

# Javanese Tafsir Epistemology: Tracing the Source of Bisri Mustofa's Thought in *Al-Ibriz li Ma'rifat Al-Qur'an al-'Aziz* Commentary

Putri Ghoida' Habibillah

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia  
bilah.putri17@gmail.com

<b>Keywords :</b> Al-Ibriz, contemporary tafsir, epistemology, Ibn Khaldun, Javanese tafsir.	<b>Abstract</b> This qualitative research attempts to trace the epistemology used by KH. Bisri Mustofa in compiling tafsir <i>Al-Ibriz li Ma'rifat Al-Qur'an al-'Aziz</i> . This is important to fulfill the need to validate information sources in an era of disinformation-prone disruption. This study, classified as a literature model, uses descriptive analysis based on Ibn Khaldun's epistemological theory. For this reason, the primary source used is the book of Tafsir <i>Al-Ibriz li Ma'rifat Al-Qur'an al-'Aziz</i> in the <i>pegon</i> version, not latin as is widely circulated today. Secondary sources are also added in the form of books, articles, and other writings that are considered relevant to the topic of this study to support the study. The sources were collected using documentation techniques that were analyzed using Ibn Khaldun's epistemological theory. From the operation of the study, it was found that <i>Al-Ibriz</i> uses comprehensive sources in ratios, <i>mu'tabar</i> books, expert opinions, the Qur'an, hadith, and even <i>israiliyyat</i> narration. From these sources, Ibn Khaldun's statement regarding epistemological theory shows that <i>Al-Ibriz</i> can be categorized as a compatible interpretation. However, it should be noted that not all sources of interpretation used by Bisri Mustofa are free from pros and cons related to their validity. This study shows that the integration of classical Islamic traditions with local Nusantara approaches in tafsir, such as <i>Al-Ibriz</i> , produces inclusive and relevant works along with the changing times.
<b>Kata Kunci :</b> Al-Ibriz, tafsir kontemporer, epistemologi, Ibn Khaldun, tafsir Jawa.	<b>Abstrak</b> Penelitian kualitatif ini berusaha menelusuri epistemologi yang digunakan oleh Bisri Mustofa dalam menyusun tafsir <i>Al-Ibriz li Ma'rifat Al-Qur'an al-'Aziz</i> . Hal ini penting untuk memenuhi kebutuhan validasi sumber informasi di era disrupsi yang rawan disinformasi. Kajian yang dapat digolongkan dalam model kepustakaan ini menggunakan analisis deskriptif dengan berpijak pada teori epistemologi Ibn Khaldun. Untuk itu, sumber primer yang digunakan berupa kitab tafsir <i>Al-Ibriz li Ma'rifat Al-Qur'an al-'Aziz</i> versi <i>pegon</i> , bukan latin sebagaimana yang banyak beredar sekarang. Guna menunjang kajian, ditambahkan pula sumber sekunder berupa buku, artikel, dan tulisan lainnya yang dinilai relevan dengan topik kajian ini. Sumber-sumber dikumpulkan dengan teknik dokumentasi yang dianalisis menggunakan teori epistemologi Ibn Khaldun. Dari operasional kajian, ditemukan hasil bahwa <i>Al-Ibriz</i> menggunakan sumber-sumber komprehensif dengan bentuk rasio, kitab-kitab <i>mu'tabar</i> , pendapat para ahli, Al-Qur'an, hadis, bahkan riwayat <i>israiliyyat</i> . Berdasarkan sumber-sumber ini, dengan melihat pernyataan Ibn Khaldun terkait teori epistemologi, maka <i>Al-Ibriz</i> dapat dikategorikan sebagai tafsir yang kompatibel. Namun, perlu dicatat bahwa tidak semua sumber penafsiran yang digunakan oleh Bisri Mustofa terbebas dari pro-kontra terkait keabsahannya. Kajian ini menunjukkan bahwa integrasi antara tradisi klasik Islam dengan pendekatan lokal Nusantara dalam tafsir, seperti <i>Al-Ibriz</i> , menghasilkan karya yang inklusif dan relevan seiring dengan perubahan zaman.
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## Introduction

One of the famous figures who became the foothold of the community is Bisri Mustofa, although he has passed away, his work *Al-Ibriz li Ma'rifat Al-Qur'an al-'Aziz* (here in after referred to as *Al-Ibriz*) has become one of the references of Indonesian tafsir studies. This work has received significant attention from pesantren and universities. Some institutions

use this work as a diktat in Quranic commentary teaching.<sup>1</sup> Critical reading about this work is needed because, in this era of hoaxes, the issue of source clarity is crucial in any information or knowledge. Any information conveyed without an unclear source should be tracked so that disinformation does not occur. This includes religious information that becomes the daily consumption of the community. To avoid this, people often rely on famous scholars considered capable of doing religious matters. Unfortunately, this attitude leads to blind taklid. Without realizing it, ideological doctrines, patriarchal problems, and a series of other issues are formed.

