

Javanese Cultural Locality as Perceived by KH. Bisri Musthofa: an Analysis of Tafsir QS. Luqman: 21

Johan Alamsah*, Masruchin*, Beko Hendro*, Tamir Saad Ibrahim Hadri**
Universitas Islam Negeri Raden Intan Lampung*, Canal Suez University**
2031030031@radenintan.ac.id

Keywords : Javanese Cultural Locality, KH.Bisri Musthofa, Surah Luqman.	Abstract This research focuses on the Javanese locality in interpreting Surah Luqman: 21 in the book of tafsir al-Ibriz.. The objective is to determine the locality of Javanese culture that K.H. Bisri Musthofa incorporated into his interpretation. K.H Bisri Musthofa's reality in society is rich in cultural practices. The researchers then employed a qualitative method to collect data via library research, followed by content analysis to conclude that K.H. Bisri Mushtofa asserts that he dialogues the Qur'an with local culture to ensure the validity of his interpretation. He utilized Javanese <i>pegon</i> (modified Javanese script) for interpretation and incorporated instances of Javanese traditional practices, including <i>sajen</i> (offering), sowing porridge, and <i>mitoni</i> (the traditional ceremony to celebrate the seventh month of pregnancy). Then, he divided the culture that existed in Javanese society into two types. <i>First</i> , some cultures should not be preserved, such as offering offerings and sprinkling porridge. This is because it is contrary to Islamic teachings. <i>Second</i> , culture can be preserved because it is in accordance with Islamic teachings, the basic principle of which is almsgiving, for example <i>mitoni</i> .
Kata Kunci : Lokalitas Budaya Jawa, KH.Bisri Musthofa, Surah Luqman.	Abstrak Penelitian ini fokus pada lokalitas jawa dalam penafsiran QS. Luqman: 21 di kitab tafsir <i>al-Ibriz</i> . Hal ini bertujuan untuk mengetahui lokalitas budaya Jawa yang dimasukkan K.H Bisri Musthofa dalam penafsirannya. Hal ini dikarenakan realitas sosial K.H Bisri Musthofa kental dengan ritual-ritual kebudayaan. Kemudian, peneliti menggunakan metode kualitatif dengan mengumpulkan data dari <i>library research</i> yang diakhiri dengan menganalisis isi data (<i>content analysis</i>). Artikel ini menyimpulkan bahwa KH. Bisri Mushtofa mendialogkan al-Qur'an dan budaya lokal sebagai suatu keotentikan penafsiran. Ia menggunakan bahasa Jawa <i>pegon</i> sebagai bahasa penafsiran dan memasukkan contoh lokalitas budaya Jawa seperti <i>sajen</i> , menabur bubur, dan <i>mitoni</i> dalam penafsirannya. Ia juga membagi budaya yang ada pada masyarakat Jawa menjadi dua jenis. Pertama, budaya yang tidak boleh dilestarikan seperti <i>sajen</i> dan menabur bubur. Hal ini dikarenakan bertentangan dengan ajaran Islam. Kedua, budaya yang boleh dilestarikan karena sesuai dengan ajaran Islam yang dasar prinsipnya adalah sedekah contohnya seperti <i>mitoni</i> .
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Introduction

Islam was introduced to the island of Java in the 15th to 16th century A.D., with Walisongo playing a pivotal role in its transmission.¹ They established themselves on the northern shore of Java, spanning from the edges of Central Java to East Java and certain parts of West Java.² During that period, the island of Java followed Hindu-Buddhist beliefs.

¹ Dewi Evi Anita, "Walisongo: Mengislamkan Tanah Jawa (Suatu Kajian Pustaka)," *Wahana Akademika: Jurnal Studi Islam dan Sosial* 1, no. 2 (2016): 243-66.

² Khozainul Ulum dan Moh Ah Subhan, "Dakwah Islam Masyarakat Pinggiran (Studi Transformasi Nilai-Nilai Ajaran Islam melalui Pertunjukan Wayang Syadat di Dusun Kembangbau Purwokerto Ngimbang Lamongan)," *Sosial Humaniora* 1, no. 1 (2018): 41.

Walisongo's approach as a da'wah strategy was to coexist peacefully without interference.³ The actions involved organizing a political strategy, establishing education, and blending the current culture with Islamic principles.⁴ During that period, the community maintained traditional religious practices like offerings, kris, and funeral ceremonies to honor their ancestors.⁵ Ancestors passed down these behaviors, and they have become an inherited activity that most Javanese people now practice. This scenario mirrors the actions of the Prophet PBUH when spreading his teachings among the Arab community, known for their strong adherence to ancestral customs. In the local Arab culture, when someone is abandoned by their family, a lady may cry hysterically and harm herself. However, the Prophet chose not to act at that moment. The step taken is to accept the culture with Islamic norms, where one may cry but should not be prolonged.⁶

