EPISTEMOLOGY OF *TAFSĪR AL-IBRĪZ* BY BISRI MUṢṬOFA

THESIS

Submitted to Ushuluddin and Humanity Faculty in
Partial Fulfillment of the requirements for the degree
of S-1 of Islamic Theology
On Department Al-Qur'ān Science and Interpretation

Submitted by:

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SPECIAL PROGRAM OF USHULUDDIN AND HUMANITIES
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With complete honesty and responsibility, the author declares that this thesis does not contain material written by others or published. Likewise, this thesis does not include other people's thoughts except for the information in the reference, which is used as a reference.

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MOTTO

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَلَا يَأْتُوْنَكَ بِمَثَلٍ اِلَّا جِئْنٰكَ بِالْحَقِّ وَاَحْسَنَ تَفْسِيْرًاۗ (سورة الفرقان : الآية ٣٣)

"And they do not come to you with an argument except that We bring you the truth and the best explanation."[1]

[1]Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya* (Jakarta: Balitbang Diklat Kemenag RI, 2019), p. 516

DEDICATION

This whole work is dedicated to:

My pleasant parent,

Muhammad Fahrul Wathani, S.Pd, and Ika Nurlia, my infinite prayers surround you.

Words are powerless to express my gratitude.

*

My greatest kiai and teachers have always been the mediation to prove invaluable of enlightenment for me.

*

All kind people who always support me.

TRANSLITERATION

English transliteration system International Version[2]

1. Single Consonant Transliteration Table

Arabic	Written	Arabic	Written
ب	b	ض	ḍ
ت	t	ط	ṭ
ث	ṡ	ظ	ẓ
ج	j	ع	‘
ح	ḥ	غ	g
خ	kh	ف	f
د	d	ق	q
ذ	ż	ك	k
ر	r	ل	l
ز	z	م	m
س	s	ن	n
ش	sy	و	w

[2] The team of compiling the thesis, *Pedoman Penulisan Skripsi Fakultas Ushuluddin dan Humaniora* (Fakultas Ushuluddin dan Humaniora *UIN Walisongo Semarang* 2020), p. 98- 103.

ص	ṣ	ه	h
ء	‘	ي	y

2. Transliteration Rules

A. Double Consonants

Double consonants (*syaddah*) are written in double

Example: رَبَّكَ written as *rabbaka*

B. Tā’ Marbūtah (ة) in the End of Word

- Tā’ Marbūtah (ة) End of word with sukūn: written as “h” Exceptions:

  Arabic words used as Indonesian words, such as salat, zakat, etc.

  Example: فَاطِمَة written as *Fātimah*

- Tā’ Marbūtah (ة) Followed by ال but read as *sukun* must be written as “h”

  Example: مَدْرَسَةُ الْعَالِيَة written as *madrasah al-’aliyah*

- Tā’ Marbūtah (ة) Followed by ال but read as unite must be written as “t”

  Example مَدْرَسَةُ الْعَالِيَة written as *madrasatul ‘aliyah*

C. Vowel Transliteration

1. Short Vowels

◌َ	a
◌ِ	i

ُ	u

Examples: كَلَمَ *(Kalama),* شَرِبَ *(Syariba),* كُتُبٌ *(Kutubun)*

2. Long Vowels (*maddah*)

   Written with letters and stripe (-)

   Examples: نَامَ (*Nāma*), كَرِيْم (*Karīm*), مَحْمُوْد (*Mahmūd*)

3. Double Vowels

   - Fathah + ya' sukūn: بَيْنَ (*Baina*)
   - Fathah + wawu sukūn: قَوْلَ (*Qaula*)

D. Consecutive Short Vowels

- Separated by apostrophe

  Example: أَأَنْتُمْ written as "*A'antum*"

E. Article Alif + Lam (ال)

1. Followed by huruf Qamariyyah: written as "al-"

   Example: القرآن written as "*Al-Qur'ān*"

2. Followed by huruf Syamsiyyah: written with actual formula

   Example: الشّمش written as "*Asy-Syams*"

F. Phrase/Sentence Integration

- Written in actual formula

  Example: اهل السّنّة written as "*Ahl as-sunnah*"

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بسم الله الرحمن الرحيم

Alhamdulillah, gratitude is only to Allah SWT. for His incalculable grace and favors. With the blessing of health he has endowed, the author can reach the end of writing this thesis. In this compilation, the author must face several obstacles and challenges, but they are different from the many conveniences and smoothness that He provides. Through the outpouring of prayers and greetings wrapped in love and affection for the Prophet Muhammad PBUH, may we be able to obtain his intercession and be recognized by Him as a group of His people. *Amīn yā Rabbal ʻĀlamīn.*

This thesis, entitled **"*Epistemology of Tafsīr Al-Ibrīz by Bisri Muṣṭofa*"** was compiled by the author to complete the requirements for obtaining a Bachelor of Science (S1) degree in the Qur'ān and Tafsīr Study Program, Faculty of Ushuluddin and Humanities, Walisongo State Islamic University Semarang. The end of the thesis can be achieved without the help, direction, and input of others. Therefore, the author would like to express his deepest gratitude to:

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Last but not least, I acknowledge that my thesis is still far from faultless. However, I hope that through writing this thesis, I can contribute to advancing knowledge about the Qur'ān and its interpretation.

Semarang, November 25, 2024

The Author

Muhammad Fadhil Wathani

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ABSTRACT

One of the pressing issues that need to be studied in science is epistemology. The study of epistemology is a philosophical concern and crucial for all disciplines, including interpretation. Tafsīr Al-Ibrīz by K.H. Bisri Muṣṭofa has several uniqueness that make it different from other interpretations, namely the Contextual Approach, where K.H. Bisri Muṣṭofa uses a very contextual approach and is by the life of the Javanese people. This study uses an epistemological approach to explore the interpretation of Al-Ibrīz by Bisri Muṣṭofa. The first focus is to describe the author's biography and the background of writing the Tafsīr of Al-Ibrīz. The second focus is to analyze the form, source, method, pattern, and validity of the interpretation in the work. This study uses a qualitative method with a library research approach. The data sources used consist of primary and secondary data. Primary data are obtained from Bisri Muṣṭofa's interpretation of Al-Ibrīz, while secondary data come from various relevant sources to complement this study. The results of the research show that this Tafsīr of Al-Ibrīz is the work of a scholar from the land of Java named Bisri Muṣṭofa, who was born in 1915 in Kampung Sawahan, Gang Palen, Rembang, Central Java, the reason why he wrote his Tafsīr is to provide understanding to everyone who wants to know the meaning or content contained in this Tafsīr of Al-Ibrīz in detail, clearly, as well as challenges in understanding the Qur'ān, especially in the Java region. The form of Tafsīr is Tafsīr Bi Al-Ma'tsur. The method used in its interpretation is the taḥlili (analytics) method. The validity of the interpretation of the interpretation of Al-Ibrīz by Bisri Muṣṭofa has three methods; the first is coherent, which means that this interpretation is considered correct as long as there is logical consistency between the propositions. Methodologically, this interpretation has characteristics that tend to be oriented towards sectarian ideology. The application of correspondence theory in Tafsīr Al-Ibrīz is reflected in how Bisri Muṣṭofa relates his interpretation to the socio-cultural reality of the society of his time. The pragmatic approach in Tafsīr Al-Ibrīz is reflected in the way Bisri Muṣṭofa presents his interpretation, which is grounded and easy for the general public to understand. The use of Javanese and contextual explanations shows an effort to ensure that this interpretation is not only of theoretical value but also applicable to the practical life of the Javanese people of their time.

Keywords: Epistemology, Tafsīr, Al-Ibrīz

CHAPTER I
INTRODUCTION

A. Background

The Qur'ān is Allah's word that was conveyed to the Prophet Muhammad PBUH through the angel Gabriel for approximately twenty-three years. This scripture contains divine teachings and exudes extraordinary power beyond human ability, beyond the limits of what any mind or power can reach.[3] This is stated in QS Al-Ḥasyr verse 21:

لَوۡ أَنزَلۡنَا هَٰذَا ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ ٱللَّهِۚ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ

"If We were to send down this Qur'ān to a mountain, you would see it bowing down and being divided because of its fear of Allah. And the parables We made for men that they might think."[4]

When the Prophet Muhammad PBUH was still alive, Muslims did not have difficulty understanding the Qur'ān. Suppose they encounter a verse that is difficult to understand. In that case, they can immediately ask the Prophet Muhammad (PBUH) to explain his duties as an explainer of the Qur'ān. Curiosity and interest in something, including the Qur'ān, its contents, and its manifestations, are part of human nature. This encouragement motivates humans to continue to ask questions and strive to gain the knowledge, understanding, and meaning they expect from the Qur'ān.[5] These activities are manifested in a discipline called Tafsīr, which is a deeper explanation or description of the verses of the Qur'ān.[6] Tafsīr Al-Qur'ān is the result of intellectual and spiritual efforts to understand the meaning contained in the holy book of Muslims. Tafsīr can be understood as the result of thought or the product of the dynamic interaction between the interpreter, the text of the Qur'ān, and the surrounding socio-cultural context. It describes the process by which the interpreter not only understands the text literally but also interprets it, taking into account the scientific background and view conditions of the time.[7] Tafsīr has developed along with the civilization and culture of Muslims in various parts of the world,

[3] Taufik Adnan Amal, *Rekontruksi Sejarah Al-Qur'ān*, (Jakarta: Divisi Muslim Demokratis, 2011), p. 1
[4] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 809
[5] Dadan Rusmana, *Metode penelitian Al-Qur'ān dan Tafsīr*, (Bandung: Pustaka Setia, 2015) p. 17
[6] Muhammad Amin Suma, *Ulūmul Qur'ān*, (Depok: Raja Grafindo Persada, 2014), Cet. II, p. 310-311
[7] Bangun Pristiwati Zahro & Sitti Nurul Adha, *"Aspek Keindonesiaan Tafsīr Nusantara (Analisis Penafsiran Muhammad Quraish Shihab Dalam Tafsīr Al-Miṣbāh),"* Hermeneutik: Jurnal Ilmu Al-Qur'ān Dan Tafsīr 16, no. 01 (2022).

including the archipelago. One of the local tafsīr that is very influential and distinctive is Tafsīr Al-Ibrīz by KH. Bisri Muṣṭofa. This work is not only a means to expand the understanding of the Qur'ān for the Javanese people but also has strong historical, cultural, and epistemological values.[8]

Tafsīr Al-Qur'ān uses regional languages, which is one of the efforts of scholars to facilitate people's understanding of the teachings of the Qur'ān, especially for those who are more fluent in local languages than Arabic or Indonesian. These works of tafsīr serve as a bridge between the text of the Qur'ān and local culture, making the teachings of the Qur'ān easier to understand and apply in daily life. For example, the book *Faraid Al-Qur'ān* and *Tafsīr Al-Fātihah* in Sundanese by Kiai Saleh Darat (1820-1903 AD). There are also tafsīr that use Javanese, both *ngoko*[9] and *krama*[10]. Tafsīr in the Bugis language is *Tafsīr Boegisnja Soerah Amma* by Anre Gurutta H.M. Asad, written in the 1940s. In addition, there was also an Acehnese Tafsīr, namely *Tafsīr Pase*, written by Tim and published by the Pase Al-Qur'ān Tafsīr Study Center in Jakarta in 2001.[11]

In this case, there has been a development in the field of translation or interpretation, which used to be known as Arabic translation or Arabic interpretation. Many interpretations use non-Arabic languages thanks to local interpreters, either in Java, Malay, or Indonesian, as done by Indonesian scholars, so that Indonesian people understand the Qur'ān quickly and well so that it can be practiced in life. One of the books on the archipelago Tafsīr, entitled *"*Tafsīr Al-Ibrīz*"* by KH Bisri Muṣṭofa, will be studied in this study. Historically, Tafsīr Al-Ibrīz was written when most Javanese people had limited access to Arabic as the language of the Qur'ān and Indonesian, which began to be introduced more widely after independence.[12] KH. Bisri Muṣṭofa, an influential scholar from Rembang, saw the need to provide an interpretation that could be understood by the Javanese people in their language.[13] This is motivated by social conditions, where Javanese

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[8] Zainal Abidin Ahmad, *"Kritik Sosial Dalam Tafsīr Al-Ibrīz Karya Bisri Muṣṭofa,"* 2020. p. 3

[9] *Ngoko* is a level of language used in Javanese, which is a language primarily spoken in Indonesia, particularly on the island of Java. It is part of a complex system of linguistic politeness and social stratification known as speech levels or language registers in Javanese.

[10] *Krama* is another crucial language level in Javanese, which stands in contrast to ngoko. It is a more refined, polite, and formal way of speaking that demonstrates respect and social etiquette.

[11] Nashruddin Baidan, *Perkembangan Tafsīr Di Indonesia*, (solo: tiga serangka mandiri,2003). p. 4

[12] Aidha Adha Siregar, *"PEMBUMIAN TAFSĪR AL-QUR'ĀN NUSANTARA DALAM PENGAJIAN TAFSĪR AL-IBRĪZ DI PONDOK PESANTREN BINAUL UMMAH WONOLELO, PLERET, BANTUL"* (2024). p. 10

[13] Mar'atus Sholikhah, *"Pandangan Fiqih KH. Bisri Muṣṭofa Dalam Tafsīr Al-Ibrīz (Kajian Ayat-Ayat Ibadah)"* (2017). p. 34

people, especially in rural areas, still use Javanese as the primary language in their daily lives, and most still do not understand Arabic in depth.

One of the pressing issues in science is epistemology. Epistemology is a philosophical concern and crucial for all disciplines, including interpretation.[14] In terminology, epistemology is a branch of philosophy that studies the essence, foundation, and assumptions within the scope of knowledge.[15] The formal object of this study includes three main aspects: the source of knowledge, its essential nature, and its validity. Thus, epistemology discusses how knowledge is formed, its source and obtained, and how to assess its validity. Epistemology is a branch of philosophy that examines knowledge's origin, structure, method, validity, and purpose. This field is a theory of knowledge that focuses on the nature and scope of knowledge and its assumptions and foundations. As part of philosophy, epistemology studies the various processes involved in acquiring knowledge. According to Muhammad 'Ābid al-Jabiri, a scholar who is an expert in the formation of Arabic-Islamic thought, epistemology in Arab-Islamic reasoning is divided into three categories: Bayani (*Explication Indication/Rhetoric or linguistic analysis*), Burhani (*Demonstration/Deductive Reasoning*), and Irfan (*Comprehension/Gnosticism*).[16] In terms of epistemology, Tafsīr Al-Ibrīz stands out in the context of how a commentary on the Qur'ān not only serves as a literal translation but also as a medium to convey moral, ethical, and spiritual messages that are easily understood by the general public. KH. Bisri Muṣṭofa tries to relate the interpretation of the Qur'ān to the local culture of Java so that the meanings contained in the Qur'ān can be accepted and applied in the daily lives of the local community. This approach reflects epistemology that combines universal Islamic values with local wisdom. In addition, Tafsīr Al-Ibrīz was born amid social and political changes in Indonesia, especially during the transition from colonialism to independence. During this period, Javanese Islamic society faced various challenges of modernity and changing values. KH. Bisri Muṣṭofa compiled this Tafsīr to guide Muslims in changing times while still adhering to the Islamic values taught by the Qur'ān. Therefore, Tafsīr Al-Ibrīz is essential in the context of dakwah and Islamic education among the Javanese.[17]

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[14] Abdul Mustaqim, *Epistemologi Tafsīr Kontemporer*, (Yogyakarta: IDEA Press. 2020), p. 9

[15] Abdul Chalik, *Filsafat Ilmu: Pendekatan Kajian Keislaman*, (Yogyakarta: Arti Bumi Intaran, 2015), p. 42

[16] Lilik Ummi Kaltsum, *"Alquran Dan Epistemologi Pengetahuan: Makna Semantik Kata Ra'a, Naẓar Dan Baṣar Dalam Alquran,"* Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya 3, no. 1 (2018): p. 35

[17] Eka Wahyu Ningsih, *"Warna Israiliyyat Dan Mitos Jawa Dalam Tafsīr Al-Ibrīz Karya KH. Bisri Muṣṭofa,"* (2019). p. 25-26

Tafsīr Al-Ibrīz by K.H. Bisri Muṣṭofa has several uniqueness that make it different from other interpretations: Contextual Approach, where K.H. Bisri Muṣṭofa uses a very contextual approach and is by the life of the Javanese people. He explained the verses of the Qur'ān with examples and analogies that are close to the culture and daily life of the local community. The language style in Tafsīr Al-Ibrīz is simple, direct, and easy to understand by ordinary people, in contrast to some interpretations that tend to be more academic or philosophical. Moreover, the interpretation exhibits a profound spiritual depth. This work not only explains the textual meaning of the Qur'ān but also highlights its spiritual aspects and Sufi dimensions, representing a distinctive characteristic of Islamic boarding school scholarship in Indonesia. Finally, the local relevance of this tafsīr is very relevant to the Indonesian people's social, cultural, and religious situation, especially the pesantren community, because K.H. Bisri Muṣṭofa uses local wisdom in explaining the teachings of the Qur'ān. This uniqueness makes Tafsīr Al-Ibrīz one of the influential works of tafsīr among Muslims in Java and an essential reference in understanding the Qur'ān with a local approach that remains faithful to Islamic principles.

However, although this tafsīr is very influential and often used as a reference among Javanese people, the in-depth study of the epistemology underlying the writing of Tafsīr Al-Ibrīz is still minimal. How KH. Bisri Muṣṭofa developed an interpretive methodology, the basis of his thinking in understanding and explaining the Qur'ān, which can be known through the sources, methods, and forms of interpretation used by Bisri Muṣṭofa. Epistemology plays an essential role in evaluating and validating the interpretation of the Qur'ān carried out by Bisri Muṣṭofa. One of the main challenges in the epistemological study of Qur'ān interpretation is how to determine the standards or criteria that can be used to measure the correctness of an interpretation. The fundamental question is: how can we judge that an interpretation can be considered valid and academically accountable? This issue is crucial considering that the results of the interpretation of the Qur'ān are not only an academic discourse but also serve as a guide and guideline for the Muslim community. Without clear and measurable parameters, it won't be easy to objectively and scientifically judge whether an interpretation is acceptable.[18] Therefore, this study seeks to study more deeply the epistemology of Tafsīr Al-Ibrīz. This research is expected to contribute to the understanding of how local interpretations such as Tafsīr Al-Ibrīz can play an essential role in integrating the values

[18] Abdul Mustaqim, *Epistemologi Tafsīr Kontemporer.* p. 289

of the Qur'ān with the local cultural context and how these interpretations reflect the methods and thoughts that are typical of the archipelago's interpretation tradition.

The research on the epistemology of Tafsīr Al-Ibrīz by Bisri Muṣṭofa aims to uncover the sources used as references in its interpretation and the methods applied in preparing the tafsīr work. This is important because the technique is a procedure that must be considered in interpreting the Qur'ān systematically to achieve a correct understanding of the meaning of the Qur'ān.[19] In addition, this study aims to evaluate the extent of the validity or standard of truth used by K.H. Bisri Muṣṭofa in interpreting the Qur'ān through his work, Tafsīr Al-Ibrīz. This study examines this interpretation based on the epistemological theory of tafsīr to understand the epistemological foundation used in writing this tafsīr. This study aims to determine whether Bisri Muṣṭofa's tafsīr adheres to the epistemological principles of Qur'ānic interpretation and to analyze the criteria he establishes for determining the truth in his verse interpretations.

This encourages researchers to study the Tafsīr of Al-Ibrīz more deeply, especially aspects related to epistemology and the methods used by Bisri Muṣṭofa in compiling the book. The researcher intends to trace the origin of the knowledge obtained by Bisri Muṣṭofa, including the source, method, form, and validity of Al-Ibrīz's interpretation.

B. Research Questions

1. What is the epistemology of Bisri Muṣṭofa's Tafsīr Al-Ibrīz?
2. What is the validity of Bisri Muṣṭofa's interpretation of Tafsīr Al-Ibrīz?

C. Aims and Significance of Research

1. Aims of Research
   a. To describe the sources, methods, and forms of interpretation of Bisri Muṣṭofa in writing Tafsīr Al-Ibrīz.
   b. To find out the validity of Tafsīr Al-Ibrīz by Bisri Muṣṭofa.
2. Significances of Research
   a. Theoretically, this research is expected to contribute to studying the Qur'ān and enrich scientific treasures, especially in the field of Qur'ān and Tafsīr.

[19] Nasruddin Baidan, *Metodologi Penafsiran Al-Qurān*, (Yogyakarta: Pustaka Pelajar, 2012), Cet IV, p. 2

b. Practically, this research is expected to provide knowledge about the epistemological concept of Tafsīr Al-Ibrīz by Bisri Muṣṭofa.

D. Literature Review

Literature tracking and data collection are fundamental stages in the research process. This process includes gathering various relevant sources of information correlating with the research subject being studied. The significance of literature studies cannot be underestimated, given their vital role as a foundation for exploring various perspectives that have existed before.