It can be acknowledged that there are many variations in the study of *Al-Ibriz*, and experts have explored various aspects. The variants in question at least include the main focus. *First*, studies that position *Al-Ibriz* as a comparison to other works with the comparative method.<sup>2</sup> This first model has been done by Mubassirun comparing tafsir *Al-Ibriz* with tafsir *Al-Huda*, which concludes that *Al-Ibriz* tends to the uniqueness of Javanese terms rather than with in-depth contextualization like *Al-Huda*.<sup>3</sup> *Second*, studies that position *Al-Ibriz* as a response to specific issues.<sup>4</sup> The study by Lukman Nul Hakim and Iffatul

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<sup>1</sup> Some institutions that use *al-Ibriz* as a diktat for learning tafsir are Pondok Pesantren Asy-Syarifiy in Lumajang, Raudlatut Thalibin in Rembang, and Pondok Pesantren Putri Al-Hidayat in Magelang. Look at, Admin, "Kitab Kitab Yang Dipelajari Di Pondok Pesantren Asy Syarifiy," Website, Asy-Syarifiy Islamic Eco Boarding School, accessed June 11, 2024, <https://www.asy-syarifiy.com/tag/kitab-kitab-yang-dipelajari-di-pondok-pesantren-asy-syarifiy>; Mudawamah and Muhamad Asif, "Pengajian Tafsir Al-Ibriz Oleh Kiai Ahmad Mustofa Bisri Di Pondok Pesantren Raudlatut Thalibin Rembang Dalam Perspektif Fenomenologi Agama," *AL ITQAN: Jurnal Studi Al-Qur'an* 4, no. 2 (August 2018): 1–26, <https://doi.org/10.47454/itqan.v4i2.682>; NIM : 13530018 Hotma Dani Dalimunthe, "Makna Kajian Tafsir Al-Ibriz di Pondok Pesantren Putri Al-Hidayat Dusun Kedunglumpang, Salaman, Magelang" (Skripsi, Yogyakarta, UIN Sunan Kalijaga, 2022), <https://digilib.uin-suka.ac.id/id/eprint/52161/>.

<sup>2</sup> Ali Abdur Rohman and Moh Wafiq Faulal Ahsan, "Man's Relationship with Nature in The Tafsir Al-Ibriz and Al-Mishbah," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 10, no. 2 (2022): 309–30, <https://doi.org/10.21274/kontem.v10i2.7246>; Muhammad Syafi'i As' ad Ar and M. Sultan Latif Rahmatullah, "Contextual Interpretation: Correlation of KH Bisri Mustafa's Interpretation and Abdullah Saeed's Contextual Approach to QS Yūsof: 55," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 4, no. 2 (2022): 193–217, <https://doi.org/10.32939/ishlah.v4i2.142>; Iqbal Ardiansyah, Safria Andy, and Muhammad Akbar Rosyidi Datmi, "Nilai Pendidikan Akhlak dalam Al-Qur'an Surah Al-An'am: 151 Menurut Bisri Mustafa dalam Tafsir Al-Ibriz dan Urgensinya di Era Globalisasi," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 8, no. 02 (November 2023): 201–18, <https://doi.org/10.30868/at.v8i02.5235>; Mubasirun Mubasirun, "Values of Tepo Seliro in Bakri Syahid's Tafsir Al-Huda and Bisri Mustofa's Tafsir Al-Ibriz," *Indonesian Journal* 11, no. 02 (2021): 351–76, <https://doi.org/10.18326/ijims.v11i2.351376>.

<sup>3</sup> Mubasirun, "Values of Tepo Seliro in Bakri Syahid's Tafsir Al-Huda and Bisri Mustofa's Tafsir Al-Ibriz."

<sup>4</sup> Lutfi Dewi Safitri, "Konsep Jodoh Dalam Perspektif Tafsir Al-Ibriz," *Nizham: Jurnal Studi Keislaman* 11, no. 02 (November 2023): 164–86, <https://doi.org/10.32332/nizham.v11i02.7208>; Lukman Nul Hakim and Iffatul Bayyinah, "Etika Sosial Perspektif Mufassir Nusantara: Kajian QS. Al-Hujurat Ayat 9-13 Dalam Tafsir Al-Ibriz," *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 1 (April 2023): 70–86, <https://doi.org/10.61994/alshamela.v1i1.33>; Muhammad Roziqin Yusuf and Mukh Nursikin, "Kosmologi Dalam Tafsir Al-Ibriz Karya Bisri Mustafa: Relasi Tuhan, Alam Dan Manusia," *Journal on Education* 6, no. 1 (June 2023): 3040–47, <https://doi.org/10.31004/joe.v6i1.3354>; Muhammad Shohib, "Moderate Islamic Education Through the Interpretation of Moderate Verses in the Tafsir Al-Ibriz by KH Bisri Mustofa," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 14, no. 1 (June 2022): 349–68, <https://doi.org/10.37680/qalamuna.v14i1.4213>; Muhadi Zainuddin and Miqdam Makfi, "The National Spirit of Kiai Pesantren: An Analysis of the Ideas and Spirit of Independence of KH. Bisri Mustofa in the Interpretation of Al-Ibriz," *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 1, no. 1 (February 2019): 1–22, <https://doi.org/10.20885/mawarid.vol1.iss1.art1>; Firman Sidik, "Pemikiran Bisri Mustofa tentang Nilai Pendidikan Karakter (Kajian Surat Al-Hujurat Ayat 11-15 Tafsir Al-Ibriz)," *Tawazun: Jurnal Pendidikan Islam* 13, no. 1 (June 2020): 42–53, <https://doi.org/10.32832/tawazun.v13i1.2980>.