Bisri Mushtofa is a renowned *mufassir* (Quran interpreter) in Java, known for his teachings, which are similar to those of the Prophet and Walisongo. Bisri is a *kiyai* (Islamic figure) who resides and delivers preaches among culturally affluent individuals.⁷ He attempted to elucidate Quranic verses to the Javanese community through his tafsir work, namely tafsir al-Ibriz, using *pegon* (modified Arabic script) Arabic as an interpretive tool. This action was a reaction to the events or societal conditions prevailing at that time. The theory of sociology of knowledge was developed by the sociologist Karl Mannheim. He stated that every person living in society has a strong connection to the knowledge they possess. Abd. al-Hayy al-Farmawi stated that a mufassir's interpretation of the Qur'anic verse is influenced by social and cultural factors.⁸

Consequently, several questions arose. What was the approach or methodology of K.H. Bisri Musthofa in understanding the Qur'an? Secondly, did his understanding incorporate a Javanese cultural locality? The author examines Surah Luqman verse 21 in relation to ancestral culture as an example to address specific problems in this study. This verse is a strong warning from Allah against people who deny monotheism and are reluctant to do anything contrary to the traditions and habits of their ancestors, such as the Quraish infidels at that time who firmly adhered to the traditions of their ancestors.

Several researchers, like Ari Hidayaturrohman,⁹ have examined this Tafsir book. He concentrated on exploring Javanese culture as it related to the interpretation of K.H. Bisri

³ Nurhuda Widiana, "Akulturasi Islam dan Budaya Lokal dalam Tradisi 'Nyumpet' di Desa Sekuro Kecamatan Mlonggo Kabupaten Jepara," *Jurnal Ilmu Dakwah* 35, no. 2 (Agustus 2017): 286, <https://doi.org/10.21580/jid.v35i2.1611>.

⁴ Ramli Muasmara dan Nahrin Ajmain, "Akulturasi Islam dan Budaya Nusantara," *Tanjak: Journal of Education and Teaching* 1, no. 2 (2020): 111–25, <https://doi.org/10.35961/tanjak.v1i2.150>.

⁵ KH Mishbah ibn Zain al-Mushthafa, *Al-Iklil fi Ma'ani al-Tanzil* (Surabaya: Maktabah al-Ihsan, t.t.), 1–15.

⁶ Syaikhudin Syaikhudin, "Kearifan Dialogis Nabi Atas Tradisi Kultural Arab: Sebuah Tinjauan Hadis," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 2 (Juli 2012): 193, <https://doi.org/10.14421/esensia.v13i2.737>.

⁷ Jajang A Rohmana, "Memahami al-Qur'an dengan Kearifan Lokal: Nuansa Budaya Sunda dalam Tafsir al-Qur'an berbahasa Sunda," *JOURNAL OF QUR'AN AND HADITH STUDIES* 3, no. 1 (Juni 2014): 79–99, <https://doi.org/10.15408/quhas.v3i1.1164>.

⁸ Abd. al-Hayy al-Farmawi, *Metode Tafsir Maudhu'i: Suatu Pengantar*, trans. oleh Suryan A Jamrah (Jakarta: Raja Grafindo Persada, 1994), 28.

⁹ Ari Hidayaturrohman dan Saifuddin Zuhri, "Unsur-Unsur Budaya Jawa dalam Kitab Tafsir al-Ibriz Karya KH. Bisri Mustofa," *Hermeneutik* 14, no. 2 (Oktober 2020): 283, <https://doi.org/10.21043/hermeneutik.v14i2.8347>.

Musthofa. Afif's work is also included.¹⁰ He concentrates on exploring the aesthetics of linguistics and the expression of language in the tafsir *al-Ibriz*. Furthermore, there are other pieces created by Lilik Faiqoh and M. Khoirul Asy'ari.¹¹ They analyze the premise of *mauizah* (guidance) in QS. Luqman:12-19. Of the many previous works mentioned, the researchers have not identified any studies on the localization of Javanese culture from the perspective of K.H. Bisri Musthofa through the analysis of QS. Luqman: 21 utilizing B. Malinowski's learning theory. Therefore, this study is crucial and should be continued and finished.

In this study, the researchers examined QS. Luqman: 21 in the Tafsir *al-Ibriz* by K.H. Bisri Mushtofa. The researchers utilized qualitative methods involving gathering data through library research, which includes books, journals, and electronic materials to aid in the analysis process. The researchers primarily relied on tafsir *al-Ibriz* as the primary source. This study utilized content analysis as its research methodology. It started by presenting data on Javanese cultural locality from the library, followed by an interpretation of QS. Luqman: 21 in tafsir *Al-Ibriz*. It concluded with the author's analysis, leading to the final research conclusion.

