul bareng-bareng ana

⁴¹ Mustofa;

⁴² Mustofa;





ing langgar-langgar, utawa ing masjid-masjid. Padha wiridan bakda sholat, supaya alon-alon merga kesunatake pancec ngalonake. Adhat kang kelaku banter-banteran iku supaya dimareni. Upama maksude ngiras-ngirus niat mulang, iku kang banter namung imame, ora banjur kabeh banter. Al-Fakir nganjurake mengkene iki kang dadi dhasare kejaba ayat iki, uga ayat: wa la tajhar bi salatika wala tukhafit biha al-ayat (sira aja banterake doa ira, lan aja nyamarake, doa ira nganti kupinge dhewe ora krungu). Lan uga hadis: irba'u 'ala anfusikum fainakum u asomma wala ghaiban (sira kabeh padhaha melasana awake dhewe. Setuhune sira kabeh iku ora undang-undang Pangeran kang kopok utawa lunga). Lan uga kitab-kitab fikih ngendekake: wayusannul israr (den sunahake apa ngalonake). Al-Fakir dhewe ora ngerti apa sebabe langgar-langgar iki yen wiridan kok banter-banter. Sapa kang perintah? Sapa kang marahi? Upama ana wong kang jawab: kareben ketara syiar, apa iya dheweke dhewe kang ngerti kepentingane syiar? Apa Allah Ta'ala, apa kanjeng Nabi, apa Imam Shafi'i, apa fukoha-fukoha iku kabeh ora pirsa kepentingane syiar? Menawa Allah Ta'ala wus dhawuhake: alon-alon, Kanjeng Nabi ngendikake: alon-alon, Imam Shafi'i dhawuh: alon-alon, fukoha padha dawuh alon-alon, nuli wong kang nyeleweng kandha: sing banter kareben syiar, saking endi dasar kandane iku? Sedulur kang marem dak aturi muthala'ah al-Kutub al-Fiqqiyah sarana titi sapisan maneh. Wallahu A'lam.”⁴³

As stated above, KH Bisri Mustofa's fiqh mecca is the Syafi'i school. It is evident from the fiqh references and guidelines in cultural da'wah above that only the opinion of Imam al-Shafi'i is used. Actually, it is not surprising considering that in the field of fiqh, among the 4 schools of fiqh, the dominant one followed by the NU community is the Syafi'i school. This also shows the paradigm of the fiqhi style that he uses in his interpretation. And KH. Bisri Mustofa's fiqh paradigm, which tends to adhere to the Syafi'i school, can be seen from almost all ahkam verses, especially about worship. (Sholikhah, 2017).

Conclusion

Based on the data above, it can be concluded that the characteristics and uniqueness of Central Javanese tafsir are in the vernacularization of tafsir into Javanese Pegon script used by the majority of Central Javanese mufasirs. In addition, the characteristic of the method and style used in Central Javanese tafsir is to interpret the specific vocabulary in the verse (ijmali method) which is the concern of the mufasir because it is considered important and needed by the local community. As for the style, it can certainly be seen from its thickness with elements of the locality of Central Java (adabi ijtimai'y style) which is a special uniqueness of the identity of the Central Javanese interpretation book. And all the icons of Central Java interpretation are summarized in the interpretation of Al-Ibriz by KH. Bisri Mustofa which has a special uniqueness compared to other

⁴³ Mustofa;





interpretations, which include: emphasizing cultural da'wah, especially the NU community, the use of Javanese language hierarchy which is famous for its uploadah-ungguhnya, using the characteristics of pesantren in the form of gundhul meaning, interpreting jihad objectively without being affected by tendencies due to bad experiences because of colonization, interpretation with the Syafi'i school of jurisprudence paradigm, and although strong in mystical style, kauniyah verses are interpreted with a scientific approachs

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