Bayyinah, for example, a study that questioned social ethics succeeded in spawning five necessary attitudes such as fairness, conflict reconciliation, mutual respect, openness, and respect for differences.<sup>5</sup> *Third*, studies beyond the text of Tafsir *Al-Ibriz*.<sup>6</sup> Using semiotic analysis, this study model was conducted by Lu'luatul Aisyiyah and Dadan Rusmana, who found the uniqueness of the culture still strong in interpreting *Al-Ibriz*. Outside of these three typologies, studies related to *Al-Ibriz* lead to aspects of axiology, language, and so on.<sup>7</sup> From the mapping above, it is clear that the issue of tafsir epistemology has not received serious attention. For that, this study presents a cover for the gap.

To reveal the epistemological framework Bisri Mustofa uses in compiling tafsir *Al-Ibriz*, this study will focus on how to build the epistemology Bisri Mustofa in tafsir *Al-Ibriz*. This question will generally indicate the sources used by Bisri Mustofa in the preparation of tafsir both implicitly and explicitly. Knowing the sources of knowledge used by Bisri Mustofa will lead to an understanding of the extent to which this interpretation can be maintained in this global era. The study is also focused on questions related to the epistemological implications of tafsir *Al-Ibriz* for learning. This second question becomes a bridge to consider Tafsir *Al-Ibriz*'s capability as a learning reference.

To answer the question above, this study is designed with a qualitative design that uses descriptive analysis. This study will use Ibn Khaldun's epistemology theory to examine epistemology specifically. Ibn Khaldun's epistemological theory is considered relevant and compatible with the foundation of Islamic studies. The three typologies of rational, empirical, and spiritual can reveal the epistemological framework of tafsir *Al-Ibriz* more comprehensively. For this reason, the primary data used in the book of Tafsir *Al-Ibriz li Ma'rifat Al-Qur'an al-'Aziz* is the pegon version rather than the latin version. This data was

<sup>5</sup> Lukman Nul Hakim et al., "Israiliyat Discourse in Archipelago Interpretation: Bisri Musthofa's Study of The Tafsir," *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 1 (June 2023): 103–35, <https://doi.org/10.21154/altahrir.v23i1.5383>.

<sup>6</sup> Dadan Rusmana, "Aplikasi Kajian Semiotika Pada Tafsir Al-Qur'an (Kajian Intertekstual Studi Kasus Tafsir Al-Ibriz Li Tarjumani Ma'rifati Tafsir Al-Qur'an Al-'Aziz Karya Bisri Mustofa Dengan Tafsir Jalalain Karya Jalaluddin Al-Mahalli Dan Jalaluddin As-Suyuthi," *Al-Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 23, no. 02 (2023): 283–98; Didik Andriawan, "The Genealogy of Kalām Thought on Al-Ibriz's Commentary," *HERMENEUTIK* 17, no. 01 (2023): 186–204, <https://doi.org/10.21043/hermeneutik.v17i1.19024>; Abd Majid Abror and Sayyidah Fatimah Z, "Idealisasi Tafsir Al-Ibriz Di Jawa," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 4, no. 2 (October 2023): 281–92, <https://doi.org/10.58401/takwiluna.v4i2.1060>; Aaviy Lailaa Kholily, "Analisa Unsur-Unsur Tafsir Jalalain Sebagai Teks Hipogram Dalam Tafsir Al-Ibriz: Kajian Intertekstual Julia Kristeva QS. Maryam: 1-15," *Jalsah: The Journal of Al-Quran and As-Sunnah Studies* 1, no. 1 (December 2021): 28–44, <https://doi.org/10.37252/jqs.v1i1.128>.