Javanese Cultural Locality

Javanese society consists of individuals of Javanese descent who are connected by a system built on customs, norms, and cultural traditions specific to the Javanese culture. Javanese society upholds a range of traditions passed down from ancestors as a means of preservation and legacy. The tradition is manifested in different forms, evolving into distinctive customs, behaviors, and habits, which embody a set of esteemed values.¹² Simuh (1996) identified three cultural phases within Javanese society:

1. The Locality of Javanese Culture before Hinduism and Buddhism

Prior to the Hindu-Buddhist influence, Javanese culture lacked traditional activities and seemed uncomplicated, following animism and dynamism beliefs. During that period, Javanese individuals held the belief that things and spirits have supernatural abilities. This belief was only achieved by the act of worshiping and praying from spirits and artifacts.¹³ Puppets and musical instruments like gamelan and gong were used in art as spiritual ritual tools to invoke the presence of revered ancestors. These powerful spirits and supernatural forces are perceived as manifestations of divine power capable of either assisting or causing harm.¹⁴

¹⁰ Afif, "al-Ibriz Menyajikan Tafsir dengan Bahasa Mudah," *Al Burhan: Jurnal Kajian Ilmu dan Pengembangan Budaya Al-Qur'an* 17, no. 1 (Juni 2017): 73–88, <https://doi.org/10.53828/alburhan.v17i1.85>.

¹¹ Lilik Faiqoh dan M Khoirul Hadi al-Asy'ari, "Tafsir Surat Luqman Perspektif KH Bisri Musthofa dalam Tafsir Al-Ibriz," *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 1 (Mei 2017): 55–74, <https://doi.org/10.24090/maghza.v2i1.1543>.

¹² Khaerani Khaerani, Alfiandra Alfiandra, dan Emil El Faisal, "Analisis Nilai-Nilai dalam Tradisi Tingkeban pada Masyarakat Jawa di Desa Cendana Kecamatan Muara Sugihan Kabupaten Banyuasin," *Bhineka Tunggal Ika: Kajian Teori dan Praktik Pendidikan PKN* 6, no. 1 (Juni 2019): 64–82, <https://doi.org/10.36706/jbti.v6i1.7923>.

¹³ Simuh Simuh, *Sufisme Jawa* (Yogyakarta: Benteng Budaya, 1996).

¹⁴ Rina Setyaningsih, "Akulturasi Budaya Jawa sebagai Strategi Dakwah," *Ri'ayah: Jurnal Sosial dan Keagamaan* 5, no. 1 (Juli 2020): 76, <https://doi.org/10.32332/riayah.v5i01.2304>.

2. The Locality of Javanese Culture during the Arrival of Hinduism and Buddhism

Upon the introduction of these religious teachings, a significant number of Javanese individuals were impacted and assimilated the doctrines of Hindu-Buddhism through acculturation. This influence reinforced the Javanese faith in animism and dynamism. The Javanese culture that emerged during this period has shown a tendency to be more receptive to diverse beliefs and teachings. The Javanese people believe that all religions are beneficial and promote virtue, shaping their culture to be more focused on the concept of *momot* or accommodating. In their original nation, Hindu-Buddhist beliefs were antagonistic against each other.

3. Javanese Cultural Locality and the Islamic Period

The introduction of Islamic teachings to Java by Walisongo led to a transformation in the Javanese society's culture, resulting in the decline of animism and dynamism beliefs. Many individuals transitioned from ancestral customs to practices aligned with Islamic principles.¹⁵ Vernacularization, the utilization of indigenous languages in Islamic science, took place by the end of the 16th century A.D. Many events occurred, as noted by A.H. Johns, indicating an effect of Arabic on language use. The utilization of Javanese script or Arabic *pegon* demonstrates this. Subsequently, numerous Arabic terms were assimilated and incorporated into the indigenous language. Furthermore, multiple works in this century emulated Arabic literature.¹⁶

The following are examples of cultures that the Javanese people from pre-still embrace after the arrival of Islam on the island of Java:

1. *Sajen* (Offering)

Sesajen can be loosely translated as science. To profit from health, assistance, safety, and enjoyment in life and to avoid confusion, it is essential to understand and comprehend everything in nature.¹⁷ This practice in Javanese society is a lesson inherited from ancestors that remains aligned with Hindu-Buddhist beliefs. It is commonly utilized as a means of honoring and paying homage to deities and spirits residing in locations such as homes, revered trees, sacred stones, etc., which are thought to provide different advantages and good fortune.¹⁸ Javanese people typically prepare a dish comprising chicken eggs, bitter tea and coffee, scented oil, betel leaves, bananas, and other ingredients.¹⁹ Then, someone will initiate a ritual to request protection and good fortune, which involves

¹⁵ Marzuki Marzuki, "Tradisi dan Budaya Masyarakat Jawa dalam Perspektif Islam" (UNY Yogyakarta, 2013), 4.