Through an in-depth literature review, a researcher can build a solid argument based on previous findings while opening up opportunities to develop new, fresher, and more innovative perspectives. This process allows the creation of meaningful scientific contributions in the scientific realm being pursued. Thus, literature review is an essential component that determines the direction and quality of research and a bridge between existing knowledge and the potential for discoveries that can enrich scientific treasures.[20] The literature related to the title of this thesis is as follows:

Zakariya Abdi's thesis is entitled "Epistemologi Tafsīr Al-Fātihah Karya Ahmad Ibnu Asmuni." UIN Sunan Ampel Surabaya, 2019. This research focuses on an in-depth analysis of the book of Tafsīr Al-Fātihah by Ahmad Yasin Ibn Asmuni, using an epistemological perspective. This study has two main objectives: First, this study seeks to present a comprehensive overview of the life history of the *mufassir* Ahmad Yasin Ibn Asmuni, as well as reveal various factors and conditions behind the process of writing the Tafsīr of Al-Fātihah. Second, this study aims to identify and analyze multiple methodological aspects of the tafsīr work, including the form of interpretation, sources, methods, and the validity of the tafsīr.[21]

Journal of Theologia, Vol. 24 No. 1, 2013. The journal entitled EPISTEMOLOGI TAFSĪR AL-QUR'ĀN FARID ESACK, The study's findings revealed that the construction of Esack's epistemology was formed from a combination of various complex elements. The foundations of his thought are rooted in two main dimensions: sacred texts and the socio-cultural context of South Africa of his time,

[20] J.R. Raco, *Metode Penelitian Kualitatif – Jenis, Karakteristik, dan Keunggulannya,* Jakarta: PT Grasindo, 2010, p.104

[21] Abdi, Zakariya. *Epistemologi Tafsīr Al-Fātihah Karya Ahmad Ibnu Asmuni*, UIN Sunan Ampel Surabaya. 2019

which includes religious, cultural, and political aspects. Esack's thought was enriched through an in-depth study of classical Islamic literature, a survey of contemporary thought, applying methodologies that integrate a textual approach and using the Burhani method based on empirical experience. The uniqueness of Esack's epistemology lies in the breadth of its scope of references that are not only limited to traditional Islamic treasures but also embrace the progressive ideas of Western scholars. This reflects his intellectual openness in adopting modern values such as democratic principles, respect for diversity, respect for individual freedom, and the struggle for equality. This inclusive approach demonstrates Esack's efforts to build a bridge between Islamic intellectual heritage and the demands of modernity while maintaining relevance to the spirit of the times that prioritizes universal values.[22]

Syamsul Irwan's thesis is entitled Epistemologi Tafsīr Surat Al-Ikhlās Karya Kiai Ahmad Yasin Bin Asmuni. UIN Sunan Ampel Surabaya, 2018. The results of this research are as follows: In his interpretation activities, Ahmad Yasin uses various reference sources. These sources include the Qur'ān, the Prophet's Hadīṡ, the views narration of the companions and tābi'in, the opinions of scholars, rational thinking (*ra'y*), and referring to previous books of tafsīr. In interpreting, he applies the *Mawḍu'iy* (thematic) approach. Judging from how it is interpreted, this book of tafsīr is included in the category of Tafsīr *bi al-ra'yi* (reasoning-based interpretation). After researching the interpretation of Surah Al-Ikhlas, it was found that there are three aspects of validity: There is a coherence between the results of the interpretation and the foundations of thought that have been built previously, the interpretation is by observable reality (correspondence), In terms of practicality (pragmatism), this interpretation provides solutions and is in line with the needs of the development of the ummah.[23]

Journal of Analysis, Volume XVIII, No. 01, January - June 2011. Entitled TELAAH KARAKTERISTIK TAFSĪR ARAB PEGON AL-IBRĪZ, Abu Rokhmad explains the Tafsīr Al-Ibrīz written by KH. Bisri Muṣṭofa uses the *taḥlili* method, which is a way of interpreting the Qur'ān by describing the meaning of each word according to the order of the verses. K.H Bisri Muṣṭofa uses *gandul* meaning technique, where

[22] Zainal Abidin, Ahmad. *EPISTEMOLOGI TAFSĪR AL-QURĀN FARID ESACK*. Vol 24 No. 1. Jurnal Teologia. 2013.

[23] Irwan, Syamsul. *Epistemologi Tafsīr Surat Al-Ikhlāṣ Karya Kiai Ahmad Yasin Bin Asmuni*, UIN Sunan Ampel Surabaya. 2018.

the meaning of the words is written under the original text of the Qur'ān, while the explanation of the tafsīr is written on the margins. This *Gandul* meaning system is also accompanied by a description of the structure of the language to facilitate understanding. In terms of characteristics, this interpretation explains the content of the Qur'ān very simply. In its approach, this interpretation is not fixated on one specific pattern of interpretation but combines various patterns adapted to the context of the interpreted verse. When viewed from the flow and form, Tafsīr Al-Ibrīz belongs to the traditional tafsīr category and is superficially mature (based on history).[24]

Maghza Journal, Volume 2 No. 1 January – June 2017. Entitled TAFSĪR SURAT LUQMAN PERSPEKTIF KH BISRI MUṢṬOFA DALAM TAFSĪR AL-IBRĪZ written by Lilik Faiqoh and M. Khoirul Hadi Al-Asyari, explains KH. Bisri Muṣṭofa interprets Surah Luqmān excitingly, connecting Luqman's teachings with Javanese cultural values prioritizing life harmony. In his interpretation, he used language that was easy to understand and succeeded in associating the content of the Qur'ān with the mindset of the Javanese people. A content analysis method was used to study the concept of matzah (advice) in Surah Luqmān, which linked it to Javanese cultural traditions according to K.H Bisri Muṣṭofa's view. In addition, a historical approach is also used to understand the historical background of Surah Luqmān. The results of the study show that KH. Bisri Muṣṭofa has systematic and engaging levels or arrangements in his interpretation strategy.[25]

After reviewing various existing studies, it can be seen that the research to be carried out is novel and has never been studied by previous researchers. Therefore, it can be concluded that this study is original and has significant value to be carried out.

E. Methods of Research

Method is a vital instrument in research that allows a study to run in a structured and logical manner to achieve research objectives optimally. When a finding or truth is based on research that uses a scientific approach and adheres to an established theoretical framework, the results will significantly contribute to advancing the scientific field. The scientific approach in the research context is characterized by three fundamental characteristics: rational, empirical, and systematic. In a broader

[24] Abu Rohkmad, *"Telaah Karakteristik Tafsīr Arab-Pegon Al-Ibrīz ,"* Analisa 18, no. 1 (2011)

[25] Lilik Faiqoh and M Khoirul Hadi Al-Asyâri, *"Tafsīr Surat Luqmān Perspektif Kh Bisri Muṣṭofa Dalam Tafsīr Al-Ibrīz ,"* MAGHZA: Jurnal Ilmu Al-Qur'ān Dan Tafsīr 2, no. 1 (2017)

perspective, research activities are directed to achieve three main goals: discovery, proof, and development.[26] To conduct this research, the author uses the following methods:

1. Type of Research

   This study is designed as a qualitative research study emphasizing exploration and an in-depth understanding of the phenomenon being studied. The study deliberately avoided quantification methods or numerical calculations commonly found in quantitative research. Instead, it collected and analyzed descriptive data from verbal narratives and visual representations.[27] By the nature of qualitative research, this study prioritizes a deep and thorough understanding of the object of study. The data collection process focuses on aspects that can be described through words and descriptions, not numbers or statistics. This approach allows researchers to capture various nuances of meaning and uncover the phenomenon's complexity. This research employs a qualitative methods, specifically library research. In literature research, information and data collection is carried out by examining various written sources available in the library, such as ancient manuscripts, historical documents, books, reference books, and other written documents.

2. Data Source

   This study entirely relies on literature data divided into two main categories: primary and secondary sources. In this case, Tafsīr Al-Ibrīz, authored by Bisri Muṣṭofa, became the main source of primary data, supported by fundamental works such as "Epistemologi Tafsir Kontemporer" written by Abdul Mustaqim, which provided the theoretical basis for this research. To enrich and deepen the analysis, this study utilizes various secondary sources relevant to the study's theme. These sources include literature that discusses the mufasir's thoughts on the central theme of the research. Furthermore, this study is strengthened by references from various scientific articles and academic journals closely related to the research topic, thus providing a more comprehensive and up-to-date perspective on the problems studied. These diverse literature sources are intended to build a deep and thorough understanding of the research object while ensuring that the analysis has a solid

[26] Hardani, dkk., *Metode Penelitian Kualitatif dan Kuantitatif*, Yogyakarta: Pustaka Ilmu, 2020, p. 242-243

[27] Zuchri Abdussamad, *Metode Penelitian Kualitatif,* Makassar: Syakir Media Press, 2021, p. 84

academic foundation. By integrating these various literature sources, this study seeks to present a comprehensive and scientifically accountable study.

3. Data Collection Techniques

The data collection technique applied in this study implements the document study method as the primary technique. This approach involves tracing and collecting various written sources relevant to qualitative research needs, including multiple forms of documentation such as books, notes, transcripts, print media publications, scientific journals, and magazines. The significance of this method lies in its ability to access and collect information directly related to the focus of the research so that it can complement and enrich the data needed. The selection of this document study method is based on its various advantages in the research process. One of the main benefits is the availability of data that is already available and ready for analysis, allowing researchers to immediately conduct assessments without going through a time-consuming process of collecting field data. In addition, this method will enable researchers to conduct an in-depth analysis of the document's content carefully and thoroughly, given the permanent nature of the data and its repeated access.

4. Data Analysis Techniques

The analysis techniques applied in this study include collecting primary and secondary data, which are then classified and analyzed based on their respective sub-topics. After that, an in-depth study of data relevant to the research object is carried out. Descriptive-analytical methods are used to research and analyze the data that has been collected, with the hope of providing a comprehensive and clear picture of the research results. Analyzing data on Tafsīr Al-Ibrīz and related literature is essential to understanding the focus of the in-depth research. The analysis process is carried out with a philosophical approach. A historical-philosophical approach explained the educational background, culture, and social conditions influencing Bisri Muṣṭofa. This approach helps uncover the socio-historical factors that shape and inspire Tafsīr Al-Ibrīz in the Arabic writings of Pegon Java. In addition, a philosophical approach was used to analyze the basic structure of Bisri Muṣṭofa's epistemological thought in interpreting the Qur'ān. This epistemology is also applied to assess the validity of interpretations in Tafsīr Al-Ibrīz, using theories of coherence, correspondence, and pragmatism to test the validity of such interpretations.

F. Writing Order

The research is divided into five main chapters, each with several sub-chapters. This division was made to facilitate the preparation and understanding of research. The following is the order of the discussion:

The first chapter of the introduction provides an overview of the overall research, including the background, research questions, objectives and benefits, literature review, methods, and writing systematic.

The second chapter of the General Review outlines the basic concepts, including the definition, history, and scope of epistemology. This chapter also discusses essential aspects of Qur'anic interpretation, such as the epistemological definition of Tafsīr, methods, forms, patterns, and the development of Tafsīr from the time of the Prophet to the present. This discussion is vital because it is the foundation for the following chapters.

The third chapter of Biography and Works explains KH. Bisri Muṣṭofa's life history is in both social and scientific terms. This chapter also concisely discusses his works, with a particular emphasis on the book of Tafsīr Al-Ibrīz, including the history of its writing, methods, and systematics of writing.

The fourth chapter of Epistemological Analysis is the core chapter that analyses KH. Bisri Muṣṭofa's Tafsīr of Al-Ibrīz includes his interpretation's source, method, form, and validity. This chapter is the main contribution to developing knowledge of the Qur'ān, Tafsīr, and Islamic knowledge.

The fifth concluding chapter contains conclusions summarising the research results, answering the problem formulation, and suggesting further research related to this theme.

CHAPTER II
EPISTEMOLOGY OF TAFSĪR

A. Definition, History, and Scope of Epistemology.

1. Definition of Epistemology

Linguistically, epistemology comes from Greek, where *Episteme* means "knowledge," and *Logos* means "knowledge." In terminology, epistemology is a science that studies the source of knowledge, methods, structure, and the correctness of such knowledge.[28] In terminology, Epistemology is a branch of philosophy that discusses the nature and scope of knowledge, including its basics and how a person can ensure that he has that knowledge. According to Azyumardi Azra, epistemology can also be interpreted as a discipline that studies science's authenticity, concepts, structures, methods, and validity. Thus, epistemology is a study that examines various aspects of knowledge and is carried out in-depth to understand its essence substantively.

Ontology focuses on the reflective search for the existence of something.[29] Meanwhile, epistemology seeks to examine the process of knowledge and how the truth of knowledge is built. The epistemological foundation is essential because solid knowledge must be based on a strong foundation.[30] Epistemology is also known as material logic, which studies the origins and processes of knowledge formation. Epistemology can also be understood as a philosophical doctrine that focuses on the role of experience in acquiring knowledge, while the role of reason is considered more minor. Knowledge is obtained through the senses, where the information captured by the five senses is then actively processed and processed by the intellect to become knowledge. Thus, sensory experience is the primary basis for building knowledge, while reason functions to interpret and present the results of the experience.[31]

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[28] Agus Arwani, *Epistemologi Hukum Ekonomi Islam (Muamalah)*, Religia, Vol. 15, No. 1, 2017, p. 127.

[29] It is said that ontology is the meaning of a branch of philosophy that expresses what it means to be and be, etymology ontology is the science of existence and existence, in terms ontology is the study of essential characteristics that exist in itself. Read more Fattah Syukur, *Paradigma Baru Filsafat Pendidikan Islam*, (Depok:Kencana 2017), p. 21. See also Welhendri Azwar Muliono, *Filfasat Ilmu: Cara Mudah Memahami Filsafat Ilmu*, (Jakarta: Kencana 2021), p. 103. See also *Fathul Mubin, "Filsafat Modern: Aspek Ontologis, Epistemologis, Dan Aksiologis".*

[30] Novi Khomsatun, *Pendidikan Islam Dalam Tinjauan Ontologi, Epistemologi dan Aksiologi*, EDUCREATIVE: Jurnal Pendidikan Kreatif Anak, Vol. 4, No. 2, 2019, p. 229-231.

[31] D Rokhmah, *"Ilmu Dalam Tinjauan Filsafat: Ontologi, Epistemologi, Dan Aksiologi,"* Cendekia: Jurnal Studi Keislaman 7, no. 2 (2021). p. 181

Epistemology is often a branch of philosophy with confusing definitions. Philosophers give it various meanings, and each expert has a different point of view. This difference of view has led to multiple understandings of epistemology, so the interpretation of this concept varies greatly depending on the approach used by each expert.[32] Epistemology discusses the basics, sources, characteristics, truth, and ways of acquiring knowledge. One of the most important aspects addressed in epistemology is the source and method of knowledge. These two aspects are the main focus of epistemological studies and discuss the quantity of knowledge itself. When science is viewed from an epistemological point of view, the discussion will focus on how scientists use the sources to develop expertise and what methods are applied. Meanwhile, Jamil Saliba in *al-Mu'jam al-Falsafi* defines *naẓariah al-ma'rifah* as a discussion about the essence of knowledge, the source of origin, the height of its value, the way to obtain it, and its scope.[33] Each branch of science has sources and methods that may be different. Although there are similarities, characteristics or nuances still distinguish them from one science to another.

Ahmad Tafsir's opinion aligns with the view that epistemological studies are always related to three main issues: the object of philosophy (what is thought), the way of acquiring knowledge (methods), and the theory of truth. Suppose epistemology is concerned with the object of philosophy. In that case, it depends a lot on what is being thought, so it is not an exaggeration to say that the object of philosophy is vast in scope. While epistemology focuses on acquiring knowledge, it is often associated with the scientific method. The knowledge gained through this method is known as scientific knowledge, which requires procedures and a series of specific steps to obtain accurate and accountable results.[34]

Based on the definition explained earlier, epistemology is a way to explore and discover sources of knowledge. In addition, epistemology deeply studies the theory of science, which includes various aspects such as the nature of science itself, sources of knowledge, methods used to obtain knowledge, and how the truth of science can be tested and proven. Thus, epistemology not only highlights the origin of knowledge but also comprehensively examines the structure and validity of science.

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[32] Mujamil Qomar, *Epistemologi Pendidikan Islam: dari Metode Rasional Hingga Metode Kritik*, (Jakarta: Erlangga, 2005), p. 2.

[33] Jamil Saliba, *al-Mu'jam al-Falsafi bi al-Alfaz al-'Arabiyah wa al-Faransiah wa al-Injiliziah wa al-Latiniah* (Beirut: Dār al-Kitāb al-Lubnan, 1989), p. 241.

[34] Biyanto, *Filsafat Ilmu Dan Ilmu Keislaman*, (Yogyakarta: Pustaka Pelajar, 2015), p. 158-159.

2. History of Epistemology

Epistemological issues have long played an essential role in Western philosophical discourse. The debate between the various systems of thought proposed by philosophers since classical times thousands of years ago never seems to reach certainty. These differing views become a battleground for ideas reflecting their times' spirit. Although epistemology is a long-discussed issue and consumes much energy, this topic is not the first to be discussed in Western philosophy.[35] In its history, epistemology has not been a significant subject of debate by the early philosophers. For example, Thales (645-545 BC) focused more on ontology, especially the elements that make up the universe. He tried to find a fundamental reality that he called arche. Meanwhile, Parmenides (540 BC), who is known as the pioneer of the rationalist group, and Heraclitus (540-480 BC), who are better known as part of the empirical group, although prominent, still do not raise the issue of epistemology in depth, because the reasoning on the concept has not yet been fully formed. However, their thinking made a significant contribution to the development of philosophy in the future. The two are often thought of as representing two opposing tendencies. This view of knowledge has survived and been preserved in the way of thinking of Greek society for centuries. However, in the 5th century BC, the establishment of this view began to be attacked by sharp criticism from the Sophists, who questioned the foundations of this knowledge.

The Sophists were the first intellectual groups to bring philosophy to the general public, removing it from the academic environment and introducing it in public spaces such as the market.[36] They are knowledgeable teachers who teach various skills, one of which is the art of debating, one of their favorite subjects. Although the Sophists did not make any breakthroughs in the development of science, they were instrumental in disseminating and preserving the great ideas that had developed in Greece and are considered the leading figures who sparked the Greek Enlightenment.[37] The Sophists pioneered the debate and testing of traditions that society had deemed established. They also ask critical questions about the nature of human knowledge. However, the Sophists did not establish clear rules regarding epistemological issues, so their ideas

[35] W. Wildelband, *History of Ancient Philosophy*, trans., Herbert Ernest Cushman (New York: Dover Publication Inc., 1956), p. 37.
[36] W. Wildelband, *History of Ancient Philosophy*, p. 110.
[37] W. Wildelband, *History of Ancient Philosophy*, p. 111.

were often mired in relativism, their main weakness. This has sparked a lengthy philosophical debate, especially regarding the contradiction between the universal and the relative. Gorgias (483-375 BC) is an extreme example of this view, who argued that humans couldn't gain knowledge. He believes that reality does not exist, and man cannot understand it if it does. Even if that understanding exists, humans cannot communicate it.[38] However, in the end, Gorgias did not provide a definitive solution to this problem, which remains a matter of debate.

Because of the relativistic views and attitudes of the Sophists, Greek society slowly began to support Socrates (470-399 BC) and his disciples. This struggle was not without great sacrifices because, in the end, Socrates had to pay with his own life, serving the death penalty by drinking poison. In the next stage, the epistemological discussion was formulated more clearly by Plato (428-347 BC), the most faithful disciple of Socrates. Plato was the first figure to seriously ask the fundamental question of epistemology: "What can we know?".[39] Although seemingly simple, this question marks a new beginning in philosophical discourse. In the future, these questions will evolve to become more complex and complicated. Various ideas are starting to emerge to address the complexity around where knowledge can be found, how much knowledge we can acquire, and how far we can think about that knowledge. Questions such as whether the senses can provide knowledge, whether the intellect can give knowledge, and the relationship between actual knowledge and belief became the main issues discussed by Plato and subsequent philosophers in the ongoing philosophical debate.

The following epistemological discussion will be focused on a certain period, starting from its initial formulation to the modern period. The selection of this period is essential to understand the roots of the emergence of epistemology and to map its development from its inception to the era in which the debate was lively, especially during Immanuel Kant's lifetime. The medieval period will not be explained in this context since the attention of the thinkers of the period did not provide enough space for the independent development of philosophy. As expressed by Bertrand Russell, philosophy was under the dominance of Christianity at that time, where philosophy

[38] D. W. Hamlyin, *"Epistemology,"* in Paul Edwards, ed., *The Encyclopedia of Philosophy*, vol., III (New York: Macmillan Publishing Co., Inc., and The Free Press, 1972), p. 9

[39] Robert Ackermann, *Theories of Knowledge: A Critical Introduction* (New York: McGraw-Hill Company, 1965), p. 14.

was used to defend religion and as a tool to strengthen faith.[40] Many modern thinkers criticize this because views that reduce philosophy to dogmatic studies do not provide any significant benefit.

3. Scope of Epistemology

M. Arifin outlined the scope of epistemology, including aspects of knowledge's essence, sources, and validity. Meanwhile, Mudlor Achmad expanded it into six main factors: the nature, elements, types, foundations, limitations, and knowledge goals. A.M. Saefuddin also added that epistemology includes fundamental questions such as what is science, where it comes from, what is its source, what is its essence, how actual science is built, what is the definition of truth, whether we can achieve actual science and the extent of the limits of knowledge.[41] All these questions can be simplified into two main issues: the source of knowledge and the truth of knowledge. M. Amin Abdullah argues that the study of epistemology is often limited to the conception of the origin or source of science from a conceptual-philosophical point of view. Paul Suparno added that epistemology discusses more about what constitutes scientific knowledge.[42] On the other hand, other aspects of epistemology are often overlooked or under-observed in their studies. This tendency creates the impression that epistemology focuses only on the sources and methods of knowledge and is frequently equated with the learning method. When connected with ontology and axiology systemically, understanding is usually simplified, where epistemology is seen as a method of thinking, ontology as an object of thought, and axiology as the result of such thinking, both positive and negative values. The process of knowledge is only one part of the broad scope of epistemology.[43]

Given that epistemological theory covers many aspects, Gallager concludes that epistemological theory is as broad as philosophy, experimentation, surveillance, and the creation of reality in line with experiments to prove something known in a particular work. In the investigation of epistemological theories, it becomes clear that only certain aspects are studied attentively by scholars of philosophy. However, the

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[40] Bertrand Russel, *History of Western Philosophy and Its Connection with Political and Social Circumstances from the Earliest Times to the Present Day* (London: George Allen and Unwin Ltd., 1961), p. 303-306.