<sup>7</sup> Ridhoul Wahidi and Fiddian Khairudin, "The Contribution of the Archipelago's Turath in Addressing Contemporary Issues Study on Tafsir Al-Ibriz by Bisri Musthofa," *SYAHADAH: Jurnal Ilmu al-Qur'an Dan Keislaman* 11, no. 1 (July 2023): 89–108; Andriawan, "The Genealogy of Kalām Thought on Al-Ibriz's Commentary"; Ahmad Zainal Abidin, Thoriql Aziz, and Rizqa Ahmadi, "Vernacularization Aspects in Bisri Mustofa's Al-Ibriz Tafsir," 17, no. 1 (June 2022): 1–16, <https://doi.org/10.32505/at-tibyan.v7i1.3383>; Arif Puji Haryadi, Muchotob Hamzah, and Vava Imam Agus Faisal, "Metode Pembelajaran Kitab Tafsir Al-Ibriz Dalam Meningkatkan Kemampuan Pemahaman Berbahasa Jawa Santri Di PPTQ Al -Asy'ariyyah," *Journal of Mandalika Literature* 4, no. 2 (June 2023): 343–450, <https://doi.org/10.36312/jml.v4i2.1672>; Fadhil Fadhil, "Al-Kalimāt Al-Jāwīyyah Dhātu Aṣl-Qur'ānī Fī Kitāb Al-Ibriz Li Ma'Rifah Al-Qur'an Al-'Aziz Wa Istifādah Minhā Fī Ta'lim Lughah Al-'Arabīyyah Li Al-Jawīyyin Min Juz 3 Ilā 8," *Rayah Al-Islam* 3, no. 2 (2019): 127–37, <https://doi.org/10.37274/rais.v3i02.55>; Farida Nur Afifah, "Relevansi Tafsir Al-Ibriz Dengan Komik Surga Dan Neraka Karya Mb. Rahimsyah," *Mafatih* 2, no. 1 (June 2022): 47–70, <https://doi.org/10.24260/mafatih.v2i1.677>.

collected using the documentation technique that compiles the book of *Al-Ibrīz* from various volumes. The choice of this book is based on the assumption of closeness of originality to the original manuscript. The primary sources will be used in the form of books, articles, and other manuscripts that are still related to tafsir *Al-Ibrīz*.

Until this section, the assumption to be built is Bisri Mustofa's tendency to use a distinctive meaning based on local socio-culture. His multiple roles as a kiai, culturist, preacher, and politician will more or less show the existence of specific sources not used by other mufassirs. In addition, Bisri Mustofa's desire to actively participate in making the Qur'an local will indirectly encourage him to take local reality as a source of interpretation. Another assumption leads to the connection of *Al-Ibrīz's* interpretation with other interpretations used as a foothold by KH. Mustofa Bisri. From the reference book, it is possible that Bisri Musthofa produced the interpretation with a mindset that intersects or even raw Bisri Musthofa only transfers what he has read.

### **Ibn Khaldun's Epistemology: A Typology of Knowledge Sources**

Every science must have epistemology, a branch of philosophy that questions the sources of knowledge.<sup>8</sup> Ibn Khaldun comprehensively explains how knowledge or understanding is obtained by someone and then mapped into three typologies: rational, empirical, and spiritual. *First*, knowledge is obtained through reason. Ibn Khaldun emphasized that humans can understand things beyond their essence through thinking by saying, "*The world of the things that come into being as the result of action materializes through thinking.*"<sup>9</sup> Naturally, humans have a disposition to think, so knowledge related to wrong and right is obtained through thinking.<sup>10</sup> From this concept, logic was born, which Ibn Khaldun explained as a way for humans to avoid mistakes in thinking.<sup>11</sup> What was stated by Ibn Khaldun is expected by many parties to be the basis for building concepts in developing science more rapidly. Science without any effort to think tends to be stagnant; the values produced are traditionalist and have no distinction from the existing science.

*Second*, acquiring knowledge through the senses is also called empirical epistemology. This concept was developed on Ibn Khaldun's realization that human reason is limited. A piece of knowledge can be obtained through experiments, research, and investigations and by analyzing a person's experiences. Therefore, whatever is not known by reason, the truth comes from events that a person can learn about.<sup>12</sup> Relying only on rationality will have implications for an uneven understanding; therefore, testing, checking, and concluding, all packaged in empirical patterns, are crucial in understanding. A person's scientific proficiency is also inseparable from repeated experiments, finding points of error, and defending the truth. This process gives a person experimental skills or intelligence.<sup>13</sup>

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<sup>8</sup> Hikmah Hikmah, Muslimah Muslimah, and Sardimi Sardimi, "Epistemologi Ilmu dalam Perspektif Islam," *Akademika* 15, no. 2 (December 29, 2021), <https://doi.org/10.30736/adk.v15i2.546>.

<sup>9</sup> Ibn Khaldūn, *The Muqaddimah: An Introduction to History*, ed. N.J. Dawood, trans. Franz Rosenthal (New Jersey: Princeton University Press, 2005), 495.

<sup>10</sup> Khaldūn, 509.

<sup>11</sup> Khaldūn, 495.

<sup>12</sup> Khaldūn, 500.

<sup>13</sup> Khaldūn, 504–7.