¹⁶ Anthony H. Johns, "12. Quranic Exegesis in the Malay World: In Search of a Profile," dalam *Approaches to the History of the Interpretation of the Qur'an*, ed. oleh Andrew Rippin (USA: Gorgias Press, 2013), 257, <https://doi.org/10.31826/9781463234898-017>; Moch Nur Ichwan, "Literatur Tafsir al-Qur'an Melayu Jawi di Indonesia: Relasi Kuasa, Pergeseran dan Kematian," *Visi Islam* 1, no. 1 (Januari 2002): 13.

¹⁷ Lucky Hendrawan, Deny Supratman DP, dan Arleti M Apin, "Sesajen sebagai Kitab Kehidupan," *ATRAT: Jurnal Seni Rupa* 3, no. 1 (2015): 36-37.

¹⁸ Sri Wahyuni, Idrus Alkaf, dan Murtiningsih Murtiningsih, "Makna Tradisi Sesajen dalam Pembangunan Rumah Masyarakat Jawa," 2020, 50-63.

¹⁹ Hendrawan, DP, dan Apin, "Sesajen sebagai Kitab Kehidupan," 37-41.

burning incense, reciting sacred verses, and appealing to spirits or deities.²⁰ At that time, this custom was considered mandatory by the Javanese people because of their belief that neglecting *sajen* offerings could lead to negative consequences like trance, possession by evil spirits, illness, and difficulties in cooking food.²¹

2. Sowing Flowers and Porridge

This practice is a communal ritual with spiritual significance. Javanese individuals commonly engage in the practice of sowing flowers, porridge, or food at the edges of highways and farms as a gesture of showing love for nature and seeking blessings through prayers. Javanese people possess a mystical and practical intuition that enables them to articulate the concealed emotions within the heart. Each individual possesses the right and ownership of their soul, with some individuals being more inclined to have a heightened sensitivity towards subtle and obscure aspects that may go unnoticed by others.²²

Most Javanese people in this custom prepare a type of porridge known as *Penang-Jangan*. There are two regularly used types of porridge: *jenang putih* (white porridge) and *jenang abang* (red porridge). *Jenang putih* is prepared with white rice as the primary ingredient and seasoned with a touch of salt. This porridge symbolizes reverence and obedience, expressing hope toward parents or ancestors for their continuous blessings and protection. This white porridge embodies a certain ideology. The ancestors viewed it as a representation of the paternal seed (sperm or white blood). *Meanwhile, jenang abang* is prepared by mixing rice with a small amount of brown sugar to achieve a slightly darker color. This porridge, like white porridge, symbolizes the seed of the mother or red blood cells with a unique concept. These two varieties of porridge are combined during the ritual. It serves as a gesture of respect and signifies the birth of individuals.²³

3. Death Ceremony

Islam's presence in Java led to the transformation of the Javanese funeral rite into *tahlilan* culture. *Tahlilan* originates from the term "*tahlil*," referring to the recitation of the Islamic declaration of faith, *la ilaha illallah*. In practice, it involves reciting Quranic verses and prayers to benefit the deceased, typically observed on specific intervals like the 7th, 40th, and 100th days after death.²⁴ The goal is to offer prayers and gifts to the deceased.²⁵

²⁰ Hendrawan, DP, dan Apin, 42.

²¹ Monawati Tur Endah, "Tradisi Sajen Ditinjau dari Teori Heuristik Ketersediaan," *Psikoborneo: Jurnal Ilmiah Psikologi* 8, no. 1 (Maret 2020): 117–26, <https://doi.org/10.30872/psikoborneo.v8i1.4866>.

²² Alifuddin Ubaidillah Alifuddin dan Bagus Wahyu Setyawan, "Pengaruh Budaya dan Tradisi Jawa terhadap Kehidupan Seharian-Harian pada Masyarakat di Kota Samarinda," *Jurnal Adat dan Budaya Indonesia* 3, no. 2 (2021): 67–73, <https://doi.org/10.23887/jabi.v3i2.38310>.

²³ Wahyana Giri, *Sajen dan Ritual Orang Jawa* (Yogyakarta: Penerbit Narasi, 2010), 31.

²⁴ Khairani Faizah, "Kearifan Lokal Tahlilan-Yasinan dalam Dua Perspektif Menurut Muhammadiyah," *Aqlam: Journal of Islam and Plurality* 3, no. 2 (Desember 2018), <https://doi.org/10.30984/ajip.v3i2.722>.

²⁵ Siti Fahimah, "Al-Furqan Tafsir Al-Qur'an Karya Ahmad Hasan: Sebuah Karya Masa Pra-Kemerdekaan," *El-Furqania: Jurnal Ushuluddin dan Ilmu-Ilmu Keislaman* 3, no. 1 (Maret 2017): 1–23, <https://doi.org/10.54625/elfurqania.v3i01.2762>.