[41] Meida Suswandari, *Filsafat Ilmu*, (Yogyakarta: CV Budi Utama Deepublish 2014), p. 60.

[42] Waston, *"Pemikiran Epistemologi Amin Abdullah Dan Relevansinya Bagi Pendidikan Tinggi Di Indonesia,"* Profetika: Jurnal Studi Islam 17, no. 01 (2016): p. 84

[43] Wasmana, *Epistemologi dan Logika Pendidikan*, IKIP Siliwangi, 2018. p. 7

investigation of theories of knowledge is limited to certain aspects only.[44] However, other elements that I consider are more neglected. The scope of epistemology includes various aspects related to knowledge and acquiring it. Some prominent elements in the scope of epistemology include the nature of knowledge, the source of knowledge, the method of knowledge, and the validity of knowledge (theory of truth).[45] Epistemology focuses on the fundamental question of what knowledge is. Discussions in this domain include the definition of knowledge, how knowledge differs from belief, and what distinguishes true knowledge from information or assumptions. One of the critical issues in epistemology is the sources from which knowledge can be obtained. This includes rationalism, which emphasizes knowledge acquired through reason and logical thinking. Then empiricism is the view that knowledge is obtained through experience and sensory observation. Furthermore, Intuition highlights the knowledge gained through direct understanding without a logical or empirical process. Finally, there is the Authority of expertise obtained from authoritative sources, such as teachers, scripture, or experts.[46]

Epistemology also discusses the methods or means used to acquire knowledge. This includes ensuring that the methods used are correct and valid. Scientific, inductive, deductive, or speculative philosophical methods are all considered in epistemology—validity of Knowledge (Theory of Truth). Theories of truth in epistemology explore how we can judge whether knowledge is true or false. There are three main theories:

- Correspondence theory: Knowledge is correct if it corresponds to facts or reality.
- Coherence theory: Knowledge is considered correct if it is consistent with other systems of knowledge that have been accepted.
- Pragmatic theory: Knowledge is considered correct if it is valid and has practical value.[47]

With such a broad scope, epistemology covers various topics related to the nature, sources, methods, and limitations of knowledge and truth.

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[44] Mujamil Qomar, *Epistemologi Pendidikan Islam: Dari Metode Rasional Hingga Metode Kritik.*. p. 5

[45] Mujamil Qomar, *Epistemologi Pendidikan Islam: Dari Metode Rasional Hingga Metode Kritik.* p. 6

[46] Siti Khamim et al., *"Sumber-Sumber Pengetahuan Dalam Filsafat Ilmu,"* Jurnal Pendidikan Tambusai 8, no. 1 (2024): 4940–47.

[47] Dimas Audrian, *"Teori Kebenaran Koherensi, Korespondensi, Pragmatisme Dan Huduri,"* Seroja: Jurnal Pendidikan 1, no. 2 (2022): p. 57–60.

B. Epistemology of Tafsīr

The epistemology of interpretation deals with how a source and method of interpretation are mapped, so the methodological apparatus in interpretation, which includes a wide variety of ideologies and thoughts, is an integral part of the epistemology of interpretation. However, the development of interpretation studies has not fully succeeded in explaining the difference between the source of the method and the interpretation approach used. In this case, Riḍwan Naṡir, through his book, has tried to classify the epistemology of interpretation based on three main aspects: the source of interpretation, the method of interpretation, and the pattern or tendency of interpretation. This classification helps to provide a more structured understanding of how the interpretation of the Qur'ān is carried out by paying attention to the source of information, the methodological approach used, and the direction of the tendency of thinking behind the interpretation.[48] The problem of epistemology is not just the art of science and philosophy but the theoretical problem of knowledge that is a problem for all disciplines, including Islamic studies, which includes the interpretation system. The epistemology of this tafsīr occupies a central position in modern studies because human civilization is so dynamic that the interpretation of the Qur'ān is an urgent need as a source of law, guidance, and awareness of thinking.[49]

Interpretation is a discipline with clear epistemological principles, not just a method to study texts. Methodological issues in tafsīr include systematic procedures and the right way of thinking to obtain an accurate understanding of the verses of the Qur'ān, adjusted to the intellectual capacity of human beings. In the process of interpretation, the theoretical devices used cover at least two critical aspects. First, factors related to the text itself, including semiotic and semantic analysis, focus on signs and meanings in the language of the text. Second, the context of the text includes diverse and complex socio-cultural factors from which the Qur'ān is revealed. These two aspects must be considered in depth so that the interpretation of the text can be carried out comprehensively and relevant to the situation of human life.[50] The two main problems in interpreting the Qur'ān involve discussing the forms of interpretation, the

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[48] Ridlwan Natsir, *Memahami Al-Qurān; Perspektif Baru Tafsīr Muqarin*, (Surabaya: cv. Indera Medika, 2003), p. 20.

[49] Abdul Mustaqim, *Epistemologi Tafsīr Kontemporer*, (Yogyakarta: LkiS Group Printing Cemerlang, 2010), p. 9-10.

[50] Islah Gusmian, *Khazanah Tafsīr Indonesia Dari Hermeneutika Hingga Ideologi*, (Teraju, Jakarta, Cet. I, 2003), p. 196.

relationship between the Qur'ān, and the tools used to interpret it. These devices function as tools that help acquire knowledge and understanding from the text of the Qur'ān. These tools can be texts, such as the Qur'ān and Al-Hadith, human reason, and intuition. In the process of interpretation, these three elements, namely text, intellect, and intuition, play an essential role in revealing the meaning contained in the Qur'ān so that interpretation can be understood according to the context and needs of the times.[51]

1. Definition of Tafsīr

The term "Tafsīr," used to explore and understand the Qur'ān, has two meanings: etymologically and terminologically. Etymologically, "Tafsīr" means explaining or revealing something, so the focus is clarifying the hidden meaning. Meanwhile, in terminology, Tafsīr refers to a discipline that discusses how the words of the Qur'ān are pronounced correctly and describes the meanings contained in them. In addition, tafsīr also explains the laws in the Qur'ān, both when the words stand alone and when arranged in a particular sentence or context. The science of tafsīr aims to provide a deep and structured understanding of the Qur'ān so that the meaning can be understood correctly.[52]

Etymologically tafsīr in the meaning of tafsīr itself, the author does not get a difference in the castration of its meaning; namely, tafsīr is interpreted as explaining al-Idah, explaining al-Bayan, exposing al-Kasyf, and detailing al-Tafshinah and al-Kasyf, both of which, according to Amin Suma, have the meaning of opening the closed.[53] Meanwhile, in terminology, some *mufassir* give varying meanings related to the meaning of Tafsīr.

According to al-Zarkasi, tafsīr is a science that aims to understand the book of Allah, which was revealed to the Prophet Muhammad. This science not only focuses on understanding the words and texts of the Qur'ān but also seeks to uncover their meanings. Tafsīr also includes interpreting the laws taken from the Qur'ān and the wisdom and wisdom that can be obtained from the teachings conveyed in the holy book. Thus, tafsīr plays an essential role in helping to understand and apply the messages of the Qur'ān in daily life.[54]

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[51] Bard Al-Din Muhammad Abdullah Al-Zarkasyi, *Al-Burhān fi 'Ulūm Al-Qur'ān*, Jilid II, dar al-Fikr, Beirut, 1988. p. 200.

[52] Ali Hasan Al Aridl, *Sejarah dan Metodologi Tafsīr*, (Jakarta : Rajawali Pers, 1992), p. 3

[53] Muhammad Amin Suma, *Ulūmul Qur'an*, (Jakarta: Rajawali Pers, 2014), p. 309.

[54] Badruddin al-Zarkasy, *Al-Burhan fi Ulumil Quran* (Beirut: Darr al-Ma'rifa, 1972), p. 13.

Furthermore, Abu Hayān, as quoted by al-Sayūṭi, defines tafsīr as a science that discusses pronouncing the Qur'ān's words, accompanied by an explanation of its meaning and laws. This science of tafsīr focuses on a deep understanding of the words and the legal context taken from the verses of the Qur'ān.[55] Tafsīr can also be interpreted as an attempt to provide an explanation or information to understand the problematic meaning of the verses of the Qur'ān. Thus, tafsīr activities explain meanings that may be difficult to know in the Qur'ān. The primary purpose of tafsīr is to reveal complex meanings and assist the reader in understanding its messages more clearly.[56] This statement is supported by Hasby al-Ṣiddīqī, who states that studying tafsīr means understanding the meaning of the Qur'ān, its laws, morals, wisdom, and instructions. All of this aims to achieve happiness in this world and the hereafter.[57]

From the definitions given by Al-Zarkasyi to Hasbi al-Ṣiddīqī, there are two essential elements in tafsīr. First, interpretation is a function of understanding Allah's content, message, and instructions. Second, interpretation is seen as a method or way of understanding adapted to human intellectual capacity. Thus, it can be understood that the material object of interpretation is the text of the Qur'ān itself, while the formal object is the method and source used to express the meaning of the Qur'ān. The primary purpose of all this is to understand the purpose of Allah in the Qur'ān.[58]

Interpretation cannot be separated from the steps in the interpretation process. In this case, sources and methods are necessary.[59] To interpretation so that the understanding and disclosure of the meaning of the Qur'ān does not deviate. In addition, it is essential to consider the tendencies of a *mufassir* and the background of the interpreter himself, as this will help to understand the predominant pattern[60] In his interpretation.

In the study of the interpretation of the Qur'ān, there are various methods used by the *mufassir,* each with its privileges and weaknesses. The choice of method used

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[55] Abuddin Nata, *Metodologi Studi Islam*, (Jakarta: Raja Grafindo Persada, 2011), p. 209-211.

[56] Nasrudin Baidan, *Metode Penafsiran Al Qur'ān*, (Yogyakarta : Pustaka Pelajar, 2002), p. 40.

[57] Mashuri Sirojuddin Iqbal, dkk, *Pengantar Ilmu Tafsīr* (Bandung: Angkasa, 1994), p. 89.

[58] Islah Gusmian, *Epistemologi Tafsīr Al-Qurān Kontemprer*, dalam Al-A'raf: Jurnal pemikiran Islam dan Filsafat, Vol XII, No. 2, Juli-Desember, 2015, p. 22.

[59] Method is an internal component in interpretation that is inseparable in the interpretation process, meaning that interpretation will not be realized if this component is not included so this component must be said in the interpretation of a verse

[60] Pattern refers to various connotations, including flowers or images on the fabric, such as the pattern of the sarong you use is too conspicuous, and can also connote a trait that means understanding, type, or certain shape. See Nashruddin Baidan, *Wawasan Baru Ilmu Tafsīr* (Yogyakarta: Pustaka Pelajar, 2011), cet, II, p. 386-387.

by *mufassir* usually depends on the focus and goals to be achieved. For example, if a *mufassir* wants a comprehensive solution or answer to a problem, then the *mauḍui* method is the right choice. This method also effectively answers and rejects the impression of contradictions in the verse. On the other hand, if the *mufassir* wishes to understand the entire content of the Qur'ān verses from various angles, then the *taḥlili* method is more appropriate. However, the disadvantage of this method is the lack of ability to provide a thorough answer to a particular problem in a verse.[61] Hasby Ash-Ṣiddieqy stated in his book that in the early era of Islam, there were no facts about the existence of salaf scholars who specifically discussed Tafsīr methodology. At that time, salaf scholars did not feel the need to establish a particular study of the method of interpretation because they generally already had an adequate understanding of the Qur'ān, including in the fields of Arabic language, *balaghah*, and literature. However, this does not mean they interpret the Qur'ān carelessly without following a method. The method used by the early generation then became the basis for developing the method by the subsequent *mufassir*. The first method applied then was the *ijmāli* method with the *bil ma'tsur* approach, followed by the form of *bi al ra'yi*, as seen in the Jalālain Tafsīr.[62]

2. Source of Tafsīr

The source of interpretation is everything that appears or does not support it.[63] In understanding the meanings of the Qur'ān, the source or reference of interpretation is essential for interpreters. What is meant by the source of the Qur'ān's interpretation is that the translator or interpreter depends on what he interprets from these verses. The interpreters of the Qur'ān base their interpretation on several sources.[64] Sources in this context are a significant factor in the interpretation process. When associated with Tafsīr, the source in question is anything used to assist in interpreting the Qur'ān, which aims to clarify and reveal the meanings contained in the text of the Qur'ān. These sources act as tools or references that allow *mufassir* to understand better and interpret the messages conveyed in the verses of the Qur'ān more deeply and accurately.

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[61] Ali Yafie, Kata Pengantar dalam, *Sejarah dan Metodologi Tafsīr*, (Jakarta : Rajawali Pers, 1992). p. 77

[62] Muhammad Hasbi Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Al-Qur'ān dan Tafsīr*, Ed. III (Cet. VI; Semarang: Pustaka Rizki Putra, 2012), p. 195 and 200.

[63] Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan bahasa, Kamus Bahasa Indonesia (Cet, I Jakarta: Balai Pustaka, 2000), p. 565.

[64] Ahmad Sarwat, *Ilmu Tafsīr; Sebuah Pengantar*. Jakarta: Rumah Fiqih Publishing, p. 34.

Discussing the source of the interpretation of the Qur'ān is very important because the source used has a significant influence and is directly related to the results of understanding the Qur'ān text. Therefore, a *mufassir* must be careful when choosing the source to use in the interpretation process. Ali Mukhsin classifies interpretation sources into authentic sources (*al-Asil*) and non-authentic sources (*adh-Dakhil*). Authentic sources refer to sources acknowledged to be genuine, while non-authentic sources have no validity or doubt about the interpretation of the Qur'ān.[65] The sources of interpretation that fall into the authentic category are the Qur'ān, Authentic hadīṡ, the opinion of the Companions, the opinion of the tabiin, Arabic, and ijtihad. Meanwhile, sources of inauthentic Tafsīr include Israiliyat and mawḍu'iy Hadīṡ.

a. Al-Qur'ān

The Qur'ān can be a source or material in interpreting the text of the Qur'ān itself. This is because the verses of the Qur'ān often interpret each other. Some verses are general or global, while others are present to explain the more global verses. Thus, the Qur'ān internally provides explanation and clarification of its meanings, allowing for a deeper and more structured interpretation.[66]

According to Ibn Kaśīr, the method of interpretation of the Qur'ān bil Qur'ān is the best method. This is in line with the statement in QS. Al-Qiyāmah (75): 19, where Allah SWT declares that only He knows the meaning of the Qur'ān best. This verse shows that God Himself has the highest understanding of the meaning of His words. Therefore, interpreting the Qur'ān using other verses of the Qur'ān is considered more appropriate since only Allah, as the owner of the Qur'ān, fully understands its meanings. The interpretation of the Qur'ān allows for a more accurate explanation, as the verses of the Qur'ān complement each other and clarify each other.[67]

b. Saheeh Hadīṡ

The Prophet's hadīṡ is also an essential source in interpreting the Qur'ān. When faced with difficulties or confusion in understanding the verses of the Qur'ān, the Prophet's companions directly asked the Prophet. This is because, at that time, the Prophet was considered the person who understood and knew the

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[65] Ali Muhsin, *sumber Autentik dan Non-Autentik Dalam Tafsīr Al-Qurān*, jurnal Studi Islam. Universitas Tinggi Pesantren Darul Ulum Jombang, Vol 5, No. 1, April 2014, p. 2.

[66] Manna' Khalil Khattan, *Mabahiṡ fī 'Ulūmil Quran* (Surabaya: Alhidayah, T.t), p. 335.

[67] Tasbih, *Kedudukan Dan Fungsi Kaidah-Kaidah Tafsīr*, dalam, Jurnal Farabi, IAIN Sultan Amai Gorontalo , Volume 10 Nomor 1 juni (2013), p. 110-111.

meaning of the Qur'ān text the most. Thus, the hadīṡ of the Prophet serve as explanations and complements in interpreting verses that require further explanation.[68]

The hadīṡ of the Prophet serves as an explanatory commentator of the Qur'ān, and most scholars agree that after the Qur'ān, the primary source of interpretation is the hadīṡ. However, scholars differ in opinion regarding the extent to which the Prophet Muhammad interpreted the Qur'ān. Imam Suyuṭi argued that the Prophet did not explain all the verses of the Qur'ān, but only some verses. This opinion is refuted by Muhammad Husayn al-Żahabi, who states that although the Prophet did not explain every verse, most necessary interpretations have been presented through hadīṡ. A different opinion came from Ibrahim Khalifah, who took a more moderate view. According to him, the Prophet only explained verses that were difficult for the companions to understand, and the number was relatively small. This is because most of the companions have understood the meaning of the verses of the Qur'ān. After all, the language used is their language, which is pure Arabic (*al-'arab al-khulus*). In addition, the companions also witnessed firsthand the historical context of the verses of the Qur'ān (*Asbāb al-Nuzūl*), which helped them to understand them better.[69]

This is why scholars agree to make the Prophet's hadīṡ the primary source of tafsīr after the Qur'ān, because the Prophet Muhammad, as the recipient of revelation, directly interacted with the Qur'ān. However, the problem is not that simple. The next challenge is connecting hadīṡ with the Qur'ān, considering that from an epistemological point of view, hadīṡ has various levels of validity. Although most scholars agree with Imam Syafii's opinion, who stated that the sunnah of the Prophet is essential for understanding the verses of the Qur'ān, the problem still arises. Ingrid Mattson added that there is a mutawatir hadīṡ narrated by many people from the early generation of Islam, which is considered very credible. However, there are very few of them. In addition, there is an Ahad hadīṡ, narrated by one person in each generation. This hadīṡ is generally accepted by scholars such as Imam Syafii and Ahmad bin Hanbal, provided that the narrator meets the standards of belief and *tsiqah*. However, some scholars are more

[68] Manna' Khalil Khattan, *Mabahis fi Ulumil Quran*, p. 336.
[69] Ali Muhsin, *Sumber Autentik Dan Non-Autentik Dalam Tafsīr Al-Qur'ān.*, p. 5-6.

skeptical of the use of *Hadīṡ Ahad* in interpreting the Qur'ān. They question how it is possible that the verses of the Qur'ān, which come from God, are limited or explained by a hadīṡ narrated by a single narrator, which could be erroneous. The person who receives such a hadīṡ must ensure its authenticity by measuring its suitability with other legal principles not to contradict the relevant evidence.[70]

c. Friend's Muhammad PBUH Opinion

The opinions or words of the companions can also be used as one of the sources in interpreting the Qur'ān. This is because the companions' words have a unique position and can even be raised as equivalent to the hadīṡ, a marque directly sourced from the Prophet Muhammad SAW. As explained by Imam Hakim in his book *Mustadrak*, the words of the companions are often considered to have authority because they are the generation that lived directly with the Prophet and witnessed the descent of revelation so that their understanding of the Qur'ān is very close to its source.[71]

According to Suryanto, the interpretation during the time of the Prophet and his companions was often considered a period because the methods and patterns of interpretation did not show significant differences. The difference lies only in the source of interpretation. If the interpretation of the Prophet comes directly from Allah, then the Companions interpreted the Qur'ān by referring to the Qur'ān, hadīṡ, and their ijtihad. Technically, there is no fundamental difference between the interpretations made by the Prophet and the Companions. However, in terms of quality, the interpretation of the Prophet is superior because he is the recipient of direct revelation and has full authority in understanding and explaining the Qur'ān.[72]

Hasbi al-Ṣiddīqī stated that after the death of the Prophet Muhammad, the companions were the ones who understood the context of the descent of the verses of the Qur'ān and the circumstances behind the descent of the revelation. However, it is essential to note that the companions had different abilities in interpreting the Qur'ān. Some of them excelled in literature and language, while others often

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[70] Ingrid Mattson, *Ulūmul Qur'an Zaman Kita: Pemahaman untuk Memahami Konteks, Kisah dan Sejarah Al-Qur'ān* (Jakarta: Zaman, 2008), p. 290.

[71] Muhammad Ibn 'Alwi al-Maliki al-hissy, *Nubdatul Itqan fī 'Ulūmil Qurān* (Jeddah: Dār Suruq, 1986), p. 169.

[72] Suryanto, *Pemetaan Kajian Tafsīr Periode Sahabat Dan Tâbi'În. Dalam Mutawatir*: Jurnal Keilmuwan *Tafsīr* Hadis, Sekolah Tinggi Ilmu Syari"ah Syarif Abdurrahman Pontianak , Volume 2 Nomor 1 juni 2012, p. 96.

accompanied the Prophet and became direct witnesses to the events that caused the descent of the verse (*asbābun nuzūl*). Some companions had a deep understanding of the social and cultural conditions of Arab society, but others may not have a deep understanding of these aspects. This difference in ability affects the quality and way they interpret the Qur'ān.[73]

d. Tābiin's Opinion

Scholars still disagree on whether the tābi'in view can be used as a source of interpretation of the Qur'ān or not. This is because, during the tābi'in, their interpretation was often accompanied by the narration of Isrāiliyat, which could not always be ascertained. The interpretation allowed to be used as a source is the opinion of the tābi'in, who rarely or hardly uses Isrāiliyat because, at that time, many tābi'in were too excessive in adopting the history of Isrāiliyat without adequate verification. Therefore, the use of these narrations is often seen as dubious in the context of the interpretation of the Qur'ān.[74]

e. Arabic

Arabic is also considered an essential source in interpreting the Qur'ān because the text of the Qur'ān itself is revealed in Arabic. Therefore, a deep understanding of this language is crucial in interpreting. According to Ahmad, the source of the Qur'ān's interpretation often comes from Arabic poetry (*syi'ir*), which is used to clarify the meaning of verses. Poetry is more dominant than other sources, such as everyday conversations or Arab speeches. This is because classical Arabic poetry is considered the purest representation of the language structure and style used in the Qur'ān, so it is often used as a reference in interpreting these sacred texts.[75]

In addition, interpreters also need to refer to the rules and secrets of the Arabic language. What is meant by the rules and secrets of the Arabic language includes understanding the meaning of words, word choices (diction), sentence explanations, and language styles. These include aspects of beauty (*badî'*), precision of meaning (*ma'ânî*), clarity (*bayân*), and semantics (*dalâlah*), as well as various other rules established by scholars of Arabic grammar and literature.