*Third*, excavating sources based on revelation is referred to as spiritual sources. Ibn Khaldun studied this third source and concluded that spirituality has no definite essence. This is because humans' intellectual and experimental ability cannot reach it. Therefore, a proportional science, when reason and experiment cannot solve the problem, returns to God's revelation and the Prophet's hadith.<sup>14</sup> Knowledge obtained through these two sources does not deny the existence of suprarational knowledge that transcends the senses. Things mystical are often incomprehensible to humans, so humans need to see how the Al-Quran and hadith explain it. Beyond the Quran and hadith, sources that belong to this spirituality are derivatives of both, such as *uṣūl fiqh*, *kalam* science, and *taṣawwuf*.<sup>15</sup> The three dimensions of epistemology described are essential points in this study because they are considered more holistic. The knowledge generated from these three dimensions is assumed to be complete and relevant compared to other epistemological concepts.

### **The Dynamics of Javanese Tafsir Terminology**

Javanese Tafsir is not theoretically used to describe a particular style of tafsir. This term first appeared in a book by Koes Moertiyah and Nasruddin Anshoriy. The Javanese Tafsir referred to in this book is the interpretation by Kiai Ahmad Dahlan as a Javanese-blooded human being who can maintain Muhammadiyah with Javanese Culture. How a Javanese tradition that was not born from the womb of the Qur'an can be integrated with Islamic values. This is based on the mindset that local culture can absorb foreign elements that ultimately strengthen the Javanese culture. A concrete example is the leadership of Kiai Ahmad Dahlan, who was familiar with the culture of *petung* or deliberation, which he preserved as a manifestation of Islamic principles and guidance.<sup>16</sup> In this literature, the term 'Javanese Tafsir' appears to be general, not specifically referring to a discipline of Qur'anic interpretation.

Eight years later, a literature article that also used the term Javanese Tafsir was published by Abdul Mustaqim. This literature has led to the realm of tafsir science. This term is used to expose the interpretation of Kiai Sholeh Darat, which was born in the social space of Javanese society, the context of interpretation is thick with Javanese culture and is compiled using Javanese Arabic-Pegon letters as a form of Arabic and Javanese acculturation.<sup>17</sup> Pegon script shows the identity of the work of Javanese scholars, in addition to making it easier for local people to understand the meaning of Arabic texts, besides, *pegon* does not leave the form of Arabic script, which is the identity and the origin of Islam. Then, in the following years, the term Javanese Tafsir was widely used in in-depth studies related to Javanese interpretations, which were also written by Javanese *mufassirs* whose interpretative context was related to Javanese culture. The interpretation was born with

<sup>14</sup> Abd Ar Rahman bin Muhammed ibn Khaldūn, *The Muqaddimah*, trans. Franz Rosenthal, n.d., 501, <https://delong.typepad.com/files/muquaddimah.pdf>.

<sup>15</sup> Sri Wisnu Nugraha Nurlaila, Taufik Fahrul Rojab, and Usman Agustin, "Epistemologi Ibnu Khaldun dan Relevansinya Terhadap Kurikulum Pendidikan Agama Islam di Indonesia," *Jurnal Filsafat Indonesia* 6, no. 3 (October 6, 2023): 376–83, <https://doi.org/10.23887/jfi.v6i3.57097>.

<sup>16</sup> Koes Moertiyah and Nasruddin Anshoriy, *Satu Abad Muhammadiyah: Tafsir Jawa Keteladanan Kiai Ahmad DAhlan*, I (Yogyakarta: Adi Wacana, 2010), 84.

<sup>17</sup> Abdul Mustaqim, *Tafsir Jawa: Eksposisi Nalar Shufi-Isyari Kiai Soleh Darat*, 1st ed. (Yogyakarta: Idea Press, 2018).

various patterns, including a) interpretation used to criticize Javanese culture, such as *Al-Iklil* and *Tāj al-Muslimīn*; b) interpretation of the Qur'an associated with explaining Javanese concepts, such as *Tafsir Al-Qur'an Suci Basa Jawi* by Mohammad Adnan and *Al-Huda Tafsir Qur'an Basa Jawi* by Bakri Syahid; and c) patterns of interpretation that use Javanese terms to explain the meaning of the Qur'an such as *Al-Ibrīz li Ma'rifat Al-Qur'an al-'Azīz*.<sup>18</sup>

As far as the search is obtained, the term Javanese Interpretation is used to refer to the works of interpretation in Javanese simply.<sup>19</sup> However, in this study, the term Javanese tafsir is meant as expressed by Abdul Mustaqim. *Al-Ibrīz li Ma'rifat Al-Qur'ān al-'Azīz* commentary, the topic of discussion in this study, has met the criteria set. The interpretation done by Bisri Mustofa cannot be separated from the Javanese culture, one of its sources. Bisri Mustofa himself is a Javanese-blooded scholar raised in a Javanese social space. As the audience already knows, *Al-Ibrīz* is written using Arabic-Pegon script, which is typical of scholars in Java.