This activity involves various components such as gathering, meals, and the recitation of *tahlil* prayers.²⁶

This activity simply begins with gathering, eating, and collectively reciting *tahlil*. Muslims meet at the home of a grieving family or deceased individual to visit and offer condolences following the person's passing. This meeting aims to maintain social connections and foster a sense of brotherhood as emphasized in Islamic teachings.²⁷ Typically, the deceased's relatives and family members will provide and offer food and beverages to entertain those who have gathered at the residence. The meal is typically prepared 7, 40, and 100 days after a person's death to provide gifts for the deceased. The food and drinks offered differ based on the community and specific locales.²⁸

Tahlilan practices typically involve recitations of the Qur'an, prayers, and dhikr. The Qur'an being read includes surah Yasin, al-Fatihah, Mu'awwidzatain, and al-Baqarah. During *tahlilan* activities, individuals typically engage in reciting additional prayers and praises such as *tahmid*, *tasbih*, *takbir*, and *tahlil*, in addition to reading the Qur'an. The session usually concludes with a collective prayer. After the prayer concludes, the host provides a meal on behalf of the deceased. *The community* should see *tahlilan* as both a spiritual practice and a means to enhance social unity, as it allows individuals to build familial bonds and interact with other communities in person.²⁹

4. *Mitoni* (Seventh-Month Pregnancy Celebration)

Mitoni is a Javanese cultural practice often performed when a pregnant lady has reached roughly seven months of pregnancy.³⁰ The *mitoni* implementation procedure is distinct and well-organized, involving bathing pregnant women with water infused with different sorts of flowers. During bathing, a prayer ritual is performed to seek the love and blessings of Allah Swt to ensure the child in the mother's womb is born normally, healthy, without deformities, and experiences a life filled with peace and happiness.³¹ The recitation of Al-Qur'an verses continues with surah Yusuf and Maryam. Furthermore, the gathering typically includes *khataman*, *tahlilan*, communal prayers, and group dhikr, concluding with a shared meal to foster goodwill and deepen bonds among neighbors, relatives, and families.³²

The *mitoni* tradition involves symbolic meanings at each stage of the process: *First*, the symbolic meaning of the *siraman*. *Siraman* is a cleansing process for the body. The Javanese community, at this point, interprets with a symbolic philosophy aimed at purifying the bodies of pregnant women. Furthermore, this stage is thought to have the

²⁶ Ana Riskasari, "Pengaruh Persepsi Tradisi Tahlilan di Kalangan Masyarakat Muhammadiyah terhadap Relasi Sosial di Desa Gulurejo Lendah Kulon Progo Yogyakarta," *Panangaran: Jurnal Penelitian Agama dan Masyarakat* 2, no. 2 (Mei 2019): 189, <https://doi.org/10.14421/panangaran.2018.0202-01>.

²⁷ Riskasari, 196.

²⁸ Riskasari, 197.

²⁹ Riskasari, 203.

³⁰ K.H.Muhammad Sholikhin, *Ritual dan Tradisi Islam Jawa*, Cet.Ke-1 (Yogyakarta: PT.Suka Buku, 2010), 79.

³¹ Muhamad Mustaqim, "Pergeseran Tradisi Mitoni: Persinggungan antara Budaya dan Agama," *Jurnal Penelitian* 11, no. 1 (2017): 119–40, <https://doi.org/10.21043/jupe.v11i1.2016>.

³² Fitri Nuraisyah dan Hudaidah Hudaidah, "Mitoni sebagai Tradisi Budaya dalam Masyarakat Jawa," *Historia Madania: Jurnal Ilmu Sejarah* 5, no. 2 (Desember 2021): 170–80, <https://doi.org/10.15575/hm.v5i2.15080>.

ability to purify the soul, known in Javanese as *ngruwat sukerta*. The water represents the purification of the inner self from impurities, while the seven flowers indicate fragrance, cleanliness, and purity. *Second*, the symbolic meaning of the *brojolan*. At this point, two young coconuts are split, known as cengkir gading by the Javanese. This ivory coconut will be adorned with images of the Kamajaya and Kamaratih puppet figures to symbolize the wish for the baby's safe and healthy birth, regardless of gender. *Third*, the symbolic meaning of *ganti busana* (dress changes). The pregnant woman will change clothes seven times during this period. The aim is to demonstrate psychological readiness for dealing with complex labor stages. *Fourth*, the symbolic meaning of *kenduri*. The final stage focuses on prayer and communal dining to enhance social connections and promote solidarity among the community.³³

Bisri Mushtofa and the Context of Writing Tafsir *Al-Ibriz*

Bisri Mushtofa was the eldest child of Hj. Khatijah and had four siblings. He was born in 1915 before independence, while his parents resided in the village of Kampung Sawahan, Rembang, Central Java.³⁴ He was named Mashadi at birth, but his name was later changed to Bisri Mustofa after he completed the Hajj at Mecca.³⁵ He grew up in a pesantren environment due to his father being a kyai in Java since he was a child.³⁶ At the age of 7, he attended "Ongko Loro," a renowned school in Java, specifically located in the Rembang district, but did not complete his studies.³⁷ Bisri was a hardworking and tenacious student who attended several boarding schools for his studies, including Kajen in Rembang in 1925, Al-Munawwir Pesantren in Yogyakarta in 1930, and al-Azhar University in Cairo in 1936.³⁸