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[73] M. Hasbi Al-Shiddieqy, *Sejarah dan Pengantar ilmu Al-Qur'ān* (Jakarta, Bulan Bintang, 1954), p. 208.

[74] Ali Muhsin, *Sumber Autentik dan Non-Autentik Dalam Tafsīr Al-Qurān*, p. 9

[75] Muhammad Ibn 'Alwi al-Maliki al-hissy, *Nubdatul Itqan fī 'Ulūmil Qurān*, p. 169.

Understanding these aspects is essential so that the interpretation of the Qur'ān can be carried out appropriately and by the original context.[76]

f. Ijtihad

According to Hasbi al-Ṣiddīqī, Tafsīr *ijtihadi*, also known as Tafsīr *bil ra'y*, is an interpretation that relies on ratios and adheres to the rules of the Arabic language and the customs of Arab society. Tafsīr, which uses this rational approach, is also called Tafsīr *al-dirāyah*. As defined by al-Dhahabī, this Tafsīr is an explanation resulting from the ijtihad and the thoughts of the *mufassir* after they have mastered and understood the rules of the Arabic language. This method of interpretation also considers various aspects of interpretation, such as *asbāb nuzūl* (the causes of the descent of the verse) and *nasikh mansukh* (deleted and deleted verses).[77]

Ijtihad is applied when no references are found from the sources of the Qur'ān, Hadīṡ, and the opinions of the companions and tābi'in. In this situation, *mufassir* use their intellect to perform ijtihad, based on the analysis of the text and the existing context. Ijtihad is based on an understanding of the language and culture of the Arab people, which is then used as a source for interpretation. This approach allows *mufassir* to find more profound and relevant meanings in Qur'ān texts that do not have explicit explanations.[78]

3. Method of Interpretation

The word "method" comes from the Greek "*methodos*," which means way or way. In English, the term is known as "*method*,"[79] while in Arabic, it translates to

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[76] Muhammad Ulinnuha, *Konsep Al-Ashîl Dan Al-Dakhîl Dalam Tafsīr Al-Qurān*. Religi: Jurnal Madania, Institut Ilmu Al-Quran (IIQ) Jakarta , Volume 21 Nomor 2 (desember) 2017), p. 141-142.

[77] Anwar Rosihan, *Ilmu Tafsīr*. Cet. I (Bandung: CV Pustaka Setia, 2000). p. 151.

[78] Hasbi Ash Shiddieqy, *Sejarah dan Pengantar ilmu Al-Qur'ān*, p. 208-211.

[79] In the interpretation of the Quran, several terms in Arabic are related to the method of interpretation, such as *manhaj*, *thariqah*, *ittijah*, *madhhab*, and *allaunu*. According to *Al Munawwir*, Arabic-Indonesian Dictionary, the words *thariqah* and *manhaj* have the same meaning, namely method. Meanwhile, *ittijah* means direction, inclination, or orientation; *madhhab* means flow; and *then* refers to the color or color in the interpretation of the verses of the Qur'an used by the *mufassir* (interpreter). For example, the terms *manhaj* and *thariqah* are used in interpretation methods such as *tahlili*, *muqarin*, *ijmali*, and *mawdlu'i*. This method includes systematic methods used in interpreting Qur'anic verses. On the other hand, *Ittijah, which means direction or inclination, and madhab, which means flow, indicate* that a *mufassir* has a certain direction or tendency in interpreting the verses of the Qur'an. For example, a jurist tends to interpret verses with an approach to Islamic law (fiqh). At the same time, a philosopher is more inclined to interpret the Qur'an from a philosophical point of view.
In addition, the term *allaunu*, which means shade or color, describes the specific approach that a *mufassir* uses in his interpretation. For example, a philosopher interpreting the Qur'an may use a rational or logical approach. In contrast, a Sufi will interpret Qur'anic verses with a Sufism approach, focusing on spiritual or mystical aspects. Thus, each *mufassir* carries specific arguments and patterns in interpreting the Qur'an, and these patterns or colors

"*tariqah*" or "*manhaj*." In Indonesian, "method" refers to an orderly and well-thought-out way to achieve a specific goal, especially in science. The method can also be interpreted as a systematic way of working that aims to facilitate the implementation of an activity to achieve the desired results.[80]

Methods are used for various objects related to discussing a problem, thinking, reasoning, and physical activities. All of these activities must require a particular method. Thus, a method is a tool or means to achieve a goal that has been planned. Regarding the interpretation of the Qur'ān, using methods is also inevitable. The method of Tafsīr is an orderly, systematic, and well-considered way to gain a correct understanding of the verses of the Qur'ān. The method of Tafsīr includes standard rules and must be obeyed by a *mufassir* (interpreter of the Qur'ān). This rule ensures that the interpretation is carried out appropriately and does not deviate. Without excellent and correct methods, the results of a *mufassir*'s interpretation can be wrong or misleading. Therefore, using systematic methods is very important in the interpretation process. If a person interprets the Qur'ān only based on his thoughts without following the correct method, then his interpretation will likely contain errors. In other words, methods play an essential role in maintaining the quality and accuracy of interpretation and ensuring that the understanding gained from Qur'anic verses does not deviate from their true meaning.[81]

Two terms are often used in interpreting the Qur'ān: "method of Tafsīr" and "methodology of Tafsīr." The two have a clear difference. tafsīr methods refer to the methods or procedures used to interpret the Qur'ān, while Tafsīr methodology is the science that studies these methods. For example, when we discuss theoretically and scientifically the method of comparison (*muqarin*), this discussion is referred to as methodological analysis. However, if what is discussed is the application of the technique to the verses of the Qur'ān, it is called a systematic discussion. Furthermore, compiling or formulating the interpretation results is called the technique or art of interpretation. So, the method of tafsīr is the framework or rules used in interpreting the verses of the Qur'ān, while art or technique refers to how to apply the rules that have

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can influence how they understand and explain the verses. Each *mufassir* has a distinctive approach or color of interpretation depending on their scientific background and personal inclinations. (see, Hujair A.h.Sanaky, Hujair A.h.Sanaky, *Metode Tafsīr [Perkembangan Metode Tafsīr Mengikuti Warna atau Corak mufassirin*] in jurnal of islamic law, Al-mawarid edisi XVIII tahun 2008, p. 266-267.

[80] M. Nashruddin Baidan, *Metode Penafsiran Al-Qurān Kajian Kritis Terhadap Ayat Ayat Yang Beredaksi Mirip*, (Yogyakarta: Pustaka Pelajar, 2002), p. 54

[81] Nashruddin Baidan. *Metodologi Penafsiran Al-Qur'ān*. p. 1-2.

been set in the method. Meanwhile, the tafsīr methodology focuses on scientific studies discussing the methods used to interpret the Qur'ān.[82]

According to Islah Gusmian, the tafsīr method is a tool, instrument, and procedure used to interpret the Qur'ān. Theoretically, this instrument has two essential functions. The first function is related to the textual aspect, where the interpreter must understand the semiotic problems (signs and symbols) and semantics (meanings) contained in the verses of the Qur'ān. The second function is related to the context aspect of the text, namely understanding the social and cultural conditions surrounding the text when it is revealed. It encompasses various social and cultural factors that influence the text's interpretation.

Meanwhile, tafsīr methodology is a science that teaches how a person can use a method to understand the verses of the Qur'ān. This methodology provides theoretical guidance for *mufassir* (interpreters) in choosing and applying the correct process so that the interpretation of the Qur'ān can be done correctly and by the context. In other words, the methodology of interpretation provides a scientific framework for a person to study and master the various methods available to interpret the Qur'ān, so that the results of his interpretation can be accounted for academically.[83]

According to Abdul Jalal, the methodology of tafsīr is defined as the study of the methods used in interpreting the Qur'ān, as well as an in-depth scientific study of the interpretation method. In other words, the methodology of interpretation studies how to analyze and discuss theoretically and systematically the various techniques that can be used in interpreting the Qur'ān. In addition, Abdul Jalal also explained that studies that focus on applying interpretation methods to Qur'anic verses are referred to as systematic. This refers to the concrete way in which the process of interpretation is used in explaining the meaning of Qur'anic verses. Meanwhile, presenting and formulating the interpretation results is a technique or the art of interpretation. This art includes the methods a *mufassir* uses to compose interpretations so readers understand and accept them. This interpretation technique also describes the skill and beauty in conveying the meaning of the Qur'ān through the interpretation.[84]

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[82] Aldomi Putra, "*Metodologi Tafsīr,"* Jurnal Ulunnuha 7 (2018): p. 42.

[83] Wahyu Afifurrahman, *"Konstruksi Metodologis Kitab Syajaratu Al- Ma'arif : Analisis Pemikiran Izzuddin Bin Abd Al-Salam,"* Studi Al-Qur'ān Dan *Tafsīr* Instika Guluk-Guluk Sumenep 1, no. 2 (2022): p. 238.

[84] Abdul Jalal, *Urgensi Tafsīr Madhui Pada Masa Kini*, (Jakarta : Kalam Mulia, 1990), p. 64-71.

The development of Qur'anic interpretation from time to time can be broadly divided into four main methods, as proposed by Al-Farmawi, namely: *ijmāli* (global), *taḥlili* (analytical), *muqaran* (comparison), and *mawḍu'i* (thematic).[85] The four methods are as follows:

a. *Ijmāli* Method (Global)

The *Ijmāli* method is one approach to interpreting the Qur'ān, known as global or concise interpretation. In this method, the verses of the Qur'ān are explained in general terms without going into any details or aspects in great depth. The main goal of this method is to provide readers with a more accessible and thorough understanding so that they can get a basic idea of the meaning of the verses of the Qur'ān without getting caught up in complicated explanations.[86] The primary purpose of the *ijmāli* method is to provide a more accessible and comprehensive understanding to the reader, especially for those who want to get a basic idea of the Qur'ān's content without engaging in overly complicated or technical explanations. In other words, this method is designed to present an interpretation that can be quickly understood by lay readers or those just starting to learn the Qur'ān.[87]

In the *ijmāli* method, a *mufassir* (interpreter of the Qur'ān) interprets the Qur'ān directly from beginning to end without conducting a comparison process or determining the title first. Interpretation is carried out thoroughly without distinguishing between specific topics or subthemes. This method provides a global and straightforward explanation of the meaning of the verses of the Qur'ān, making the Qur'ān understood in general without going into deep detail. Although the *ijmāli* method has similarities to the analytical method, there are significant differences between the two. The analytical method uses the interpretation in more detail and depth. *mufassir* uses analytical methods and has a broader space to convey their opinions, arguments, and ideas. They can elaborate on every aspect of the verses of the Qurān, including linguistic, historical, and scientific interpretation aspects, and provide a more detailed analysis.

On the other hand, in the global method (*ijmāli*), *mufassir* does not have the same space to express personal opinions and ideas. The main focus is to convey

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[85] Dr. Abdul Hay Al-Farmawiy, *Al-Bidayah fī Al-Tafsīr al-Mawḍū'ī*, (Al-Hadharah Al Arabiyah, Cairo, Print II, 1977). p. 23

[86] Abdul Ghoni and Hari Fauji, *"Tafsīr Ijmāli Pada Q.S Al-Fātihah Dalam Tafsīr Al-Jalālain,"* Hanifiya: Jurnal Studi Agama-Agama 5, no. 2 (2022): p. 165.

[87] M A G Morie, *"Sejarah Perkembangan Metodologi Tafsīr,"* Academia.Edu, n.d. p. 5.

the meaning of Qur'anic verses concisely and concisely without expanding or complicating the explanation with additional arguments or interpretations. Therefore, this method is more concise and goes directly to the core message that the Qur'ān wants to convey so the reader can quickly grasp the essence of the interpreted verses. With this method, *mufassir* plays a more role as a conveyor of essential information from the Qur'ān without making a lot of analysis or personal interpretation, in contrast to the analytical method, which provides a broader space for intellectual exploration and creative ideas.[88]

b. *Taḥlili* Method (Analytics)

Etymologically, *taḥlili* comes from a word meaning "detached" or "detached." This method refers to interpreting the Qur'ān, which is carried out by describing the meaning of each Qur'ān text in detail.[89] In the *taḥlili* method, The interpretation is done by following the order of the surah of the Quran and analyzing each verse contained therein. This method emphasizes an in-depth text analysis, where the *mufassir* (interpreter) explains each verse's meaning, context, and various aspects. Thus, the *taḥlili* method allows the reader to comprehensively understand the content and message of the verses of the Qur'ān. This interpretation also often involves the decomposition of terms, the introduction of historical context, and the relationships between verses to provide a clearer understanding of the meaning contained in the text. Through this approach, it is hoped that readers will be able to grasp the essence of the Qur'anic verses more deeply, as each element of the text is analyzed and explained separately while still paying attention to the overall arrangement of the surah being interpreted. The *taḥlili* method benefits those who want to study the Qur'ān seriously because it prioritizes the depth of analysis and a broad understanding of the sacred text.[90]

One of the striking features of the *taḥlili* method is the effort of *mufassir* to express the meaning contained in the verses of the Qur'ān comprehensively and comprehensively from various aspects. This approach includes two forms, namely *al-ma'tsur* (history) and *al-ra'y* (thought). In this method, the Qur'ān is interpreted sequentially, verse by verse and surah by surah, with in-depth explanations. In

[88] Dr. Abdul Hay Al-Famawiy, *Al-Bidayah fi Al-Tafsīr Al-Maudhu'iy*. p. 67.
[89] Muhammad Amin Suma, *Ulūmul Qur'an*, p. 379
[90] Nofitayanti Nofitayanti, Aam Abdussalam, and Edi Suresman, *"Studi Komparasi Metode Tafsīr Tahlily Dan Metode Tafsīr Muqaran,"* Civilization Research: Journal of Islamic Studies 1, no. 1 (2022): 54–76.

addition, the interpretation with the *taḥlili* method also includes information about *asbab al-nuzul*, namely the reasons for the descent of the interpreted verses. This provides a better context for understanding the meaning of these verses. In this way, *mufassir* not only conveys the meaning of the text, but also provides a deeper understanding of the historical and situational context behind the descent of the verse.

Through the *taḥlili* method, interpretation can be made by referring to a valid narration (*mature*) or using personal analysis and thinking (*ra'y*).[91] This allows the *mufassir* to provide richer and varied explanations, helping readers better understand the Qur'ān's teachings holistically.

c. *Muqaran* Method (Comparative)

The *Muqaran* method is an interpretive approach that compares Qur'anic texts that may have different redactions but contain similar meanings. This method also includes comparisons between the same verses but with different intents or contexts.[92] The *Muqarin* method is one of the approaches to interpreting the Qur'ān, known as the comparison method. In this approach, the *mufassir* (interpreter) compares Qur'anic verses with other sources, including verses in the Qur'ān, Hadīṡ, or other religious texts. This method aims to identify similarities, differences, or reinforcements of meaning between the various texts. Using the *muqarin* method, *mufassir* can present a more comprehensive understanding of the meaning of Qur'anic verses.[93] Through comparative analysis, *mufassir* can reveal how certain teachings are repeated or interpreted differently in different contexts.

This approach also helps clarify the relationship between verses and one another and shows consistency in the teachings of the Qur'ān and other religious literature. Thus, the *muqarin* method provides a broader and deeper perspective, allowing readers to understand better the meaning and context of the Qur'ān's teachings.[94] Overall, this method strengthens and deepens the interpretation of the Qur'ān, provides richer nuance to its messages, and explains the interaction between various aspects of Islamic teachings.

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[91] Nashruddin Baidan. *Metodologi Penafsiran Al-Qur'ān*. p. 32

[92] Muhammad Amin Suma, *Ulūmul Qur'ān*, p. 383

[93] Ahmad Soleh Sakni, "Model Pendekatan *Tafsīr* Dalam Kajian Islam," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran Dan Fenomena Agama* 14, no. 2 (2013): 65,

[94] Nashruddin Baidan. *Metodologi Penafsiran Al-Qur'ān.*. p. 73

In the *muqarin* method, comparison becomes a striking aspect and distinguishes this method from other methods of interpretation. This is because the material used to compare verses, both between verses and between verses and Hadīṡ, is the opinion scholars express. This method also involves analyzing the opinion.

Therefore, if an interpretation is made without considering the comparison of various opinions put forward by the commentators, then the approach cannot be categorized as the *muqarin* method. This approach emphasizes the importance of contrast to gain a more comprehensive and in-depth understanding of the Qur'ān's verses.[95]

d. *mawḍu'i* method (thematic)

mawḍu'i interpretation is a collection of verses of the Qur'ān that have the same meaning, in the sense that they both discuss one topic of problem, and It is arranged according to the chronology and the reason for the descent of these verses; furthermore, *mufassir* began to provide information and explanations and draw conclusions. From the above understanding, it can be understood that the *mawḍu'ī* method is the process of explaining the verses that are collected in one theme by paying attention to the orderly order of the descent of the verse; because of the descent, the correlation between one verse with other verses and other things that can help understand the verse and then analyze it carefully and thoroughly.[96]

4. Validity of Interpretation

Truth is measured in the ability to think, a human activity to achieve the truth. Each person's perception of reality is relative and different. Therefore, a theory or methodology is needed to verify the truth or validity. Proving the truth is an essential aspect of validating a theory or knowledge.[97] Through the epistemological approach, there are three theories to test the truth or validity, including the following:

a. Coherence Theory

According to the theory of coherence, a statement can be declared valid if it is consistent and harmonious with previous statements acknowledged to be true. The essence of this theory is that it is a method of evaluating truth. A conclusion is

[95] Al-Zarkasyi, *Al-Burhan fi Ulum Al-Qur'ān*, Volume. I, (Beirut, Dar al-Fikr, 1988.) p. 147-169.

[96] Abd. Al-Hay al-Farmawi, *Bidayah Fiy al-Tafsīr al-Maudhu'i* (Kairo: Hadrat al Gharbiyah, 1977), p. 52.

[97] Mukhtar Latif, *Orientasi ke Arah Pemahaman Filsafat Ilmu* (Jakarta: Kencana, 2014), p. 101.

considered correct when it is consistent with previously verified findings. In its application, this theory affirms that a decision is accurate if it has a logical relationship with other related findings.[98] In other words, an interpretation can be considered correct if there is a logical-philosophical consistency with the propositions constructed before.

The theory of coherence has a weak point in its application. An interpretation built on erroneous assumptions can be considered accurate simply because it has philosophical consistency. Thus, this theory has limitations in distinguishing between true and false consistency. Therefore, a mufasir must ensure that his interpretation is based on correct and valid assumptions and propositions.[99]

b. Correspondence Theory

Correspondence theory states that a statement is considered valid if what is expressed in the statement corresponds to reality or facts. In other words, something is considered valid if the statement reflects an event that happened or is based on existing facts.[100] If the theory is applied to the interpretation study, an interpretation product can be corrected by empirical reality.[101]

c. Pragmatism Theory

The pragmatic theory states that a statement is considered true if it can practically solve the problem. In other words, the truth of a statement is not measured by theory but by the extent to which it can solve the problems faced by humans.[102] Pragmatism theory has three main characteristics: (1) it views that the truth of interpretation is final, (2) it highly appreciates the scientific approach, and (3) it is critical of existing reality. In the context of interpretation, the truth of interpretation is measured by its ability to provide real solutions to social and humanitarian problems. Therefore, the interpretation results need to be critically studied to see its relevance to the development of the times. Tafsīr should not be considered fixed; instead, it must continue to develop following the changes in human civilization. Hindering the development of this thought can be regarded as *Syirik Khāfi* (hidden) because only Allah is fixed.

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[98] Louis O. Kattsoff, *Pengantar Filsafat*, (Yogyakarta:Tiara Wacana, 2004). p. 176-178
[99] Abdul Mustaqim, *Epistemology of Contemporary Interpretation.* p. 292
[100] Louis O. Kattsoff, *Pengantar Filsafat.* p. 178-181
[101] Abdul Mustaqim, *Epistemologi Tafsīr Kontemporer.* p. 293
[102] Abdul Mustaqim, *Epistemologi Tafsīr Kontemporer.* p. 83

Although the theory of pragmatism has been criticized for its sometimes unclear standards of usefulness – what is helpful to one party is not necessarily applicable to the other – this is precisely where it is essential to recognize that interpretation is relative and tentative. An interpretation suitable for one group or a particular period is not necessarily ideal for another group or period. Therefore, interpretation must consider the social context to solve people's problems. This aligns to reveal the Qur'ān as God's response to human problems in his time.[103]

[103] Abdul Mustaqim, *Epistemologi Tafsīr Kontemporer*. p. 298-299

CHAPTER III
BISRI MUṢṬOFA AND *TAFSĪR AL-IBRĪZ*

A. Biography, Educational History, Thoughts, and Works of Bisri Muṣṭofa

1. Bisri Muṣṭofa Biography

KH. Bisri Muṣṭofa was born in 1915 in Kampung Sawahan, Gang Palen, Rembang, Central Java.[104] He is the son of H. Zainal Muṣṭofa and Chodijah. Initially, Bisri Muṣṭofa was called Mashadi. However, after he performed the hajj, his name was changed to Bisri Muṣṭofa. The original name, "Mashadi," was replaced by the now widely known name, KH. Bisri Muṣṭofa, after his spiritual journey to the Holy Land.[105] Bisri is the eldest of four siblings, with three other siblings named Salamah (or Aminah), Misbach, and Ma'shum. Although his father, Zaenal Muṣṭofa, was not a kyai or descended from a kyai, he was a wealthy merchant known to be very generous. Zaenal Muṣṭofa greatly respects and loves the kyai and religious scholars. From the side of his mother's descendants, Bisri Muṣṭofa has Makassar blood. This is because her mother, Siti Chodijah, is the daughter of Aminah and E. Zajjadi, who are from Makassar. So, even though Bisri Muṣṭofa grew up in Central Java, he also has a family background with roots from outside the region, namely Makassar, through his mother's lineage.[106]

In 1923, KH. Zainal Muṣṭofa and his family left to perform the hajj. At that time, he brought his wife and young children with him. Among them was Mashadi (known as KH. Bisri Muṣṭofa), who is 8 years old; Salamah, who is 3.5 years old; Misbach, who is also 3.5 years old; and Ma'shum, who is still 1 year old. The trip to the Holy Land was carried out using a hajj ship owned by Chasan-Imazi Bombay, departing from the port of Rembang. During the hajj, KH. Zainal Muṣṭofa often experienced health problems and fell ill repeatedly. His condition deteriorated over time, especially after completing the series of hajj. When the family group prepared to go to Jeddah as a stopover on the way back to Indonesia, KH. Zainal Muṣṭofa is

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[104] Saifulloh Ma'sum, *Karisma Ulama: Kehidupan Ringkas 26 Tokoh NU* (Bandung: Mizan, 1998), p. 319.