### **Bisri Mustofa: Life Setting of the Muffasir**

*Tafsir Al-Ibrīz* was born to the nation's intellectuals in Rembang in 1915M/1334 H with the name Mashadi, which later changed to Bisri Mustofa after performing the hajj. He was the son of Zaenal Mustofa and Khotijah, fishermen and farmers. His education began at Holand Inland School (HIS), which was then transferred to Ongko Loro School at the suggestion of Kyai Chalil Harun Kasingan. In 1925, Bisri Mustofa studied during the fasting season at the Kajen Islamic Boarding School led by Kyai Chasbullah. Then, when he graduated from Ongko Loro School in 1926, he was sent to Kyai Chalil Kasingan's boarding school. However, the results were less satisfying because he was not interested since his stay began due to the problematic pesantren lessons, bad friends, and economic problems.<sup>20</sup>

After leaving the pesantren for several years, in 1930, Bisri Mustofa returned to Kasingan to study with Sujai'i, Kiai Cholil's brother-in-law. With Suja'i, Bisri Musthofa focused on studying *Alfiyah Ibn Mālik* for two years. After it was sufficient, Suja'i allowed Bisri Musthofa to study directly with Kyai Chalil. With careful preparation beforehand, Bisri Mustofa became a student who was always responsive to Kyai Cholil's questions until he became a student who was taken into account by other friends. Then, in 1935, Bisri Mustofa was finally matched and officially married Marfu'ah, Kyai Chalil's daughter. In the same year, Kyai Chalil ordered Bisri Mustofa to join the '*khataman*' of Bukhari Muslim to

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<sup>18</sup> Aunillah Reza Pratama, "Unsur Ideologi Puritan dalam Kitab Tafsir Jawa Pesisir (Kajian atas Penafsiran Misbah Mustofa Perspektif Hermeneutika Gadamer)" (Thesis, Yogyakarta, UIN Sunan Kalijaga, 2018), <https://digilib.uin-suka.ac.id/id/eprint/34041/>; Hisam Rais, "Unsur-Unsur Nasionalisme Dalam Tafsir Jawa (Studi Kitab Tafsir Fa'id Al-Rahman fi Tarjuman Tafsir Kalam Al-Malik Al-Dayyan Juz 1 Karya KH. Sholeh Darat)" (Skripsi, Yogyakarta, UIN Sunan Kalijaga, 2022), <https://digilib.uin-suka.ac.id/id/eprint/51623/>; M. Dani Habibi, "Epistemologi Tafsir Jawa (Telaah Pemikiran Mohammad Adnan dan Bakri Syahid)" (Thesis, Yogyakarta, UIN Sunan Kalijaga, 2019), <https://digilib.uin-suka.ac.id/id/eprint/47992/>; Yusuf Pandam Bawono, "(Kawula - Gusti dalam Tafsir Jawa) Kajian Tafsir Al-Qur'an Suci Basa Jawi Karya Mohammad Adnan dan Al-Huda Tafsir Qur'an Basa Jawi Karya Bakri Syahid" (Thesis, Yogyakarta, UIN Sunan Kalijaga, 2022), <https://digilib.uin-suka.ac.id/id/eprint/49951/>.

<sup>19</sup> Wardani Wardani, *Ragam Tafsir Nusantara: Varian Lokal, Kreativitas Individual, Dan Peran Perguruan Tinggi Dan Media Sosial*, 2022.

<sup>20</sup> Abdullah Muaz et al., *Khazanah Mufasir Nusantara*, ed. Muhammad Khoirul Anwar, Cetakan pertama (Cilandak: Program Studi Ilmu al Qur'an dan Tafsir PTIQ, 2020).

Hadratussyaikh Hasyim Asy'ari, which in practice had to be replaced by Kyai Baidlowi because not long after teaching Hadratussyaikh fell ill. After returning from the *khataman*, Bisri Mustofa had to '*candak kulak*' (learn while teaching) his father-in-law's hut with quite a lot of students because, at that time, the students from Termas flocked to move after Kyai Dimiyati Termas died.<sup>21</sup>

Bisri Mustofa's learning process was also inseparable from the role of Kyai Kamil and Kyai Fadholi, who became his teachers to deliberate on books. Not satisfied with his knowledge, in 1936, Bisri Mustofa traveled to Makkah for a hajj while studying there non-formally. With Shaikh Baqiri, he studied the books *Lubbil Uşul*, *Umdatul Abrār*, and *Tafsir Al-Kasyf*. Then Shaikh Umar Hamdan Al-Maghribi studied the books of *Şaḥīḥ Bukhārī* and *Şaḥīḥ Muslim*, Shaykh Maliki studied the book *Al-Ashbah wa al-Nadhair*, to Sayyid Amin studied the book *Ibn' Aqil*, to Shaikh Hasan Mashshat studied the book *Manhaj Dhawin Naḍar*, to Sayyid Alawi studied *Tafsir Jalālayn*, to Kiai Abdul Muhaimin studied the book *Jam'ul Jawāmi'*. Two years later, Bisri Mustofa returned to Rembang and taught. In 1945, in Leteh, Bisri Mustofa built Pesantren Raudatut Thalibin, popularly known as TPI (Taman Pelajar Islam).<sup>22</sup>