He has lived through three distinct eras: the Japanese occupation, the independence period, and the old order period. He was chosen as the head of Masyumi in the Rembang district during the Japanese occupation. Subsequently, he joined the MPRS as a member of the ulama group established by Ir. Soekarno. Upon entering the new order period, he successfully qualified as a member of the government, specifically the MPR, representing the N.U. from Central Java Province.³⁹ In politics, Bisri fought alongside N.U after it declared itself and left Masyumi.⁴⁰

³³ Yohanes Boanergis, Jacob Daan Engel, dan David Samiyono, "Tradisi Mitoni sebagai Perekat Sosial Budaya Masyarakat Jawa," *Jurnal Ilmu Budaya* 16, no. 1 (2019): 52–54, <https://doi.org/10.31849/jib.v16i1.3172>.

³⁴ Farida Nur Afifah, "Relevansi Tafsir Al-Ibriz dengan Komik Surga dan Neraka Karya MB. Rahimasyah," *Mafatih* 2, no. 1 (2022): 52, <https://doi.org/10.24260/mafatih.v2i1.677>.

³⁵ Afif, "al-Ibriz Menyajikan Tafsir dengan Bahasa Mudah," 73–88.

³⁶ Maula Sari dan Dwi Elok Fardah, "Penafsiran Bisri Musthofa terhadap Surah Al-Ikhlâs dalam Kitab Al-Ibriz," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an dan Tafsir* 6, no. 1 (Juni 2021): 47–65, <https://doi.org/10.47435/al-mubarak.v6i1.564>.

³⁷ Durrotun Nashihah dan Anshori Anshori, "Analisis Makna Mu'min, Kafir, dan Munafiq dalam Surat al-Baqarah Perspektif Tafsir al-Ibriz Karya KH. Bisri Musthofa," *Journal of Islamic Civilization* 3, no. 2 (April 2022): 174–88, <https://doi.org/10.33086/jic.v3i2.2560>.

³⁸ Ahmad Yani, "Moderasi Beragama dalam Perspektif Tafsir Al-Ibriz Karya Bisri Musthofa," *Jurnal Pendidikan, Kebudayaan dan Keislaman* 1, no. 1 (Desember 2022): 28, <https://doi.org/10.24260/jpkk.v1i1.1043>.

³⁹ Hidayaturohmah dan Zuhri, "Unsur-Unsur Budaya Jawa dalam Kitab Tafsir al-Ibriz Karya KH. Bisri Mustofa," 4.

⁴⁰ Izzul Fahmi, "Lokalitas Kitab Tafsir al-Ibriz Karya KH. Bisri Mustofa," *Islamika Inside: Jurnal Keislaman dan Humaniora* 5, no. 1 (Juni 2019): 102, <https://doi.org/10.35719/islamikainside.v5i1.36>.

Despite his busy schedule, he remained attentive to the evolution of religious ideals in society. The history of interpreting the Qur'an has evolved quickly, incorporating many languages like Sundanese, Javanese, and even English. Bisri Mustofa was inspired to write his interpretation of the Quran in the Javanese language. He aspires for this tafsir to aid the community in comprehending religious knowledge.⁴¹ The tafsir book was composed up to the completion of 30 juz. It interprets each verse word by word and then explains it with a wider meaning in the form typical of pesantren.⁴²

K.H. Bisri sometimes provides information on verses that are believed to be easily understood by the community without employing elaborate explanations, relying just on word translations or standard translations. This type of verse might be categorized as translation rather than interpretation. Martin van Bruinessen, a Western scholar, argues that the book *al-Ibriz* is a translation of the Qur'an, not an interpretation. When a verse necessitates a thorough explanation, K.H. Bisri elaborates extensively, often incorporating subcategories like as *tanbih*, *faidah*, *qissah*, and *muhimmah*.⁴³ This tafsir book is distinguished by its style, which leans towards the styles of *adab ijtimai'i*, *Ilmi*, and mystical.⁴⁴ K.H. Bisri has authored various publications, including a book on interpretation, a translation of a book on fiqh, a book on hadith, and a book on aqidah.⁴⁵

The Interpretation of QS. Luqman: 21 in Tafsir *Al-Ibriz*

The verse that is the focus of this writing is presented below,

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْكَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ
السَّعِيرِ

When it is said to them, "Follow what Allah has revealed," they reply, "No! We 'only' follow what we found our forefathers practicing." 'Would they still do so' even if Satan is inviting them to the torment of the Blaze? (QS. Luqman [31]:21)

The following is the interpretation:

"Opo deweke iyo tetep manut bae, sejatine syaiton-syaiton ngajak embah-empahe marang sikso neroko sa'ir. Opo yen embah-empahe podo jegur sumur, deweke podo melu jegur sumur? Mestine yo ora. Uwong-uwong iku yo pancen kudu manut marang uwong-uwong tuwane nanging menawa uwong-uwong tuwane sasar. Ono putune ora diparingkake manut. Ono ing kalangan kita Islam dewe iki, kadang-kadang iyo isih ono kang nindaake tindakan-tindakan kang alasane naming miturut nenek moyang. Bab iku ora keno dipada ake babarpisan karo kang kesebut ono ayat iki. Balik kudu di tafsir. Yen sekiro atentangan karo aturan

⁴¹ Sari dan Fardah, "Penafsiran Bisri Musthofa terhadap Surah Al-Ikhlâs dalam Kitab Al-Ibriz," 52.

⁴² Abu Rohkmad, "Telaah Karakteristik Tafsir Arab-Pegon Al-Ibriz," *Analisa* 18, no. 1 (Juni 2011): 27, <https://doi.org/10.18784/analisa.v18i1.122>.

⁴³ Mahbub Ghozali, "Kosmologi dalam Tafsir Al-Ibriz Karya Bisri Mustofa: Relasi Tuhan, Alam dan Manusia," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 19, no. 1 (Juni 2020): 112-33, <https://doi.org/10.18592/al-banjari.v19i1.3583>.

⁴⁴ Fejrian Yazdajird Iwanebel, "Corak Mistis dalam Penafsiran KH. Bisri Mustofa, Telaah Analitis Tafsir Al-Ibriz," *Jurnal Rasail* 1, no. 1 (2014): 25-26.

⁴⁵ Rifqatul Husna dan Siti Anisah, "Solusi Immature Parent dalam Al- Qur'an: Tinjauan KH Bisri Musthofa dalam Tafsir Al-Ibriz," *Egalita Jurnal Kesetaraan dan Keadilan Gender* 18, no. 1 (Juni 2023): 17, <https://doi.org/10.18860/egalita.v18i1.20825>.

Islam, yo kudu diberantas. Koyo aturan sasajen, coro ngaturi dahar dayang, embuai kembang, bubur lan jajan ono ing prapatan lan sepadan. Dene kang atentangan karo Islam, balik naming ngerupake adat, ora dadi opo. Koyo slametan mitone lan sepadan. Iku ora dadi opo, opo meneh kabeh prinsip shodaqoh".⁴⁶

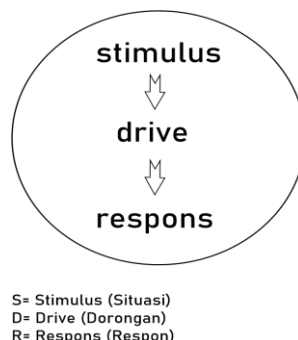


Meaning:

Are you going to comply when the devils are summoning their predecessors to the anguish of hell, Sa'ir? If your ancestors fell into a well, would you do the same? You should not. People should follow in the footsteps of their predecessors, but not those who lead them astray. Some Muslims continue to follow their ancestors' traditions. This chapter must be interpreted. If the tradition contradicts Islam's teachings, it must be eliminated. Sajen (offerings), feeding the *dayang*, sowing flowers, porridge, and food along the border of one farm and another are some examples. However, if it does not contradict Islamic beliefs, it is acceptable. For example, the seven-day death ceremony and similar practices are all founded on the *sadaqah* concept.

Analysis of KH. Bisri Mushtofa's Interpretation of QS. Luqman: 21

This analysis is based on B. Malinoswki's concept of learning theory, which is borrowed from the theory of behaviorism as follows:



⁴⁶ Bisri Musthofa, *Al-Ibriz Fii Ma'rifati Tafsiril Qur'an al-Aziz* (Kudus: Menara Kudus, 1964), 1414.

The emergence of a response (R) is directly tied to the state or situation of the environment (S) and the desire to act in line with the environmental situation (D). When we apply this concept to tafsir *Al-Ibriz*, the stimulus or environmental situation is obviously Javanese society, which is deeply dedicated to its cultural richness. Then, it will generate a desire or motivation to respond to the environmental circumstance.⁴⁷ In this regard, K.H. Bisri Musthofa is the subject who addresses the state of the environment in Javanese society. As a result, in tafsir *Al-Ibriz*, Bisri interprets or explains the meaning of Qur'anic verses using a cultural approach, namely Javanese culture. He attempts to discourse the Qur'an with the local Javanese culture, using Islam as a cultural filter. The following is K.H. Bisri Musthofa's interpretation of QS. Luqman: 21, which discusses the culture of the ancestors:

"Ono ing kalangan kita Islam dewe iki, kadang-kadang iyo isih ono kang nindaake tindakan-tindakan kang alasane naming miturut nenek moyang. Bab iku ora keno dipada ake babarpisan karo kang kasebut ono ayat iki. Balik kudu di tafsil. Yen sekiro atentangan karo aturan Islam, yo kudu diberantas. Koyo aturan sasajen, coro ngaturi dahar dayang, embuai kembang, bubur lan jajan ono ing prapatan lan sepadan. Dene kang atentangan karo Islam, balik naming ngerupake adat, ora dadi opo. Koyo slametan mitone lan sepadan. Iku ora dadi opo, opo meneh kabeh prinsip shodaqoh".⁴⁸

Meaning:

Some Muslims continue to follow their ancestors' traditions. This chapter must be interpreted. If the tradition contradicts Islam's teachings, it must be eliminated. Sajen (offerings), feeding the *dayang*, sowing flowers, porridge, and food along the border of one farm and another are some examples. However, if it does not contradict Islamic beliefs, it is acceptable. For example, the seven-day death ceremony and similar practices are all founded on the *sadaqah* concept.

This is also confirmed by Bisri's interpretation of another scripture relating to culture, QS. al-Maidah: 3. He analyzed the verse by describing the ancient habits of Javanese people, who frequently drew fortunes using crises and other symbols.

"Saiki kang dadi perhatiane al-faqir, tindakan-tindakan kang ditindaake deneng saweneh konco-konco dewe ngupal awak utowo kauntungan, utowo ngepal maling, nganggo keris utowo akik, keris ditumpangake kuku jempolan kiwo tengen, nuli dijapani, nuli diuneni mengkene: Hei sang keris wesi aji, ingsun anjaluk pituduh sangkeng katiasan iro, anggon ingsung arep kawin iki, bagus diterusake opo ora? Yen bagus siro mubengo, banjur keris mubeng, (serot-serot-serot). Lamun akik, iyo akik ditaleni anggo baloh, nuli digantung dicekeli tangan tengen, nuli dijapani lan nuli di uneni: Hei sang akik watu aji, aku njaluk pituduh sangkeng khasiha iro, opo anggonaku nyambut gawe bakulan iki prayugo di terusake opo ora sang akik kang dijapani mahu banjur obah, gandul, gandul, gandul goyang, lan liya-liyane pertikal maneh."

⁴⁷ Hari Poerwanto, *Kebudayaan dan Lingkungan dalam Perspektif Antropologi* (Yogyakarta: Pustaka Pelajar, 2000), 21.

⁴⁸ Musthofa, *Al-Ibriz Fii Ma'rifati Tafsiril Qur'an al-Aziz*, 1414.

Meaning:

Now, al-Faqîr (Bisri) is concerned about the activities of our friends. Body fence, or profit or theft fence made of kris or agate. The kris is placed on the right and left thumbs, and a mantra is recited: "O the kris besi aji, I ask for guidance on your magic; I want to marry; is it safe to continue or not?" If you agree, then spin! The kris is spinning (*serot, serot, serot*). If the agate is hung and weighted, it is hung with the right hand as the incantation is recited: "O agate stone aji, I pray for your advice; is my business to continue or not? If it fails to be good, move!" Then, the agate moves (*gandul, gandul, gandul*).

The analysis demonstrates that the Javanese society at that period remained resilient and closely connected to the cultural heritage of their ancestors. Bisri was then prompted to write the tafsir *Al-Ibriz* and address the environmental conditions of that period. He responded by discussing the Qur'an and Javanese culture. This can be demonstrated by utilizing Javanese *pegon* in his interpretation. He also utilized the terms "*sajen*" or "*mitoni*," which were part of the local customs of the Javanese community during that era. Furthermore, he also adapted the culture to align with Sharia law and the teachings of the Qur'an.

Conclusion

Researchers have determined that Bisri Musthofa's interpretation model employs a cultural approach. The usage of the Javanese language *pegon* to interpret the Qur'an serves as evidence. He incorporates Javanese cultural elements like *sajen*, sowing porridge, and *mitoni* in his interpretation as a way to respond to the current culture. Bisri attempts to filter responses by reshaping the current culture to align with Islamic principles. Bisri's actions exemplify authenticity and the interpretation of Nusantara treasures, aligning with the theories of Karl Menheim and Abd al-Hayy al-Farmawi, which suggest that an individual's social circumstances influence their knowledge and thought processes. Apart from that, he thinks that the traditions that exist in Javanese society are divided into two types. *First*, there are ancestral traditions that are rejected and must be eradicated because these traditions are contrary to Islamic teachings. Examples include offerings, feeding the ladies, and scattering porridge or flowers. This is because the traditional concept still leads to beliefs in animism and dynamism. *Second*, there are some ancestral traditions that may be preserved because they do not conflict with Islamic teachings like *mitoni*. This is because everything is based on the principle of almsgiving, whether it is almsgiving or almsgiving in the form of food.

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