[105] Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Muṣṭofa* (Yogyakarta: Pustaka Pesantren, 2011), p. 8.

[106] Firman Sidik, *"Pemikiran Bisri Muṣṭofa Tentang Nilai Pendidikan Karakter (Kajian Surat al-Ḥujurāt Ayat 11-15 Tafsīr Al-Ibrīz),"* Tawazun: Jurnal Pendidikan Islam 13, no. 1 (2020). p. 44

increasingly critical. Unfortunately, before he could return to his homeland, KH. Zainal Muṣṭofa died at the age of 63 in the Holy Land.[107]

Bisri Muṣṭofa married Ma'rufah, the daughter of his teacher, Kiai Cholil. Their marriage was blessed with eight children born in different time frames: Cholil Bisri (1941), Muṣṭofa Bisri (1943), Adieb (1950), Faridah (1952), Najihah (1955), Labib (1956), Nihayah (1958), and Atikah (1964). Two of their eight children became well-known figures in the community, especially within Nahdlatul Ulama, the Islamic organization with the most significant following in Indonesia. They are KH. Cholil Muṣṭofa and KH. Muṣṭofa Bisri. These two sons became influential figures with substantial contributions to the development of NU and religious life in Indonesia: these two figures, especially KH. Muṣṭofa Bisri, who is familiarly called Gus Mus, is widely known both in the pesantren environment and at the national level.

As a Kiai, Bisri Muṣṭofa occupies an important position in society. A Kiai has advantages over the general public in terms of spiritual-religious aspects, wisdom, and other skills. This makes Bisri Muṣṭofa's role as a Kiai vital, where his existence must always be a source of enlightenment for the wider community. People often use Kiai as a place to complain about their anxiety and find solutions to various life problems they face. In addition, Bisri Muṣṭofa, as Kiai, is also expected always to be able to provide "spiritual meals" that can fill the inner void and ease people's anxiety. This is very important, given that the daily routines of life and various social realities are often not in line with moral values and conscience, thus creating unrest. In a situation like this, the role of a Kiai like Bisri Muṣṭofa is not only as a spiritual leader but also as a protector, where people seek direction and inner peace when facing the dynamics of life.[108]

2. Education and Career History of Bisri Muṣṭofa

After the death of KH. Zainal Muṣṭofa in Jeddah in 1923, KH. Bisri Muṣṭofa, who was still young with his younger siblings, was cared for by his half-brother, H. Zuhdi, the father of Prof. Drs. Masfu' Zuhdi. H. Zuhdi does not work alone in nurturing and guiding Bisri Muṣṭofa and his younger siblings. She received help

[107] Saifulloh Ma'sum, *Karisma Ulama: Kehidupan Ringkas 26 Tokoh NU*, p. 320.

[108] Firman Sidik, *"Pemikiran Bisri Muṣṭofa Tentang Nilai Pendidikan Karakter (Kajian Surat Al-Hujurat Ayat 11-15 Tafsīr Al-Ibrīz)"*. p. 45

from H. Mukhtar, who was Hj. Maskanah's husband, as well as the full support of their mother, Siti Chodijah. Together

equally, they take care of, care for, and raise Bisri Muṣṭofa and his siblings after losing their father, ensuring that they continue to receive the guidance and attention they need to grow and develop, both physically and spiritually.[109]

Zuhdi then enrolled Bisri Muṣṭofa at HIS (Hollands Inlands School) in Rembang. At that time, Rembang had three different types of schools, namely:

1. *Eropese School* is a school whose students come from the elite, such as the children of high-ranking officials, including regents, assistant residents, and other influential figures.
2. HIS (*Hollands Inlands School*) is a school whose students come from a family of civil servants with a fixed income.
3. The Javanese School (*Ongko 2 School*) is a school whose students come from ordinary people, such as village children, traders' children, artisans's children, and other professionals from the general public.

KH. Bisri managed to enter the HIS school by being recognized as a family member of Raden Sudjono, a former HIS teacher who is his family's neighbor in Sawahan, Rembang, Central Java. However, when KH. Cholil Kasingan knew this; he immediately visited H. Zuhdi in Sawahan to ask for the cancellation of Bisri's registration, according to KH. Cholil, HIS is a Dutch colonial educational institution devoted to the children of fixed-paid government employees. He reminded me that as the son of a trader, Bisri should not use the identity of another family to be able to go to school there.

One of the additional reasons for KH. Cholil refused Bisri to attend HIS because he hated the Dutch colonizers. He was distraught that Bisri would be influenced and adopt traits similar to the colonizers. KH. Cholil also considered studying in schools managed by the Dutch colonizers to be haram. Eventually, Bisri switched to Ongko 2 School, where he completed three years of education and successfully graduated with a certificate.

In 1925, Bisri was escorted by his brother, H. Zuhdi, to the Kajen Islamic Boarding School led by KH. Chasbullah will undergo recitation during the month

[109] H. M. Bibit Suprapto, *Ensiklopedi Ulama Nusantara* (Jakarta: Gelegar Media Indonesia, 2009), p. 270.

of fasting. However, after only three days of staying at the pesantren, Bisri felt uncomfortable and finally decided to return home. A year later, in 1926, after completing his education at Ongko 2 School, his brother instructed Bisri to continue his studies at the KH Islamic boarding school. Cholil in the case. However, Bisri was initially not interested in studying at the Islamic boarding school, so his learning results at the beginning of the Mondok period were also unsatisfactory.[110]

Several reasons make Bisri reluctant to study at the pesantren. He felt that the lessons at the pesantren were tough, especially the material on *nahwu* and *sharaf.* In addition, Bisri considered KH. Cholil is a firm and disciplined figure, so he is afraid of receiving punishment if he cannot memorize or understand the lessons given. Bisri also felt a lack of attention and support from his friends at the cottage. In addition, the provisions provided are only Rp 1 per week, which is not enough. At that time, Bisri preferred to work and earn money, considering his family's background and the surrounding community, most of whom were traders.

After several months of not studying at the Islamic boarding school, in early 1930, Bisri was ordered to return to study reciting under the guidance of KH. Cholil Kasingan. He felt that they were not ready to learn directly with KH. Cholil, Bisri decided to learn first from Suja'i, KH. Cholil's brother-in-law. Under the guidance of Suja'i, Bisri studied the book *of Alfiyah Ibn Malik* and focused on studying the book for two years. After feeling that he had mastered the book enough, Bisri then proceeded to study the book of Alfiyah directly with KH. Cholil. During the learning process, he also studied various other books, such as *Fathul Mu'in, Fathul Wahhab, Iqna', Jam'ul Jawāmi', 'Uqudul Jummān*, and others.

In 1932, Bisri asked for permission from KH. Cholil to move to Termas, which was led by Kiai Dimyati at that time. However, KH. Cholil refused the request and ordered Bisri to remain in Kasingan, arguing that he had not fully mastered the knowledge taught there. Finally, Bisri decided to live in Kasingan, and then it was revealed that KH. Cholil was interested in making him a son-in-law.[111] In June 1935, Bisri, who was 20 years old at the time, married Ma'rufah binti Cholil, who was only 10 years old. From this marriage, KH. Bisri Muṣṭofa has eight children: Cholil, Muṣṭofa, Adieb, Faridah, Najichah, Labib, Nihayah, and Atikah.[112]

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[110] Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Muṣṭofa*, p. 12.
[111] Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Muṣṭofa*, p. 15.
[112] Saifulloh Ma'sum, *Karisma Ulama: Kehidupan Ringkas 26 Tokoh NU*, p. 322.

As the son-in-law of a cleric who takes care of the pesantren, Bisri feels less confident. The students who asked Bisri for tutoring considered him an intelligent figure with extensive knowledge. However, Bisri thinks he is incapable, and his knowledge is still limited. Therefore, he applies the principle of learning *candak kulak*, which is learning while teaching.[113] To deepen his knowledge, Bisri regularly studied with the senior kiai, Kiai Kamil, who was in Karanggeneng, Rembang.

In 1936, Bisri performed the Hajj pilgrimage to the holy land of Makkah and stayed there for a year before returning for the Hajj season the following year (1937). While in Makkah, Bisri tried to deepen his Islamic knowledge by learning from various scholars, including Syaikh Hamdan al-Morocco, Syaikh Alwi al-Maliki, Sayyid Amin, Syaikh Hasan Mashshat, and Sayyid Alwi. He also learned from scholars from Indonesia, such as KH. Abdul Muhaimin is KH. Hasyim Asy'ari's son-in-law, and KH. Bakir from Yogyakarta. To develop his knowledge, Bisri studied independently and became a successful self-taughter.

After returning from the hajj, Bisri Muṣṭofa began to help KH. Cholil cares for students at the Kasingan Islamic Boarding School, Rembang. Subsequently, with his family, he returned to his hometown and established his pesantren, later known as *Rawdatut Ṭalibin*. Like other Islamic boarding schools, this Islamic boarding school experienced ups and downs, especially during the Japanese colonial period and the War of Independence. However, the pesantren was founded and led by KH. Bisri Muṣṭofa has survived and developed to this day, even though its founder passed away in 1977.[114]

3. Bisri Muṣṭofa's Thoughts

KH. Bisri Muṣṭofa is an alumnus of the Islamic boarding school, a traditional educational institution, and a figure in the conventional religious organization Nahdlatul Ulama (NU). Although his academic background comes from traditional institutions, his thinking is very contextual and adapted to the situation and conditions around him. He relies on the fiqh approach and the fiqh proposal approach in determining legal decisions. According to him, the law is not absolute but depends on the 'illat that accompanies it. Therefore, every decision is always

[113] Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Muṣṭofa*, p. 16.
[114] H. M. Bibit Suprapto, *Ensiklopedi Ulama Nusantara*, p. 271.

adjusted to the context of the time and background, and the benefits and harms for the ummah are considered.[115]

KH. Bisri Muṣṭofa is known as a moderate scholar in socio-religious and political fields. His moderate attitude prioritizes consideration of the benefit of the ummah as a whole instead of being trapped in fiqh idioms that are often too rigid in analyzing a problem. One of the proofs of his moderate attitude is his acceptance of the concept of Nasakom, Family Planning (KB), banking, and various other issues. In his view of human deeds, KH. Bisri Muṣṭofa is not a *fatalist* but more inclined to the *qadariyah* view. He believes that human beings not only surrender entirely to God's absolute will and power but also consider the existence of elements of effort or effort on the part of humans themselves.

KH. Bisri Muṣṭofa applies the *Ahl as-sunnah Wal Jama'ah* concept to every aspect of Muslims' lives. This great idea is realized through da'wah *bi al-hal*, with actual actions and examples, and da'wah *bi al-lisān*, carried out orally through lectures and recitations. To convey his thoughts, KH. Bisri Muṣṭofa also wrote a book about *Ahl al-Sunnah Wa al-Jama'ah*, adapted to the context of the time and existing circumstances.[116]

In addition to having thoughts about *Ahl al-Sunnah Wa al-Jama'ah*, an obsession with every action, KH. Bisri Muṣṭofa also put forward the idea of the concept of *Amar Ma'ruf Nahi Munkar*, which, according to him, is parallel to the pillars of Islam in the view of KH. Bisri Muṣṭofa, *Amar Ma'ruf Nahi Munkar* is a spirit of solidarity and social concern. He argues that if Muslims have this spirit, they will naturally practice *Amar Ma'ruf Nahi Munkar* correctly, both for themselves and for others, in the context of the problems discussed in the kalam science, such as Allah's names and attributes, the absolute will and power of God, God's justice, the vision (*ra'iyatullah*) in heaven, and anthropomorphism, KH. Bisri Muṣṭofa conveyed views that were not entirely in line with Sunni thinking, according to M. Ramli's analysis quoted by Achmad Zainal Huda regarding the pattern of thinking of KH. Bisri Muṣṭofa in Tafsīr Al-Ibrīz, there are several thoughts of KH. Bisri Muṣṭofa, which is in line with Mu'tazilah's thoughts.

[115] Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Muṣṭofa*, p. 55-56.
[116] Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Muṣṭofa*, p. 62.

KH. Bisri Muṣṭofa, which is in line with Mu'tazilah, can be seen in the issue of anthropomorphism or *tajsim* verses.[117] Both have similarities in metaphorically interpreting *the verses of tajsim*, namely, not interpreting them literally but giving an interpretation that aligns with Allah's greatness and majesty. In this case, in verse 88 of Surah al-Qaṣaṣ, KH. Bisri Muṣṭofa akwil the face of Allah as His substance. His act aims to keep God away from physical qualities, such as human limbs. This thinking is different from the view of Ash'ari, who rejected the interpretation of the verses of *tajsim*. Asy'ari argues that *anthropomorphism* or *Tajsim* verses contained in the Qur'ān must be accepted according to their literal meaning, noting that Allah's face, eyes, and hands differ from those humans possess.[118]

In addition to being known as a moderate thinker, KH. Bisri Muṣṭofa is also a productive Kiai figure with a concept of professionalism closely related to sincerity. According to him, sincerity does not just appear but is born in a context where a person feels satisfied with the results of their efforts. Many people, including the Kiai, ignore this condition factor when seeking sincerity. In this case, KH. Bisri Muṣṭofa does not hesitate to provide an understanding of sincerity by considering economic factors clearly because he wants to work professionally. From this comes the motivation to continue producing, where the practical goal is to achieve rewards in the hereafter and get a decent livelihood.[119]

4. Works of Bisri Muṣṭofa

KH. Bisri Muṣṭofa is known as one of the crucial figures in Nahdlatul Ulama. He is used to preaching orally, so he is known as a well-known orator scholar, in addition to his role as a scholar, politician, and orator, KH. Bisri Muṣṭofa is also known as a very productive writer. Every big idea and thought he has is expressed in writing, which then becomes books, books, and translations—the proficiency of KH. Bisri Muṣṭofa's writing has been pursued since he was young. As an active writer, many of his works have been published and continue to circulate in the community throughout Indonesia.[120]

[117] Tajsim verses are verses that describe Allah SWT as having physical attributes.
[118] Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Muṣṭofa*, p. 63-69.
[119] Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Muṣṭofa*, p. 82.
[120] H. M. Bibit Suprapto, *Ensiklopedi Ulama Nusantara*, p. 272.

The works of KH. Bisri Muṣṭofa discusses various religious topics, covering fields such as Tafsīr, *Hadīṡ*, *nahwu*, *Sharaf*, sharia or fiqh, morals, and others. These works were written in various languages, including Javanese with Arabic Pegon writing, Indonesian with Pegon Arabic writing, Indonesian with Latin letters, and some using Arabic.[121] His works are original, while others are accompaniments or translations of yellow books intended for Islamic boarding school and village students.

As for the work of KH. Bisri Muṣṭofa is as follows:

a. Field of interpretation
    1. Tafsīr Al-Ibrīz 30 juz
    2. *Interpretation of Surah Yāsin*
    3. *Al-Ikṡīr* (Introduction to the Science of Tafsīr)
b. Hadīṡ field
    1. *Sullamul Afhām* (on the *Hadīṡ*s of Sharia law)
    2. Terjemah *Bulūgh al-Marām*
    3. Terjemah *Arba'in al-Nawawi*
    4. *Al-Bayquniyyah*/ilmu hadits
c. Field of fiqh
    1. *Safīnah al- Ṣalah*
    2. Buku Islam dan Sholat
    3. Manasik Haji
    4. *Risalat al-Ijtihad wa al-Taqlid*
    5. *Al-Qawāid al-Fiqhiyyah*
    6. Terjemahan kitab *Qawāid al-Bahiyah*
d. Field of aqidah
    1. Buku Islam dan Tauhid
    2. *'Aqidah Ahl al-Sunnah Wa al-Jamā'ah*
    3. *Al-'Aqīdah al-'Awām*
    4. *Durar al-Bayan*
e. Field of morality/Sufism
    1. *Waṣaya al-Aba'li al-Abna*
    2. Syi'ir Ngudi Susilo

[121] Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Muṣṭofa*, p. 72.

3. Mitra Sejati
4. *Al-Ta'liqat al-Mufīdah li al-Qaṣidah al-Munfarijah*

f. Fields of Arabic
   1. Translation *Sharḥ Alfiyah Ibn Mālik*
   2. Translation *Sharḥ al-Jurūmiyyah*
   3. Terjemahan *Sharḥ 'Imriṭi*
   4. *Naẓam al-Maqṣūd*
   5. *Sharḥ Jawhar Maknūn*

g. Field of mantiq/logic
   1. Tarjamah *Sullamul Munawwaraq*

h. Literature
   1. Syair-syair Rajabiyah

i. Field of history
   1. *Al-Nibrasy*
   2. *Tārikh al-Anbiya'*
   3. *Tārikh al-Awliya'*

j. Other areas of Islam
   1. Islam dan Keluarga Berencana
   2. *Ar-Risālāt al-Hasanāt*
   3. *Kasykul*
   4. Khotbah Jumat
   5. Cara-caranipun Ziyarah lan Sinten Kemawon Walisongo Puniko
   6. *Al-Mujāhadah wa al-Riyaḍah*
   7. *Muniyatu al-Zamān*
   8. *Aṭaifu al-Irsyād*

The works of KH. Bisri Muṣṭofa is generally aimed at two target groups, namely:

a. The works of KH. Bisri Muṣṭofa, intended for groups of students in Islamic boarding schools, usually covers fields of knowledge such as *nahwu, sharaf, mantiq*, and *balaghah*. These books are written to help students explore various religious disciplines, especially those related to Arabic grammar and logic, so they can better understand classical religious texts.
b. For the general public in the countryside who actively attend recitation in surau or langgar, the works of KH. Bisri Muṣṭofa focuses more on practical

sciences directly related to daily worship. These books are written in a language that is easy for the general public to understand, and the content aims to help them understand the worship procedures, such as prayer, fasting, zakat, and other aspects of religious teachings relevant to daily life.[122]

Based on the many scientific works produced in Islam, KH. Bisri Muṣṭofa is an 'Allamah scholar proficient in his field and a very productive book writer. Through his works, he can provide guidance that is easy for beginner students, students in rural areas, and the general public to understand Islamic teachings. Inheritance in the form of books or scientific works left behind tends to have more extended durability than other forms of inheritance.[123]

B. *Al-Ibrīz Li Ma'rifah Tafsīr Al-Qur'ān Al-Azīz*

1. History and Background of Writing Tafsīr Al-Ibrīz

A researcher from the Netherlands noted in 1864 that in Rembang, no book of tafsīr was found that was studied in the 19th century.[124] However, as time went by, in the 20th century, five books of tafsīr by scholars from Indonesia and Malaysia were found. One of them is a very famous Javanese tafsīr, *Tafsīr al-Ibrîz li Ma'rifati Tafsîr Al-Qur'ān al-Azîz*, the phenomenal work of KH. Bisri Muṣṭofa.[125]

Before starting the process of writing Tafsīr al-Ibrîz, KH. Bisri Muṣṭofa, like several other scholars of tafsīr, felt anxious about the great responsibility that a *mufassir* carried. One example is Syaikh Nawawī al-Bantanī, the author of the *Tafsīr Al-Munîr*, who once warned of the threat of hell for anyone who interprets the Qur'ān only based on his mind without a strong foundation. This concern is also felt by KH. Bisri Muṣṭofa, because he realizes that the responsibility of a *mufassir* is to provide an understanding of the word of Allah, which is not a simple matter because it means being a spokesman for His kalam.[126]

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[122] Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Muṣṭofa*, p. 73-74.

[123] H. M. Bibit Suprapto, *Ensiklopedi Ulama Nusantara*, p. 273.

[124] Mamat S. Burhanuddin, *Hermeneutika ala Pesantren* (Yogyakarta: UII Pres Yogyakarta, 2006), p. 203.

[125] [125] Martin Van Bruenessen, *Kitab Kuning, Pesantren, dan Tarekat: Tradisi Islam di Indonesia* (Bandung: Mizan, 1999), p. 159-160.

[126] Muhammad Asif, *"Tafsīr and Tradition of Islamic Boarding Schools, Characteristics of Tafsīr al-Ibrîz by Bisri Mustafa"*, (Suhuf Journal, Vol. 9, No. 2, December 2016), p. 245.

Therefore, the scientific credibility of a *mufassir* must be mature, with a deep understanding of interrelated branches of science, to capture the meaning of the Qur'ān text as best as possible. KH. Bisri Muṣṭofa emphasized a firm rejection of the interpretation of *bi ar-Ra'yi*, which is a strict prohibition on interpreting the Qur'ān only based on personal thoughts or desires, without paying attention to the criteria, conditions, and rules that have been set out in the science of interpretation.[127]

Unlike other writers, KH. Bisri Muṣṭofa, in writing the book of Tafsīr Al-Ibrîz, does not explicitly mention the reason behind his writing. However, what is clear is that one of the main motivations is his intention to continue serving the Qur'ān. This motivation became an essential foundation in his efforts to compile the tafsīr, showing his deep commitment to the holy book. Such an expression can be found in the preface of the full version of Tafsīr Al-Ibrîz in Javanese, which reads:
kangge nambah khidmah lan usaha ingkang sahe lan mulya punika, dumateng ngersanipun para mitra muslimin ingkang mengertos tembung daerah jawi, kawulo segahaken tarjamah Tafsīr Al-Qur'an al-Aziz mawicara ingkang persojo enteng sarta gampil pahamanipun.[128]

Translation:

To add to this excellent and noble service and effort to Muslims who already understand the Javanese language, I present the Tarjamah of Tafsīr Al-Qur'ān Al-Aziz in a practical, light, and easy-to-understand way.