Between Bisri Mustofa's activities as a pesantren caregiver and preacher, he was also appointed as the head of the Religious Affairs office (now the Ministry of Religious Affairs) of Rembang Regency and chairman of the Religious Court of Rembang Regency in 1950. After the 1955 election, he was chosen to represent NU as a constituent assembly member. During his involvement in NU, Bisri Mustofa served as chairman of the Rembang Branch, Chairman of the Rembang Branch Syuriah, and chairman of Masyumi. During the era of guided democracy, he became a member of the MPRS and assistant minister of liaison for ulama. In 1971, Bisri Mustofa was elected to the Central Java DPRD level 1.<sup>23</sup> Bisri Mustofa died on February 16, 1977 leaving behind many works including *Tafsir Al-Ibriz*, *Al-Azwād al Muştafawiyah fī Tarjamah al Arba'in an-Nawāwiyah*, *Al-Iksir fī Tarjamah Nazam 'Ilm at Tafsir*, *An-Nibrasiyyah Syarah al Ajurūmiyyah fī an Nahwi*, *Perimbon Imamuddin*, *Pengantar Haji Bahasa Indonesia*, *Safinah as-Salat Kanthi Jawa*, *Sullam al Afham Tarjamah 'Aqīdah al Awwam*, *Tarjamah Jawhar al-Maknūn*, *Waşayan al-Abā li al-Abnā*, and others.<sup>24</sup>

### **Tafsir *Al-Ibriz* li *Ma'rifat Al-Qur'an al-'Aziz*: Qur'an Commentary on the Javanese-Flavored**

The process of writing *Al-Ibriz* cannot be separated from Bisri Mustofa's devotion to the knowledge of the Quran. He wanted to provide a "dishes" of understanding the Qur'an that was easy, light, and populist. In the "*muqaddimah*", it is also mentioned that *Al-Ibriz* is

<sup>21</sup> Achmad Zainal Huda, *Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Mustofa* (Yogyakarta: PT LKiS Pelangi Aksara, 2005), 15, <https://www.goodreads.com/book/show/10309564-mutiara-pesantren>.

<sup>22</sup> Huda, 35–36.

<sup>23</sup> Abdul Halim Hasan et al., *Menapak Jejak Mengenal Watak: Sekilas Biografi 26 Tokoh Nahdlatul Ulama*, 1st ed. (Jakarta: Yayasan Saifuddin Zuhri, n.d.), <http://kin.perpusnas.go.id/DisplayData.aspx?pId=329&pRegionCode=NULIBS&pClientId=602>.

<sup>24</sup> Admin, "Karya Ulama Indonesia Gerbang Kearifan," *Lektur Kmenag*, accessed December 25, 2023, <https://lektur.kemenag.go.id/karyaulamanusantara/web/koleksi/penulis/KH.%20Bisri%20Mustofa.html>.

an excerpt of tafsir from several *mu'tabar* commentaries, namely *Tafsir Jalālayn*, *Tafsir Bayḍawī*, and *Tafsir Khāzin*.<sup>25</sup> As far as the search is not found data on the time of the beginning of the writing of *Tafsir Al-Ibrīz*, but from the narrative of Nyai Marfu'ah, this tafsir was completed and written on January 28, 1960 M/29 Rajab 1379 H to coincide with the birth of her daughter named Atikah. In the same year, tafsir *Al-Ibrīz* was written for the first time.<sup>26</sup> This book has been corrected (*taftisy*) to Kiai, such as Kiai Arwani Kudus, Kiai Abu Umar Kudus, Kiai Hisyam Kudus, and Kiai Sya'roni Kudus.<sup>27</sup> Nowadays, Islah Gusmian categorizes this commentary as one of the works of *pegon* commentary that was born from pesantren outside Kerton. Gusmian also considers this commentary relevant for beginners in the field of Qur'anic commentary.<sup>28</sup>

In line with Gusmian's findings, this tafsir is written using *aksara pegon*, both from translation and tafsir. As Bisri Mustofa's statement, this work is organized in the form of: a) the Quran written in the middle with the "*gandul*" terminology, b) a translation of the interpretation written in the margins with a number mark (the verse number is written at the end, while the translation number is written at the beginning), c) additional information marked with the words *tanbih*, *faidah*, *muhimmah*, and others.<sup>29</sup> The language used is Javanese, combining the Ngoko and Krama Javanese strata.<sup>30</sup> Bisri Mustofa generally wrote *Al-Ibrīz* using the *tahlili* method by following the *tartib muṣṣafī*. In Abu Rokhmad's analysis, Bisri Mustofa uses a word-by-word interpretation pattern and then explains the overall meaning of the verse. Considering that the Quranic verses are translated using *pegon gandulan* as the tradition of pesantren, this commentary also has an explanation of Arabic grammar such as *fi'il*, *fā'il*, *mubatadā'*, *khobar*, *badal*, and so on.<sup>31</sup>

### Construction of the Epistemology of Tafsir *Al-Ibrīz*

Tracking the extent of the sources used by Bisri Mustofa to compile *Tasir Al-Ibrīz* found several sources, which were classified based on Ibn Khaldun's scientific epistemology. *First*, is rational epistemology. This first classification refers to Bisri Mustofa's pattern of using his reasoning ability without using other opinions. This pattern was found when Bisri Mustofa revealed the meaning of '*manna*' and '*salwā*' in QS. Al-Baqarah: 57<sup>32</sup> follows:

<sup>25</sup> Bisri Mustofa, *Al-Ibrīz Li Ma'rifat Al-Qur'ān al-'Azīz*, vol. 1 (Kudus: Menara Kudus, n.d.), 1.