One of the factors that prompted KH. Bisri Muṣṭofa's decision to write this book of Tafsīr is the challenge of understanding the Qur'ān, especially in the Java region. He tried to bridge these difficulties by using the local language as a medium to make it easier to understand. This book of tafsīr can be considered a translation, or it can also be referred to as a short tafsīr, which is often known as *Tafsīr Jalalaine Wong Jowo*. However, the author himself prefers to call it a translation.[129]

The creation of the book of Tafsīr Al-Ibrîz began with the routine activities of KH. Bisri Muṣṭofa gave his students the meaning of the yellow book, held every Tuesday and Friday. Over time, some of his friends gave suggestions and

[127] Nashruddin Baidan, *Perkembangan Penafsiran Tafsīr Al-Qur'ān* (Yogyakarta; Pustaka Pelajar, 2012), p. 47

[128] Bisri *Muṣṭofa, Al-Ibrîz li Ma'rifat Tafsīr Al-Qur'ān Azîz Bi Lughah Al-Jawiyyah*. (Kudus: Menara Kudus Publishing Team, 2015), p. vi.

[129] Bisri *Muṣṭofa, Al-Ibrîz li Ma'rifat Tafsīr Al-Qur'ān Azîz Bi Lughah Al-Jawiyyah*.

encouragement so that the study material of the tafsīr was compiled in the form of a book. During the writing process, he also cared for himself by fasting sunnah on Mondays and Thursdays and always tried to be pure from hadas and najis. During this writing process, KH. Bisri Muṣṭofa spent four years, starting in 1957 and finishing on 29 Rajab 1379 H, which coincided with 28 January 1960. Based on Mrs. Ma'rufah's explanation, the Tafsīr al-Ibrîz was completed after the birth of her last daughter, Atikah, around 1964. In that year, the Tafsīr al-Ibrîz was printed for the first time by the publisher of the Holy Tower. However, the publication of this interpretation is not accompanied by an explicit agreement regarding the royalty or wholesale system.[130] Whenever he completed a juz, he usually invited his closest students on a pilgrimage to *Walisongo*'s grave.[131]

In 1961, this book of tafsīr was sold to the publisher of Menara Kudus. Before being disseminated, it had been sahih by several scholars from Kudus who were experts in the field of the Qur'ān, including Kiai Arwani Amin, Kiai Abu Ammar, Kiai Hisyam, and Kiai Sya'roni.[132] One of the students of KH. Bisri Muṣṭofa from Sememi Surabaya, Muhammad Bashori, explained the beginning of the preparation of Tafsīr al-Ibrîz in the biography book of KH. Bisri Muṣṭofa written by Achmad Zainal Huda. He explained that the Tafsīr al-Ibrîz was originally an explanation given by KH. Bisri Muṣṭofa while teaching his students. His trusted students, Munshorif, Maghfur, and Ahmad Sofwan (who now lives in Benowo, Surabaya), wrote and rearranged these explanations. After the writing was completed, they matched the writing with the tape recorder recording and then gave it to KH. Bisri Muṣṭofa.[133]

KH. Bisri Muṣṭofa stated in his *muqaddimah* tafsīr that he compiled the tafsīr al-Ibrîz to help Muslims understand the meaning and content of the Qur'ān carefully because this is a noble deed. He emphasized that thanks to Allah SWT's grace and the Qur'ān's virtue, people who read the Qur'ān will get many rewards, even though they do not fully understand its meaning or content. Thus, KH. Bisri Muṣṭofa compiled the tafsīr of the Qur'ān in Javanese with a simple and easy-to-understand

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[130] Abu Rokhmad, *"Telaah Karakteristik Tafsīr Arab Pegon Al-Ibrīz ,"* Analisa, vol. XVIII, 01 (Januari-Juni, 2011), p. 32.

[131] Fejrian Yazdajird Iwanebel, *Coral Mistis dalam Penafsiran KH. Bisri Mustafa* (Rasail, Vol. 1, 2014), p. 30

[132] Bisri *Muṣṭofa*, *Tafsīr Al-Ibrīz li Ma'rifat Tafsīr Al-Qur'ān al-Aziz*, volume 1, p. 1

[133] Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Muṣṭofa*, p. 100.

language style, especially for those who speak Javanese.[134] The choice of local languages, such as Javanese, in this tafsīr work, according to Islah Gusmian, shows a pragmatic orientation so that local people can understand better according to the language they use. However, it should be admitted that in Indonesia, tafsīr works written in Indonesian with Latin letters dominate more than those using the *Pegon script*.

Furthermore, Islah Gusmian explained that tafsīr written in Javanese with Pegon script will help the Muslim community in the area master the local language. However, this approach tends to be elitist in the Indonesian context, as this work only aims at the community that uses the language.[135] Apart from this view, it is clear that Tafsīr al-Ibrîz still has many enthusiasts among Muslims today. A Latin edition of the Tafsīr al-Ibrîz has been published, which makes it easier for Muslims who cannot read the Pegon Arabic script. Although it is still published in Javanese, there is no translation into Indonesian. Therefore, the people who study this book of tafsīr generally understand the Javanese language.

2. Systematics and Characteristics of Al-Ibrīz Tafsīr

One of the most famous works of KH. Bisri Muṣṭofa is a Tafsīr of al-Ibrîz, written in Javanese using the Arabic letters Pegon. This tafsīr was published in three volumes totaling 2,270 pages. By its compiler, it is referred to as a translation of the tafsīr of the Qur'ān, not the tafsīr of the Qur'ān, because the translation process refers to materials from the books of tafsīr by previous scholars. Each volume of the Tafsīr al-Ibrîz consists of ten juz of the Qur'ān. The first volume includes juz 1 to 10 interpretations, which are located on pages 1 to 563. Pages 1 and 2 contain an introduction explaining the background of the book's writing, the sources of interpretation, the systematics of writing, and other related information. Meanwhile, pages 3 to 563 are the contents. The second volume contains juz 11 to 20 interpretations, ranging from pages 564 to 1366. The third volume includes juz 21 to 30 interpretations on pages 1367 to 2270. The content of volumes II and III is entirely the content of interpretation. Later, a second edition appeared in a 30-volume format, where each volume contained an interpretation of one juz of the

[134] Bisri *Muṣṭofa*, *Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, Volume 1. p. 1
[135] Islah Gusmian, *Khazanah Tafsīr Indonesia*, (Jakarta: Teraju, 2003), p. 64.

Qur'ān.[136] KH. Bisri Muṣṭofa named the translation of this *Tafsīr al-Ibrîz fi Ma'rifah* Tafsīr *al-Qur'ān al-'Aziz.* In the *muqaddimah* of the book of Tafsīr Al-Ibrīz KH. Bisri Muṣṭofa says:

"Al-Qur'ān al-Karīm sampun kathah ingkang dipun terjemah dening para ahli terjemah, wonten ingkang mawi bahasa Walandi, Inggris, Jerman, Indonesia lan sanes-sanesipun, malah wonten ingkang mawi tembung daerah Jawa, Sunda, lan sak panunggalanipun ugi sampun kathah. Kanthi tarjamah wau, umat Islam saking sedaya bangsa lan suku-suku lajeng kathah ingkang saged mangertos ma'na tegesipun".

Translate:

Al-Qur'ān al-Karim has been translated by many translators, some in Dutch, English, German, Indonesian, etc. Many have been translated into regional languages such as Javanese, Sundanese, etc.

Through this translation model, Muslims from various tribes can understand and appreciate the meaning contained in the Qur'ān. KH. Bisri Muṣṭofa wrote this book of tafsīr in response to the needs of the Javanese people. The preparation of the book of Tafsīr Al-Ibrīz was influenced by various books of tafsīr written by the previous *mufassir*. This is explained in the *muqaddimah* of the book of tafsīr Al-Ibrīz, where KH. Bisri Muṣṭofa stated:

"Dene bahanipun tarjamah Tafsīr *ingkang kawula segahaken punika mboten sanes inggih naming methik sangking kitab-kitab* Tafsīr *mu'tabaroh kados* Tafsīr *Jalālain,* Tafsīr *Baidawi,* Tafsīr *Khazin lan sak panunggalipun."*[137]

Translate: The sources of tafsīr that I present are taken from the books of mu'tabaroh tafsīr, such as Tafsīr Jalālain, Tafsīr Baiḍawi, Tafsīr Khazin, and others.

Before the writing of the book of Tafsīr Al-Ibrīz, KH, Bisri Muṣṭofa first discussed with his students, Kiai Wildan Kendal and Kiai Bakir Comal Pemalang, other books of Tafsīr, such as the Book of *Tafsīr al-Manar* by Muhammad Abduh and Rasyid Ridlo, *Tafsīr Fi Ẓilal al-Qur'ān* by Sayyid Quṭb, *Tafsīr al-Jawāhir* by Tantawi Jawhari, the book *Mahasin al-Ta'wil* by al-Qasimi, and the book *Mazaya al-Qur'ān* by Abu Su'ud.[138]

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[136] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, Volume 1. p. 1

[137] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, Jilid 1. h. 1

[138] Sabik Al-Fauzi,*"Melacak pemikiran logika Aristoteles dalam Tafsīr Al-Ibrīz li Ma'rifat Tafsīr al Qur'an al-Aziz (Kajian atas ayat-ayat Teologi)",* Thesis of the Faculty of Ushuluddin UIN Sunan Kalijaga, 2009, p. 23

The writing systematics applied by KH. Bisri Muṣṭofa in the book of Tafsīr Al-Ibrīz follows the systematics of mushaf that is commonly used by *mufassir*, namely based on the order of verses and surah in the mushaf, ranging from surah al-Fatihah to surah an-Nas. In the *muqaddimah* Tafsīr Al-Ibrīz, KH. Bisri Muṣṭofa explained in detail the systematics of writing his tafsīr:

Bentuk utawi wangunipun dipun atur kados ing ngandap iki:

1. *Al-Qur'ān dipun serat ing tengah mawi makna gandul*
2. *Tarjamahipun* Tafsīr *kaserat ing pinggir kanthi tanda nomer tarjamah ing awalipun*
3. *Keterangan-keterangan sanes mawi tandha Tanbih, Faidah, Muhimmah, Qiṣah lan sak panunggalipun.*[139]

The form or model of writing this tafsīr is as follows:

1. The Qur'ān is written with the meaning of *gandul*.
2. Translated tafsīr is written on the margins with a number sign; the verse number is at the end, while the translated number is at the beginning.
3. Other information is marked with the words *Tanbih*, *Faidah*, *Muhimmah*, *Qiṣah*, and others.

In interpreting the verses of the Qur'ān, KH. Bisri Muṣṭofa emphasizes the aspect of locality, which can be seen from the use of Javanese in its interpretation. He started by writing the text of the verse in full, then translated it word by word into Javanese using Arabic Pegon script (Arabic-Javanese script). Each word is explained both in terms of the meaning of *lugawi* (lexical), *nahwi* (grammar), and sorfi (morphology) and is written in the typical style of pesantren, namely the meaning of gandul which is arranged in a downward order, with words such as "*utawi*," "*iku*," "*kelawan*," and "*ing dalem*." This process combines translation and interpretation simultaneously, with Javanese placed on the side of the book's pages. The translation begins with the numbering of verses that follow the order of the verses, but unlike the original text, the number of verses is placed at the beginning. This Tafsīr is also supplemented with additional information, such as "*Tanbih*," "*Fa'idah*," "*Muhimmah*," and "*Qiṣah*,"[140] to provide further explanations.

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[139] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, Jilid 1. h. 1

[140] The author tries to give a glimpse of the description and examples in the *Tafsīr Al-Ibrīz*, when *the muallif* mentions the word *"Tanbih"* the description is like a warning. For example, in Q.S. Al Kahfi : 23-24, Al-Ibrīz , juz 11-20, p. 891. *"Faidah"* is *irsyad* (educational), either in the form of *amaliyah* (practical), *mau'iẓah* (advice), or *tamṡil* (parable). This faidah is usually taken from *fadā'il hadiṡ* and the opinions of salaf scholars. For

In interpreting the Qur'ān, KH. Bisri Muṣṭofa follows the starting *mushafi* method, which interprets the Qur'ān based on the order of verses and letters arranged in the mushaf. He began the interpretation of Surah al-Fātihah and completed it up to Surah an-Nās, so that the order of Tafsīr systematically follows the arrangement of the verses of the Qur'ān as in the standard mushaf.

example, the end of Surah al-Baqarah and al-Kahfi :45 Al-Ibrīz, juz 1-10, p. 121. *Muhimmah* is related to social science or about *asbābun nuzūl*, as explained in surah Al-Kahfi : 28, Ar-Ra'du : 12 Al-Ibrīz , juz 11-20, page 894. In addition, *Al Qiṣah* (story) and legends. As explained in surah al-Lahab which describes the story of his wife Abu Lahab and the saga about the year of the prophet's birth in surah al-fīl. Al-Ibrīz juz 21-30, p. 2266. *'Mujarabat'* This statement is used to add practical *amaliyah* information that is considered to benefit society, this additional discussion is usually related to medicine and so on, as in QS. An-Nahl: 69. Al-Ibrīz, juz 11-20, p. 805 reviews

CHAPTER IV
EPISTEMOLOGY OF *TAFSĪR AL-IBRĪZ* BY BISRI MUṢṬOFA

A. Source of Interpretation

Tafsīr references in Arabic are also called sources of tafsīr, which are materials used as a basis for interpreters in interpreting the Qur'ān. This is one of the essential aspects of studying the book of tafsīr by looking at and knowing the sources used in it.

1. Qur'ān

The source of the interpretation of the Qur'ān in *Tafsīr Al-Ibrīz* by KH. Bisri Muṣṭofa is one of the dominant methods used. In his tafsīr, he consistently uses verses of the Qur'ān to explain the meaning of other verses, known as the *Tafsīr Al-Qur'ān bil Qur'ān* method. This approach shows the depth of his understanding of the interconnection between verses in the Qur'ān. KH. Bisri Muṣṭofa understands well the principle that the Qur'ān is a unit that explains each other. His interpretation reflects this, always associating one verse with another to provide a comprehensive understanding. For example, when interpreting verses about worship, he would collect related verses from various letters to give a complete explanation. In practice, using Qur'anic sources in Tafsīr Al-Ibrīz has several distinctive characteristics. First, he often quotes verses with a similar theme to strengthen his interpretation. Second, interpretation is done in a simple language that is easy for the Javanese people to understand. Third, the explanation of verses is always associated with the context of daily life, so it is more applicable.

For example, when Bisri Muṣṭofa interpreted the word *Illā mā yutla* in Q.S Al-Ḥajj verse 30 which reads:

ذَٰلِكَۖ وَمَن يُعَظِّمۡ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيۡرٞ لَّهُۥ عِندَ رَبِّهِۦۗ وَأُحِلَّتۡ لَكُمُ ٱلۡأَنۡعَٰمُ إِلَّا مَا يُتۡلَىٰ عَلَيۡكُمۡۖ

فَٱجۡتَنِبُواْ ٱلرِّجۡسَ مِنَ ٱلۡأَوۡثَٰنِ وَٱجۡتَنِبُواْ قَوۡلَ ٱلزُّورِ

"That is (Allah's command). And whoever exalts anything honorable in the sight of Allah is better for him in the sight of his Lord. And it has been lawful for all your cattle, except that which is explained to you in its unlawfulness, so shun from the unclean idols and shun the words of lies"[141]

[141] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 476

Interpretation: *"Iya mengkono iku sapa bae kang ngegungake larangan-larangane Allah Taala (ateges ora nerjang larangane Allah) mongko ngegungake kang mengkono iku bagus tumerap iku uwong ono ing ngersane Allah Taala. Lan rajakaya-rajakaya iku di halalake marang sira kabeh (sak wuse disembelih) kejaba apa-apa kang wus diwacaake marang sira kabeh (ana ing dawuh hurrimat 'alaikum al-maytah) mula sira kabeh pada ngeduhana kotor-kotor iya iku berhala berhala. Lan sira pada ngeduhana ucapan lacut mlempeng (kaya musyrik, nekseni palsu kan liya-liyane)"*[142]

Then the interpretation is explained widely in Q.S. Al-Maidah verse 3 which reads:

حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ وَٱلدَّمُ وَلَحۡمُ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦ وَٱلۡمُنۡخَنِقَةُ وَٱلۡمَوۡقُوذَةُ وَٱلۡمُتَرَدِّيَةُ

وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيۡتُمۡ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسۡتَقۡسِمُواْ بِٱلۡأَزۡلَٰمِۚ ذَٰلِكُمۡ فِسۡقٌۗ

"It is forbidden for you to (eat) carcasses, blood, pork, slaughtered in the name of someone other than Allah, suffocated, smitten, fallen, horned, and pounced upon wild beasts, except those whom you have slaughtered, and those slaughtered for idols. And (it is also forbidden) to vote for luck with an arrow, (to vote for luck with the arrow) is wickedness."[143]

Interpretation: *"Sira kabeh diharamake mangan bathang, lan getih, lan daging babi, lan hayawan kang disembelih ora kerana Allah, lan hayawan mati kang katekekan, lan hayawan mati kang dipenthung, lan hayawan kang mati sebab tiba sangking dhuwur, lan hayawan kang mati sebab gundhangan, lan hayawan kang kapangan satugalak, durung mati nuli katututan sira sembelih, lan hayawan kang disembeih kerana berhala (iya haram) lan sira kabeh diharamake amrih putusan kelawan jemparing. Kaya mangkana iku fasiq".*[144]

Another example is found in Q.S Al-Maidah verse 1, which is interpreted with Q.S Al-Mā'idah verse 3:

Q.S Al-Mā'idah verse 1

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِۚ أُحِلَّتۡ لَكُم بَهِيمَةُ ٱلۡأَنۡعَٰمِ إِلَّا مَا يُتۡلَىٰ عَلَيۡكُمۡ غَيۡرَ مُحِلِّي ٱلصَّيۡدِ وَأَنتُمۡ

حُرُمٌۗ إِنَّ ٱللَّهَ يَحۡكُمُ مَا يُرِيدُ

[142] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 1069
[143] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 144
[144] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 271

"O you who believe, fulfil the quads. It is permissible for you to livestock, except for those that will be read to you. (That) by not ruling hunting when you are doing Hajj. Indeed, Allah has established the laws according to His will".[145]

Interpretation: *"Hai wong-wong mukmin! Sira kabeh supoyo podo netepi perjanjian (tegese netepi kewajiban). Allah ta'ala ngalalake marang sira kabeh mangan rajakaya sakwise disembelih (kaya unto, sapi lan wedus) kejaba kang diterangake harame marang sira kabeh, ing hale sira kabeh. Ora ngalalake beburon nalika sira kabeh ihram. Saktemene Allah Ta'ala ngukuhi opo kang dikersaake (ora ono kang ngalang-ngalangi)"*[146]

Bisri Muṣṭofa interprets the various foods that Allah SWT forbids with the words of Allah Q.S Al-Mā'idah verse 3:

حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ وَٱلدَّمُ وَلَحۡمُ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦ وَٱلۡمُنۡخَنِقَةُ وَٱلۡمَوۡقُوذَةُ وَٱلۡمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيۡتُمۡ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسۡتَقۡسِمُواْ بِٱلۡأَزۡلَٰمِۚ ذَٰلِكُمۡ فِسۡقٌۗ ٱلۡيَوۡمَ يَئِسَ ٱلَّذِينَ كَفَرُواْ مِن دِينِكُمۡ فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِۚ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ فَمَنِ ٱضۡطُرَّ فِي مَخۡمَصَةٍ غَيۡرَ مُتَجَانِفٖ لِّإِثۡمٖ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ

"It is forbidden for you to (eat) carcasses, blood, pork, slaughtered in the name of someone other than Allah, suffocated, smitten, fallen, horned, and pounced upon wild beasts, except those whom you have slaughtered, and those slaughtered for idols. And (it is also forbidden) to vote for luck with an arrow (to vote for luck with an arrow) is wickedness. On this day, the disbelievers have given up on your religion, so do not fear them and fear Me. On this day, I have perfected your religion for you and satisfied you with My favor. I am pleased that Islam has become a religion for you. So whoever is forced out of hunger to sin unintentionally, indeed Allah is Forgiving and Merciful."[147]

Interpretation: *"Siro kabeh diharomake mangan batang, lan getih, lan daging babi, lan khayawan kang disembelih ora kerono Allah, lan khayawan mati katekeken, lan khayawan kang mati dipentung, lan khayawan kang mati sebab tibo saking duwur, kang khayawan kang kapangan satu galak. Kejobo khayawan kang kecokot satu galak, durung mati nuli katututansiro sembelih lan khayawan kang disembelih*

[145] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 143
[146] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 269
[147] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 144

kerono berahala (iyo kharom) lan siro kabeh seng diharomakeamrih keputusan kelawan cemparing. Koyo mengkono iku fasik, ing dalem dino iki, wong-wong kafir podho , putus harapan saking agamo siro kabeh. Mulo siro kabeh ojo podo wedi wong-wong kafir, lan wediyota siro kabeh marah ingsun (Allah). Dino iki Allah ta'ala wes nyampurnaake agomo iro kabeh lan nyampurnaake nikmat iro kabeh, lan Allah ta'ala ridho agomo islamdadi agomo kang podo siro rungkebi, sing sopo wong nandang dorurot, sehinggo umpomo ora inggal-inggal mangan, biso ugo mati, deweke diparingaken mangan perkoro kang diharomake mahu, nanging sekedar kanggo nahan mete nyowo, sak temene Allah ta'ala iku agung pangapurane lan agung welas."[148]

Translation: It is forbidden for all of you to eat carcasses, blood, and pork, and animals that are slaughtered not for Allah's sake, and animals that die are suffocated, and animals that die are hit, and animals that die because they fall from above, and animals that wild animals eat except those that are pounced on by wild beasts but are not dead, and you still have time to slaughter and animals that are killed because of idols (of course it is haram) and you are all forbidden to make decisions because of arrows. Such is wicked. On this day, the disbelievers have given up hope from the religion of all of you. Therefore, do not be afraid of the disbelievers; fear Me. Today, Allah Almighty has perfected the religion of all of you and perfected your blessings. And Allah Almighty approves of Islam as a religion that you all embrace. Whoever has an emergency so that if he does not eat immediately, he can die is allowed to eat what was forbidden earlier, to hold the need for life. Indeed, Allah Almighty is His forgiveness and mercy.

2. Hadīṡ

The use of hadīṡ as a source of interpretation in Tafsīr Al-Ibrīz illustrates the commitment of KH. Bisri Muṣṭofa on the authenticity and validity of his interpretation. As the second source after the Qur'ān, hadīṡ plays an essential role in providing a more profound explanation and understanding of the verses of the Qur'ān in this Tafsīr. KH. Bisri Muṣṭofa uses the hadīṡ very selectively and carefully. He prioritized the sahih hadīṡ narrated by trusted narrators, especially those derived from *kutubut tis'ah* (the nine main Hadīṡ books). In its application, hadīṡ is used for various interpretive functions, such as explaining the meaning of

[148] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 271

a verse that is still global, detailing laws that are still general, or strengthening the explanation of a verse.

The method of quoting hadīṡ in Tafsīr Al-Ibrīz has some unique characteristics. First, he often simplifies the sanad of hadīṡ to make it easier for readers to understand. Second, the quoted hadīṡ are generally directly related to the theme of the interpreted verse. Third, the explanation of hadīṡ is adjusted to the socio-cultural context of Javanese society, making it easier to understand and apply. In practice, KH. Bisri Muṣṭofa uses hadīṡ for various aspects of interpretation. For legal verses, he cited hadīṡ that explain the details of the implementation of worship. For moral verses, he uses hadīṡ related to morals and ethics. For the verse of the story, he quoted hadīṡ that provide details about the history of the prophets and the previous people.

Thus, the use of hadīṡ in Tafsīr Al-Ibrīz enriches the interpretive dimension and strengthens the validity and authority of this tafsīr through a balanced approach between textual and contextual KH. Bisri Muṣṭofa presented a scientific and applicable interpretation for the Javanese people. An example of KH Bisri Mustafa's interpretation accompanied by taking the source of the hadīṡ is seen when he interprets Q.S. Yūsuf verse 55:

قَالَ ٱجۡعَلۡنِي عَلَىٰ خَزَآئِنِ ٱلۡأَرۡضِۖ إِنِّي حَفِيظٌ عَلِيم

Joseph said: "Make me the treasurer of the state (Egypt); Indeed, I am a person who is good at guarding, and knowledgeable".[149]

Interpretation: *"Nabi Yusuf ngendika: 'Panjenengan kawula aturi netepaken kawula dados penguasa atas gudang-gudang, bahan makan lan bondo-bondo sanesipun wonten ing negara mesir ngeriki, sakestu kawula menika saged ngreksa lan ngertos kebijaksanaan kemaslahatan".*[150]

He then interpreted the verse with the hadīṡ of the Prophet narrated by 'Abdur Rahman bin Samurah, which is as follows:

حديث عبد الرحمن بن سمرة قال لي رسول الله صلى الله عليه وسلم << يا عبد الرحمن لا

تسال الامارة فانك ان اوتيتها عن المسالة اعنت عليها>> اخرجاه في الصحيحين

[149] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 334
[150] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 686

The hadīṡ contains the intention of prohibiting *"tolab al-Imarah wa al-wilayah."* In this case, KH Bisri Muṣṭofa gave a problem: what about the Prophet Yusuf, who, asked for *imarah* and territory? So Bisri Muṣṭofa answered that it is true that asking for territory and emir is not good, but this is not just any human being. If the one who asks is not an arbitrary person so that if he does not ask for power, it will be led by an inappropriate person, then such a request is not forbidden by the Shari'a', then if there is no one who can accept him, it is obligatory for him.

Another example is found in Q.S Asy-Syu'arā' verse 227 which reads:

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَذَكَرُواْ ٱللَّهَ كَثِيرا وَٱنتَصَرُواْ مِنۢ بَعۡدِ مَا ظُلِمُواْۚ وَسَيَعۡلَمُ ٱلَّذِينَ

ظَلَمُوٓاْ أَيَّ مُنقَلَب يَنقَلِبُونَ

"Except for those who believe and do righteous deeds, call Allah a lot, and gain victory after suffering injustice. And the wrongdoers will know to which they will return."[151]

Interpretation: : *(muhimmah) walhasil, syiir-syiir iku gumantung marang isine. Yen isine ala, syiire yo dadi ala.lan dipaido dening syara'. Kesebaline, yen isine bagus, syiire yo melu bagus.* [152]

He then interpreted the verse with the hadīṡ of the Prophet, which is as follows:

روي البخاري عن ابي بن كعب رضي الله عنه ان رسول الله صلى الله عليه وسلم قال: ان من الشعر

لحكمة. وقالت عائشة رضي الله عنها الشعر كلام، منه حسن، ومنه قبيح فخذ الحسن.

Translation: "(Muhimmah) Syiir depends on the content of the verse; if the verse is good, then it is permissible. However, if the verse is ugly and prohibited by the syariat, then religion is prohibited. This is based on a hadīṡ narrated by Imam Bukhori from Ubay bin Ka'ab ra., where the Prophet PBUH said: "Indeed, from the verse there is wisdom." And Aisyah ra. Said: "The verse is a good and bad expression. If the verse is good, take it, but if the verse is bad, then leave it."

[151] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 541
[152] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 1251

3. Narration of the Companions and tābi'in

KH Bisri Muṣṭofa's interpretation using sources from the history of the companions and tābi'in can be found when he interprets QS. al-Anfāl verse 64 is the issue of prisoners of war after the Badr war, which reads:

يَٰٓأَيُّهَا ٱلنَّبِيُّ حَسۡبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلۡمُؤۡمِنِينَ

"O Prophet, Allah is enough for you and the believers who follow you."[153]

Interpretation: The Companion of Umar said that to face the prisoners of war, he agreed to be killed. And Umar asked for a share to cut off the throats of the captives, even though they were still our brothers. We must continue to act decisively regardless of feathers. So that the Arabs who hear it will feel afraid. This is different from the opinion of Abu Bakr's companion, who said that prisoners of war are obliged to pay a ransom because we must be careful. After all, there is a possibility that one day they will convert to Islam to maintain the Islam of their descendants and, with the ransom, can add strength to the Muslims. The difference of opinion between the two companions of the Prophet is because both have different personalities. As the Prophet himself said, Umar's companions had a harsh disposition, like the Prophet Noah (as). Meanwhile, Abu Bakr's companions are gentle, like the Prophet Ibrahim.[154]

Another example is found in Q.S Maryam verse 23:

فَأَجَآءَهَا ٱلۡمَخَاضُ إِلَىٰ جِذۡعِ ٱلنَّخۡلَةِ قَالَتۡ يَٰلَيۡتَنِي مِتُّ قَبۡلَ هَٰذَا وَكُنتُ نَسۡيا مَّنسِيّا

"So the pain of giving birth to a child forced her to lean on the base of the date palm, she said: "Aduhai, it would have been better if I had died before this, and I became a meaningless item, forgotten again."[155]

Interpretation: *"(Faidah) miturut qoul kang muktamad, siti Maryam anggone ngandut ora koyo lumrahe wng-wong wadon: Balek keroso ngandut, terus ngelarani, terus mbabarake. Iyo iku qoule sahabat Ibnu Abbas, lan ora keroso loro. Dene nganti sambat-sambat iku, ora jalaran loro, utowo ora ridho marang qodare Allah, iku ora. Balek saking susahe yen dituduh, dinyono olo dening liyan."*[156]

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[153] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 255
[154] Bisri *Muṣṭofa*, *Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 515-516
[155] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 431
[156] Bisri *Muṣṭofa*, *Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 941

Translation: Siti Maryam is pregnant differently from ordinary women, who are pregnant, contracting, and giving birth. According to the words of Ibn Abbas's companion, not feeling pain until complaining is not because of the pain of childbirth or not being pleased with Allah's destiny but because of being accused of being ugly by others.

4. Previous *Mufassir*'s Opinion

The use of scholars' opinions from various tafsīr books in Tafsīr Al-Ibrīz shows the breadth of insight and prudence of KH. Bisri Muṣṭofa in interpreting the Qur'ān. As a *mufassir* who adheres to the scientific tradition of Islamic boarding schools, he highly appreciates and refers to the works of previous scholars, especially from the *Ahlus Sunnah wal Jama'ah*. In Tafsīr Al-Ibrīz, KH. Bisri Muṣṭofa refers to many books of Tafsīr *mu'tabar* (trusted). Among the books that are the primary references are Tafsīr Al-Jalālain by Jalāluddin Al-Mahalli and Jalāluddin As-Suyuthi, Tafsīr Al-Khazin by Alauddin Al-Khazin, Tafsīr Al-Baiḍawi by Nashiruddin Al-Baiḍawi, and several other classic books of Tafsīr. The selection of these references shows his commitment to the methodology of interpretation established in the tradition of Islamic scholarship.

The characteristics of quoting the opinions of scholars in Tafsīr Al-Ibrīz have several uniqueness. First, he does not always mention the source of the quotation explicitly to maintain the simplicity of the presentation. Second, the opinions of the scholars quoted are often modified and adjusted to the understanding of the Javanese people. Third, he chooses the opinion most relevant to his readers' socio-cultural context. KH. Bisri Muṣṭofa showed meticulousness in choosing and quoting the views of scholars. He does not just quote but also synthesizes and contextualizes. He sometimes even combined several opinions to provide a more comprehensive understanding. This shows his independence as a *mufassir* who is not trapped in a blind taqlid.

The use of sources of scholarly opinion in Tafsīr Al-Ibrīz also reflects the attitude of tawadhu' KH. Bisri Muṣṭofa as a *mufassir*. Even though he has a high scientific capacity, he still appreciates and refers to the works of previous scholars. This shows the importance of maintaining the continuity of scientific sanad in the tafsīr tradition. Thus, using the opinions of scholars from various books of tafsīr in Tafsīr Al-Ibrīz not only enriches the substance of interpretation but also strengthens

the authority and validity of this tafsīr. Through a balanced approach between loyalty to tradition and the need for contextualization, KH. Bisri Muṣṭofa presented an authoritative and grounded interpretation among the Javanese people.

An example of KH Bisri Muṣṭofa's interpretation accompanied by a quotation of the opinion of the previous *mufassir* about the word *sabīlillah* in Surah at-Tawbah verse 60:

إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ وَٱلۡعَٰمِلِينَ عَلَيۡهَا وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ وَٱلۡغَٰرِمِينَ وَفِي سَبِيلِ ٱللَّهِ وَٱبۡنِ ٱلسَّبِيلِۖ فَرِيضَةٗ مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَكِيم

"Indeed, the zakat is only for the poor, the poor, the administrators of zakat, the mu'allaf who are persuaded by their hearts, for the slaves, for the debtors, for the way of Allah and for those who are on the way, as a stipulation that Allah obliges, and Allah is All-Knowing, All-Wise."[157]

Interpretation: *"Dhawuh sabilillah iku khusus marang jihad fisabilillah (perang sabilillah). Sak golongan ndhuwe panemu sabilillah iku umum endi-endi dalane Allah Ta"ala. Iya iku dalan-dalan kabecikan. Sejatine golongan kang awal mahu manut madzhab Syafi"i lan jumhur ulama. Golongan kang kapindho manut* Tafsīr *al Manar. Golongan kapindho mahu padha nasarufake dhuwit zakat kangga ambangun utawa dandan.dandan masjid, langgar-langgar, madrasah-madrasah, darul aitam lan liya-liyane. Golongan awal ora wani nasarufake kaya mangkana. Madzhab Syafi"i kang kasebut mahu nganggo kekuatan hadis pirang-pirang, kang setengahe hadis mahu iya iku hadise Abi Sai'd, yaiku*:[158]

لا تحل الصدقة لغني ولا لذي مرة سوي

5. Isrāiliyat

The use of Isrāiliyat in Tafsīr Al-Ibrīz reflects the selective and cautious attitude of KH. Bisri Muṣṭofa in utilizing sources of interpretation. As a *mufassir* who understands the complexity of the history of Isrāiliyat, he uses it in a limited and proportionate manner, especially in explaining the stories contained in the Qur'ān. In quoting the history of Isrāiliyat, KH. Bisri Muṣṭofa applies the principles that the ulama has outlined. He only used the history of Isrāiliyat, which does not contradict

[157] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 271
[158] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 546-547

the Islamic faith and is not related to Sharia law. These narrations are generally used to provide additional details in the stories of the prophets and the people of the past.

The characteristics of the use of Isrāiliyat in Tafsīr Al-Ibrīz have several uniqueness. First, he does not always mention the source of the history explicitly to maintain the simplicity of the presentation. Second, the narration of Isrāiliyat quoted is generally complementary, not the primary basis for interpretation. Third, its use is emphasized in these stories *'ibrah* (lesson) aspect. KH. Bisri Muṣṭofa showed caution when choosing the history of Isrāiliyat. He prefers a history that is already popular among Tafsīr scholars and has educational value for readers. In some cases, he even hinted at the status of the narration, although he did not explicitly refer to it as Isrāiliyat. An interesting aspect is the use of Isrāiliyat by KH. Bisri Muṣṭofa is his ability to process these histories into exciting and educational narratives. He quotes and repackages these stories in a language that is understandable and relevant to the reader's context. This makes the stories in the Qur'ān more vivid and meaningful.

Moderate attitude KH. Bisri Muṣṭofa, in the use of Isrāiliyat, shows a balance between satisfying the reader's curiosity and maintaining the purity of interpretation. He did not wholly reject the history of Isrāiliyat but did not use it excessively. This approach is in line with the attitude of the majority of scholars when responding to Isrāiliyat. Thus, the use of Isrāiliyat in Tafsīr Al-Ibrīz shows the wisdom of KH. Bisri Muṣṭofa as a *mufassir*. Through a selective and proportionate approach, he succeeded in using the history of Isrāiliyat as an interpretive tool without getting caught up in the problems that often arise when using this source.

In Tafsīr Al-Ibrīz, the author finds many long explanations of Isrāiliyat stories; even KH Bisri Muṣṭofa notes fairly straightforwardly that the interpretation is taken from a story. Although he did not directly state that this interpretation is a narration of Israiliyyat, he said that in his explanation written with the word القصة or ,الحكاية

we can see this in QS. al-A'rāf verse 136, about the story of the Prophet Moses, is as follows:

فَٱنتَقَمۡنَا مِنۡهُمۡ فَأَغۡرَقۡنَٰهُمۡ فِي ٱلۡيَمِّ بِأَنَّهُمۡ كَذَّبُواْ بِاٰيَٰتِنَا وَكَانُواْ عَنۡهَا غَٰفِلِينَ

"Then We punished them, and We drowned them in the sea because they denied Our Signs, and they were the ones who neglected Our Signs."[159]

Interpretation: *"Pungkasane Allah Ta'ala nyeksa kaume Fir'aun. Kaume Fir'aun di kerem ana ing tengahe segara, sebab aggane padha anggarahake ayat ayate Allah Ta'ala lan anggane padha lali saking ayat-ayate Allah Ta'ala. (Qiṣah) Sakwuse Fir'aun kalah anggane tanding lawan Nabi Musa, Fir'aun tambah nemen anggane anggencet Bani Isra'il. Bani Isra'il sambat-sambat, Nabi Musa nuli do'a, Allah Ta'ala nurunake seksa rupa banjir gedhe. Anehe, banjir mahu mlebu ana ing omahe wang wang saking kaume Fir'aun, nanging ora mlebu omah-omahe Bani Isra'il. Ing mangka omahe Bani Isra'il iku jejere karo kaume Fir''aun. Omah-omah iku wis dithatha dening Fir'aun jejer-jejer. Omahe Isra'ili diapit dening omahe Qibti, dadi carane: Qibti-Isra'ili-Qibti-Isra'ili. Mengkana sakteruse. Bareng wis pirang-pirang dina banjir ora surut surut tetep sak gulu, Fir'aun kongkonan menyang Nabi Musa, anjaluk dido'ake, lan janji arep iman lan arep nglepasake bani Isra'il. Nabi Musa do'a. Banjir asat, Fir'aun sak kaume nulayani janji". Nabi Musa do'a meneh, Allah Ta'ala nurunake seksa rupa walang. Walang umbras ora karuan akehe. Tanduran lan woh-wohan entek blas dipangan walang. Kaume Fir'aun akeh kang padha mati kaliren. Fir'aun taubat maneh. Walang ilang, sadhela maneh, anggeladrah maneh. Allah Ta'ala nurunake seksa rupa sak bangsa ulue, nuli ganti maneh kodok, nuli getih. Kabeh mahu ora bareng dadi siji sak wektu, saben-saben taubat seksane ilan, anggeladrah maneh, dituruni seksa maneh kang sifate beda-beda. Nalika seksa temurun rupa sebangsa uler, uler mahu banget akehe, ora namung mangan tanduran, nanging uga mangan sandangan, mangan kayu-kayu, blandar-blandar saka lan liya-liyane. Wang Qibti budhal menyang pasar nganggo penganggo lengkap, muleh wis dadi udo, merga sandangane dipangan uler. Nalika seksa rupa kodok temurun, omahe kebak kodok ora ana panggonan kosong kejaba mesthi dienggone kodok. Ora ana kang wani guneman, merga asal mangap sithik, iya nuli kelebonan kodok. Nalika seksa rupa geteh temurun, kabeh banyu dadi geteh . Ana wadon Qibtiyah banget ngoronge, anjaluk banyu di esok saking kirbah isih rupa banyu, bareng diangkat Qibtiyah arep diombe, wis mangkleh rupa getih. Fir'aun dhewe bingung nggoleki banyu. Rehning banget ngoronge, nggolek banyu ora ana, kapeksa namung nyesep pang-pange wit-*

[159] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 227

witan kang teles,nanging ugo rupa getih. Sehingga kepeksa Fir'aun sak kaume pirang-pirang dina namung ngombe getih". Waallahu A'lam.[160]

From the explanation of the story of Isrāiliyyat above, it is clear that it is not accompanied by a mention of the sanad of the narration, so it is not known where or from which book of tafsīr the story of Isrāiliyyat came from, nor is there any criticism or limited comment about the truth of the story, but KH Bisri Muṣṭofa only ends the story with the word *wallah a'lam* (only Allah is All-Knowing). This means that the story's truth is only left to Allah alone.

B. Form, Method, and Pattern of Tafsīr Al-Ibrīz by Bisri Muṣṭofa

1. Forms of Interpretation

The term form of interpretation was first introduced by Nashruddin Baidan, whose classification specifically covers the early classical century to the modern period. In the author's view, this kind of mapping has not been found in the works of classical scholars, such as in the books *of 'Ulūm al-Qur'ān*. For example, the book *al-Burhān fī 'Ulūm al-Qur'ān* by al-Suyuti, *Mabāhiṡ fi 'Ulūm al-Qur'ān* by Subhi al-Salih, and also in the book *Manahil al-'Irfan fī 'Ulūm al-Qur'ān* written by al-Zarqani.[161]

The use of terms in the form of interpretation has developed, such as the term used by Ibn Taymiyah, who called Tafsīr *bi al-ma'tsur* because it is based on many histories, as well as Tafsīr *bi al-ra'yi* as a method of interpretation with reason. Then, al-Farmawi also classified Tafsīr *bi al-ma'tsur* and Tafsīr *bi al-ra'yi* as categories of interpretation patterns.[162] Various opinions regarding the terms used by scholars lead the author to support the term introduced by Nashruddin Baidan, which includes Tafsīr *bi al-ma'tsur* and Tafsīr *bi al-ra'yi* in the category of forms of interpretation.

Interpretation of narration or *al-Ma'tsur* is an interpretation received and inherited orally from the Prophet, companions, and *tābi'in*, with a transparent chain of narration, starting from the Prophet Muhammad PBUH to the last narrator.[163] In

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[160] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 453-454

[161] Nashruddin Baidan, *Wawasan Baru Ilmu Tafsīr* (Yogyakarta: Pustaka Pelajar, 2011), p. 368.

[162] According to Ibn Taymiyah, the best method of interpretation is to interpret the verses of the Qur'an with the Qur'an, then with the Sunnah after that with the words of the Companions. See Ibn Taymiyah, Muqaddimah *Fi Usul al-Tafsīr* (Beirut: Dar Maktabah al-Hayah, 1980), p. 39.

[163] Nashruddin Baidan, *Wawasan Baru Ilmu Tafsīr*, p. 374.

the Tafsīr *bi al-ma'tsur*, the narration is the primary basis and starting point in the interpretation process.[164] Meanwhile, the form of thought or *al-Ra'yu* is an interpretation based on the thought or ijtihad *mufassir*. Here, the *mufassir* examines the verses of the Qur'ān and hadīṡ, then interprets them according to their understanding or madhhab.[165] Therefore, in Tafsīr *bi al-ra'yi*, the narration is used to support and strengthen the views of tafsīr produced by *mufassir*.[166]

If referring to the classification of the form of interpretation, it can be concluded that the form of interpretation in Bisri Muṣṭofa's Tafsīr Al-Ibrīz tends to follow the second approach, the *bi al-ma'tsur*. This is shown by the dominance of interpretive sources that use the Qur'ān, the prophet's hadīṡ, and the companions' words. When using the hadīṡ of the Prophet Muhammad PBUH, Bisri did not mention the sanad of the hadīṡ and the quality of the hadīṡ.[167] In addition, Bisri also uses *ra'yu*, with a small percentage, as a complement and harmonizer of history and uses israiliyyat stories. The use of *ra'yu* is when interpreting verses of the Qur'ān related to science.

2. Method of Interpretation

The method of interpretation is a framework or rule used in interpreting the verses of the Qur'ān. In analyzing the Qur'ān, a *mufassir* applies a unique process in compiling and conveying his interpretation through written works. Reason greatly influences understanding this sacred text, which cannot be separated from historical and cultural influences. Therefore, a *mufassir* will try to place the text of the Qur'ān according to the social and cultural context surrounding it, likewise, in Tafsīr Al-Ibrīz. According to Farmawi, the methods of interpreting the verses of the Qur'ān are divided into 4, namely: *the taḥlili, ijmāli, mawḍu'iy,* and *muqaran methods*.

Of the four interpretation methods previously explained, the interpretation of KH. Bisri Muṣṭofa towards the Qur'ān shows a tendency towards *the taḥlili method*. This can be seen in its presentation, which describes the meaning and content of the Qur'ān verse by verse, letter by letter, in the order of the mushaf, covering various aspects such as the meaning of vocabulary, sentence connotations, and sometimes including *asbāb an-nuzūl*, stories, and narration from the prophet, companions,

[164] Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'ān*, p. 51.
[165] Nashruddin Baidan, *Wawasan Baru Ilmu Tafsīr*, p. 374.
[166] Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'ān*, p. 51.
[167] Musyarrofah, *"Elektisisme Tafsīr Indonesia: Studi Tafsīr Al-Ibrīz Karya Bisri Muṣṭofa"* (Dissertation – UIN Sunan Ampel, Surabaya, 2019), p. 135.

tābi'in, and other *mufassir*. However, the reasonable aspect is less emphasized in its explanation. KH. Bisri Muṣṭofa explains his commentary in a simple and easy-to-understand language style so that readers can quickly understand the Qur'ān without moving away from the core purpose and meaning of the holy book. Because of this approach, the tafsīr is very suitable for those just starting to learn the interpretation of the Qur'ān. It is not surprising that this tafsīr has many fans and is still being studied by various groups of Muslims from different social levels and social backgrounds. In addition, Bisri also stated *asbābun nuzūl*. The explanation presented in Tafsīr Al-Ibrīz is descriptive (*bayani*) by not comparing the opinions of tafsīr scholars.[168]

3. Patterns of Interpretation

Interpretation pattern refers to the characteristics, direction, or tendency of specific thoughts and ideas that dominate a work of interpretation.[169] Based on the mapping carried out by Nashruddin Baidan, several patterns of interpretation exist, including Sufism (*Sufism*/*ishāri*), Fiqh, Philosophy, Scientific (*'ilmi*), and Social Society (*adāb al-ijtimā'i*).[170]

In his interpretation of the Qur'ān, KH. Bisri Muṣṭofa is not exclusively bound to a particular pattern such as fiqh or aqidah. On the contrary, in his book of tafsīr, he integrates various patterns, including aspects of fiqh, aqidah, Sufism, and social values of society (*adāb al-ijtimā'i*). Thus, the interpretation presented is not focused on one particular idea or thought but provides an explanation of relevant verses in general and proportionately. For example, verses related to fiqhiyah laws are explained in the context of fiqhiyah cases, such as prayer, zakat, and fasting. Likewise, verses related to social issues are described according to the general context that applies in society. Most of these verses' interpretations are generally presented without in-depth analysis, although some verses get more detailed explanations.

An example of the social pattern of society is found in the interpretation of KH. Bisri Muṣṭofa in his opinion on Q.S Al-Jumu'ah verse 11:

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[168] Siti Nur Kholifah, *"Pengaruh Pengajian Kitab Tafsīr Al-Ibrīz Terhadap Peningkatan Kecerdasan Spiritual pada Santri di PPM Al-Jihad Angkatan Tahun 2012"* (Thesis – UIN Sunan Ampel, Surabaya, 2014), p. 33

[169] Nashruddin Baidan, *Wawasan Baru Ilmu Tafsīr*, p. 388.

[170] See the scheme of the science of *Tafsīr*, Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'ān*, p. 9.

وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ وَٱللَّهُ

خَيْرُ ٱلرَّٰزِقِينَ

"And when they see a business or a game, they disperse to go to it and leave you standing (preaching). Say: "What is in the sight of Allah is better than games and business," and Allah is the Best Giver of sustenance."[171]

In the interpretation of this verse, KH Bisri Muṣṭofa also raised the social problems of the community; he said that the implementation of the two adzan at Friday prayers is a matter of *mujma'un 'alaihi ijma'an sukutiyyan* (consensus in the silence of scholars) is not a matter of *bid'ah*, likewise, in terms of *tarawih*, *tahlil*, and *talqin*. He argued that these things are not worth debating because they are embarrassing. This is because both have a legal basis. The debate can neglect the fundamental goal of exalting Islam and Muslims or *"Baldatun Thayyibatun Warabbun Ghafurun."*[172]

In addition, an example of this social pattern of society can be seen in the interpretation of Surah Luqmān verse 21, where Bisri alludes to the problem of the tradition of offerings in Javanese culture, which is considered contrary to Islamic teachings and considers the 7-monthly tradition to be a practice that does not contradict Islamic teachings because it is a custom based on the principle of almsgiving.

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ

عَذَابِ ٱلسَّعِيرِ

"And when it is said to them, "Follow what Allah has revealed." They replied: "(No), but we (only) follow what we find our fathers are working on." And will they (follow their fathers) even if the devil calls them into the torment of the burning fire?"[173]

Interpretation: *"Arikala wong-wong mahu didhawuhi: Sira kabeh manuta apa kang Allah ta'ala wis nurunake katerangan, (nalika didawuhi mengkono) dewek'e malah podho mangsuli: Balik ingsun kabeh podho manut apa kang ditetepi dening mbah-*

[171] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 817
[172] Bisri *Muṣṭofa*, *Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 2070
[173] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 595

mbah ingsun kabeh. (Allah dhawuh) opo dewek'e iyo tetep manut bae sejatine syetan syetan ngajak mbah-mbahe marang sikso neroko Sa'ir (opo yen mbah-mbahe pada anjegur sumur dewek'e podho melu anjegur sumur? Mesti rak iyo ora, uwong iku panjen kudu manut wong-wong tuwane nanging menowo wong-wong tuwane sasar anak putune ora diparengaken manut."

"(Tanbīhun) Ono ing kalangan kito Islam dewe iki, kadang-kadang itu isih ono kang nindak'ake tinda'an-tinda'an kang alasane namung miturut nenek moyang. Bab iku ora keno dipadhakake babar pisan karo kang kesebut ono ing ayat iki. Balik isih kudu ditafsil: yen sekira tantangan karo aturan Islam, iyo kudu diberantas. Kayotho aturan sajen-sajen, jare ngaturi dhahar dayang, ambuwaki kembang, bubur, lan jajan-jajan ono ing perapatan lan sepadane. Dene kang ora tantangan karo Islam, balik namung ngerupaake adat, ora dadi opo, koyo selametan nganggo ambeng, selametan mitoni lan sepadane iku ora dadi opo. Opo maneh kabeh mahu prinsipe (pokok'e) shadaqah. Wallahu A'lam."[174]

An example of the fiqh pattern, related to the problem of holding the Qur'ān, is in Q.S Al-Wāqi'ah verse 79:

لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ

"Do not touch it except the sanctified ones."[175]

This verse is the basis for jurists that people with large and small hats are prohibited (haram) from holding the Qur'ān. Other scholars think it is not haram for people with large and small hadats to hold the Qur'ān because the recitation of *al-mutaharun* are the purified angels. This verse for this group cannot be used as a proposition for the prohibition of having the Qur'ān. This group is a minority. Meanwhile, the majority of scholars, Imam Abu Hanifah, Imam Malik, Imam Syafi'i, and Imam Ahmad, think that it is haram, based on the Hadīṡ of the Prophet Muhammad, from Hakim bin Hazam, "*Lā tamass al-Qur'ān illā wa anta ṭāhir* (You should not hold the Qur'ān except in a holy state)."[176]

Then, there is the language pattern, called the *lughowi* pattern, an interpretation carried out with a tendency or approach through linguistic analysis. Interpretation

[174] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 1.413-1414
[175] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 793
[176] Bisri *Muṣṭofa, Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 1.986

with this pattern is usually colored by a word-for-word breakdown, starting from the origin and form of vocabulary (*mufrodāt*) to studies related to grammar, such as a review of the nahwu short aspect, then continuing with the *qira'at* aspect.[177] In interpretation, KH. Bisri has also tried to conduct a linguistic analysis of the Qur'ān with the approach of *nahwu* and *shorof* science. In this context, Bisri identifies each word in the grammatical structure of Arabic. However, in his commentary, Bisri often also explains the position of the word and its implications for the meaning it causes—the use of language rules in the preparation of interpretation by KH. Bisri Muṣṭofa was greatly influenced by his educational background, especially the methods applied by his teachers in reviewing various books during his studies at the Islamic boarding school. For example, this can be seen in his commentary on QS. Yāsin verse 32 which reads:

وَإِن كُلّ لَّمَّا جَمِيع لَّدَيۡنَا مُحۡضَرُونَ

"And every one of them will all be gathered again to Us."[178]

Interpretation: *"(Tanbih) Lafal (in) bermakna nafi. Lafal (kullun) menjadi mubtada'. Lafal (lammā) yang di-tashdīd mim-nya memakai makna illā. Lafal (jāmi'un) menjadi khabar, menggunakan makna majmu'ūna. Lafal (ladaynā) menjadi zaraf yang menghubungkan lafal muhdarūna. Lafal (muhdarūna) menjadi khabar kedua. Lafal (lammā) dapat dibaca tanpa menggunakan tashdīd (lamā). Lafal (in) juga menjadi mukhaffaf dengan memakai makna qad. Huruf (lam) pada lafal lamā itu lam fāriqah, dan (mā) itu zaidah, sehingga menjadi kalimat (wa inn kull lammā jamīul ladaynā muhdarūn), yang memiliki makna "Semua makhluk dikumpulkan di padang mahsyar, dihadapkan kepada Allah, ditanya segala amal perbuatannya di dunia, dan mendapat balasan." Pada waktu itu, manusia dalam keadaan telanjang baik laki laki dan perempuan. Siti 'Aisyah bertanya kepada Nabi Muhammad, apakah tidak malu dalam situasi itu. Nabi menjawab, manusia saat itu tidak akan memikirkan orang lain, dan hanya memikirkan diri mereka sendiri, apakah baik atau buruk amal perbuatannya di dunia.".*[179]

[177] Kusroni, *"Menelisik Sejarah dan Keberagaman Corak Penafsiran Al-Qur'ān",* El-Furqonia, Vol. 5, No. 2 (Agustus 2017), p. 138.

[178] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 638

[179] Bisri *Muṣṭofa*, *Al-Ibrīz li Ma'rifah Tafsīr Al-Qurān al-'Aziz*, p. 1546-1547

Then, a theological pattern also pays attention to efforts to maintain the values of religious traditions held by *Nahdlatul Ulama* (NU). This can be seen in the way he interprets the verses of the Qur'ān that support the traditional religious understanding embraced by NU. One example is his interpretation of the third verse of surah az-Zumar, which reads:

أَلَا لِلَّهِ ٱلدِّينُ ٱلۡخَالِصُۚ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ إِنَّ ٱللَّهَ يَحۡكُمُ بَيۡنَهُمۡ فِي مَا هُمۡ فِيهِ يَخۡتَلِفُونَۗ إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ هُوَ كَٰذِب كَفَّار

"Remember, only Allah belongs to a clean religion. And those who take a protector other than Allah (said): "We do not worship them except that they draw us closer to Allah." Indeed, Allah will decide among them what they are disputing to him. Indeed, Allah does not show those who lie and are very rebellious."[180]

In interpreting this verse, Bisri explained the form of *Qiṣah*. In his interpretation, Bisri defended the tradition of pilgrimage to the grave, pilgrimage to the guardian's room, and *tawasul* with the guardians, which became a practice for NU people. This practice has received criticism from some groups by considering it as a misguided practice because it is in harmony with the behavior of the infidels of Mecca, as told in Surah Az-Zumar verse 3. *Tawasul* itself is prohibited, and some orders are required. Here, Bisri states that the practice does not contradict the principles of the teachings of *Ahl as-Sunnah wal Jama'ah*.

Bisri also argued that this practice cannot be analogous to the deeds of the disbelievers mentioned above. The pagans who worship idols believe that the idols they worship can bring both benefits and harm; this is different from the Muslims who are tawas with the guardians, where their belief remains in the one of Allah. For the guardians, they cannot have any effect because the power is entirely in the hands of Allah.[181]

C. Validity of the Interpretation of Tafsīr Al-Ibrīz by Bisri Muṣṭofa

One of the problems of the theory of science in interpreting the Qur'ān is what is related to the validity of interpretation, meaning how the interpretation is said to be true. This is important to study because Tafsīr is intended to be a guideline for life.

[180] Lajnah Pentashihan Mushaf Al-Qur'ān Team, *Al-Qur'ān Dan Terjemahannya*, p. 668
[181] Musyarrofah, *"Elektisisme Tafsīr Indonesia: Studi Tafsīr Al-Ibrīz Karya Bisri Muṣṭofa".* p. 290-292

Therefore, without a standard or correct interpretation, it is difficult for an understanding to be said to be right or wrong.[182] The truth of interpretation is relative, but there is nothing wrong with the author trying to set a standard based on the theory of truth in philosophy, namely the theory of coherence, correspondence, and pragmatism.

Studying the validity or criteria will reveal to what extent the explanation is scientifically valid. This study is carried out to objectively and scientifically determine the position of interpretation, so it is necessary to draw wise conclusions when assessing interpretation because truth itself is relative.

1. Coherence Theory

   As explained in the previous discussion, this theory states that the standard of truth is not determined by the relationship between opinions and external facts or reality but by the internal relationship between opinions or beliefs themselves. Thus, an interpretation is considered correct if there is consistency and continuity with the propositions that have been formed before.[183] Louis O. Kattsoff, in his work, states that coherence theory states that truth can be judged through the consistency of propositions in systematically delivered interpretations. This includes aspects of the sources, methods, and approaches used.[184]

   Bisri Muṣṭofa's interpretation in the book Tafsīr Al-Ibrīz is by both systematically, the aspects of sources, methods and approaches that have developed to date. In this case, the author uses Ridwan Natsir's projection theory, which emphasizes the study of interpretation literature from the point of view of the source of interpretation, the way of explanation, the breadth of explanation, and the object and order of the sentence.[185] The implementation of the coherence theory in Tafsīr Al-Ibrīz can be seen in how Bisri Muṣṭofa builds his interpretive arguments systematically and interconnectedly. Each interpretation presented does not stand alone, but has a logical relationship with the basic principles of Qur'anic interpretation and established religious understanding. This consistency is an essential indicator in assessing the validity of the interpretation. In practice, Bisri Muṣṭofa ensures that every interpretation produced does not contradict the

[182] Abdul Mustaqim, *Epistemologi Tafsīr Kontemporer*, p. 283.
[183] Abdul Mustaqim, *Epistemologi Tafsīr Kontemporer*, p. 291.
[184] Louis O Kattsoff, *Pengantar Filsafat*, p. 176
[185] Ridlwan Natsir, *Memahami Al-Qur'ān: Perspektif Baru Metodologi Tafsīr Muqarin* (Surabaya: Indra Media, 2003), p. 14-16

fundamental principles of Islam and remains in line with the understanding of previous scholars, while still providing contextualization relevant to the conditions of his society. This approach attempts to build coherence between classical tradition and contemporary needs.

2. Correspondence Theory

   Based on correspondence theory, an interpretation is correct if it is based on and in harmony with scientific facts and empirical realities in the field. This theory uses calculations, truth, and scientific interpretation, and its interpretation is actually universal because it is based on the findings of proven scientific theories.[186] In this context, the correctness of Bisri Muṣṭofa's interpretation in Tafsīr Al-Ibrīz is judged based on how much his interpretation corresponds to or corresponds to the empirical facts and the historical context behind it.

   The application of correspondence theory in Tafsīr Al-Ibrīz is reflected in how Bisri Muṣṭofa relates his interpretation to the socio-cultural reality of the society of his time. The constructed interpretation does not only rely on textual analysis alone but also considers the actual context in which the interpretation is written and allocated. This shows an effort to create harmony between the text and reality. In practice, Bisri Muṣṭofa tries to ensure that his interpretation can be verified through conformity with historical facts, social conditions, and understanding that prevails in society. This approach makes Tafsīr Al-Ibrīz not only an academic work but also a practical guide relevant to the real life of the community of its readers.

3. Pragmatism Theory

   The meaning of the theory of pragmatism is that the interpretation of the Qur'ān is considered correct because it is scientific and can provide answers to social problems; in other words, this interpretation is not taken into account with different theories or books of interpretation but to a certain extent, this theory provides answers to the problems that afflict society. This theory is used in the field and is not on paper. In other words, an explanation is not measured by theories or other explanations but by the extent to which it provides solutions to the problems faced by society today.

   The pragmatic approach in Tafsīr Al-Ibrīz is reflected in the way Bisri Muṣṭofa presents his interpretation, which is grounded and easy for the general public to

[186] Abdul Mustaqim, *Pergeseran Epistemologi Tafsīr,* p. 112.

understand. The use of Javanese and contextual explanations shows an effort to ensure that this interpretation is theoretically valuable and applicable to the practical life of the Javanese people of their time. From the perspective of pragmatism, the correctness of Bisri Muṣṭofa's interpretation can be seen from the positive impact produced when the interpretation is applied in real life. The interpretation that can provide moral guidance, solutions to social problems, and practical directions in worship indicates truth in a pragmatic context.

The pragmatism aspect of Tafsīr Al-Ibrīz can also be seen in how Bisri Muṣṭofa relates the verses of the Qur'ān to concrete problems society faces. This approach makes the Tafsīr a theoretical textual study and an applicable and helpful guideline for the reader in living their daily lives following the guidance of the Qur'ān.

CHAPTER V
EPILOGUE

A. Conclusion

Based on the above statement and explanation, it will be concluded that the Tafsīr Al-Ibrīz, compiled by Bisri Muṣṭofa based on epistemology, contains the following conclusions:

1. The source used by Bisri Muṣṭofa in his tafsīr is Tafsīr Al-Ibrīz. There are primary references from three Tafsīrs: the Jalālain Tafsīr, the Tafsīr al-Baiḍawi, and the Khazin Tafsīr Besides that the Tafsīr Al-Ibrīz takes the source of interpretation from the Qur'ān, hadīṡ, the opinion of the ulama or *mufassir*, and the story of Isrāiliyat. The form of interpretation in Bisri Muṣṭofa's Tafsīr Al-Ibrīz tends to follow the Tafsīr *bi al-ma'tsur*. This is shown by the dominance of interpretive sources that use the Qur'ān, the prophet's hadīṡ, and the companions' words. Meanwhile, the method used by Bisri Muṣṭofa in writing Tafsīr Al-Ibrīz is the *taḥlili* method. This can be seen in its presentation, which describes the meaning and content of the Qur'ān verse by verse, letter by letter, in the order of the mushaf, covering various aspects such as the meaning of vocabulary, sentence connotations, and sometimes including *asbāb an-nuzūl*, stories, and narration from the prophet, companions, tābi'in, and other *mufassir*. Then, the pattern used by Bisri Muṣṭofa in Tafsīr Al-Ibrīz integrates various patterns, including aspects of social values of society (*adāb al-ijtimā'i*), fiqh, scientific, language, theology, and so on. Thus, the interpretation presented is not focused on one particular idea or thought but provides an explanation of relevant verses in general and proportionately.
2. The validity of Tafsīr Al-Ibrīz in the theory of coherence of Bisri Muṣṭofa's interpretation in the book Tafsīr Al-Ibrīz is by both systematic aspects of sources, methods, and approaches that have developed to date. In correspondence theory, Tafsīr Al-Ibrīz is reflected in how Bisri Muṣṭofa relates his interpretation to the socio-cultural reality of the society of his time. In the theory of pragmatism, Bisri Muṣṭofa's pragmatic approach in Tafsīr Al-Ibrīz is reflected in how Bisri Muṣṭofa presents his grounded and easy interpretation for the general public to understand. The use of Javanese and contextual explanations shows an effort to ensure that this interpretation is theoretically valuable and can be applied in the practical life of the Javanese People at that time and even today. The aspect of pragmatism in *Tafsīr Al-*

Ibrīz can also be seen in how Bisri Muṣṭofa relates the verses of the Qur'ān to concrete problems faced by society. This interpretation is one of the Reformative Era with critical reason.

B. Suggestion

After completing the writing of this thesis, the author realized that this work still has various shortcomings and cannot be said to be a comprehensive or perfect study. This is due to the writer's limitations, who, as a *muṭallib*, still has to learn a lot. Therefore, the author recommends a more in-depth study that examines the socio-historical aspects of Bisri Muṣṭofa's life and its impact on the breadth of his knowledge. Given the productivity and many works of Bisri Muṣṭofa, which cover various scientific fields, further studies are essential to explore his contributions to multiple sciences.

This research focuses on Bisri Muṣṭofa's Epistemology of Tafsīr Al-Ibrīz. The author also wants to remind us that this work is far from perfect. Thus, the author will significantly appreciate all constructive criticisms and suggestions, which can be material for evaluation and reflection in further research development. Hopefully, this research can help enrich scientific discourse in Qur'ān interpretation.

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This curriculum vitae is made in truth and hopefully appropriately used.

Semarang, November 25, 2024

I am concerned

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