<sup>26</sup> Abu Rokhmad, "Telaah Karakteristik Tafsir Arab Pegon Al-Ibriz," *Analisa XVIII*, no. 01 (2011): 27–38.

<sup>27</sup> Mustofa, *Al-Ibrīz Li Ma'rifat Al-Qur'ān al-'Azīz*, n.d., 1:2.

<sup>28</sup> Islah Gusmian, "Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika," *Nun* 1, no. 1 (December 2015): 1–32, <https://doi.org/10.32495/nun.v1i1.8>.

<sup>29</sup> Mustofa, *Al-Ibrīz Li Ma'rifat Al-Qur'ān al-'Azīz*, n.d., 1:2.

<sup>30</sup> Haryadi, Hamzah, and Faisal, "Metode Pembelajaran Kitab Tafsir Al-Ibriz dalam Meningkatkan Kemampuan Pemahaman Berbahasa Jawa Santri Di PPTQ Al -Asy'ariyyah."

<sup>31</sup> Rokhmad, "Telaah Karakteristik Tafsir Arab Pegon Al-Ibriz."

<sup>32</sup> QS. Al-Baqarah [2]: 57

وَوَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلَّوَمِنْ طَيْبَاتٍ مَّا رَزَقْنٰكُمْ وَمَا ظَلَمُونَا وَلٰكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

The meaning: And 'remember when' We shaded you with clouds and sent down to you manna and quails,'saying', "Eat from the good things We have provided for you." The evildoers 'certainly' did not wrong Us, but wronged themselves..



*“Bani Israil ing zaman Nabi Musa biyen tau kaya kesandung oyot nimang manggon ono ing ara-ara ora biso padha bali menyang omah, ana ing ara-ara kunu Bani Israil diparingi rizki rupo panganan kang aran manni (rupo koyo belendhuk) lan manuk salwa (gedene sak bebek)”<sup>33</sup>*

The meaning: The Children of Israel at the time of the Prophet Moses once stumbled over a nimang that was in the field (sand), unable to return home, in the field the Children of Israel were given sustenance in the form of food called ‘manni’ (shaped like dust) and ‘salwa’ birds (large like ducks).

It is known that “oyot nimang” is a Javanese belief in the form of a magical root that can lead people astray. Anyone who trips over this root and tries to find another way will eventually keep returning to it. Javanese people often use the word “kesandung oyot nimang” as a proverb for someone confused about finding a way out. Similarly, the similes of “benlenduk” and “duck” are imaginative creations of Bisri Mustofa’s reasoning to explain Quranic terms. The statement that the Children of Israel lost their way stumbled over their roots, and the interpretation of the terms *benlenduk* and duck cannot be found in Bisri Mustofa’s three reference commentaries, which reinforces the finding that this statement indeed emerged from Bisri Mustofa’s thoughts.

*Second*, Bisri Mustofa not only relies on reason but also interprets the Qur’an using things he has learned and the previous books of interpretation. In legal issues, Bisri Mustofa conducts searches and in-depth studies, formulates laws with systematic methods, and makes conclusions and others as interpretations. He recognizes the existence of *ijtihad* and the consequence of this belief Bisri Mustofa also recognizes the existence of *ijma’*, *qiyas*, and four *madhhabs* as his explanation of QS. An-Nisā’: 59 below:

*“(Tanbihani)1) to’atnmaring ulilmamri iku wajib, nanging kanti syarat, perintah mau ora tentangan karo agama. Sebab kanjen nabi dawuh (lā ṭā’ata li akhlūqin fī ma’ṣiyati al-khāliq) orakono ta’atk arangk akhluq iku keno ingdalem ma’ṣiyat marang kholiq. 2) bali marang qur’an lan hadis iku ora ateges kito ora diparengake nganggoake qiyas lan ijma’. Utowo dawuh-dawuhe mujtahidin. Jalaran ijma’ qiyas, utowo dawuh-dawuhe mujtahid iku kabeh nganggo dasar Alquran lan hadis”<sup>34</sup>*

The meaning: (Tanbihani) 1) Obedience to the authorities is obligatory, but on condition that the order does not contradict the religion. This is because the Prophet (Muhammad) said (*lā ṭā’ata li makhlūqin fī ma’ṣiyati al-khāliq*) that no obedience to the creatures can be done in disobedience to the creator. 2) Returning to the Qur’an and hadith does not mean that we are prohibited from using *ijma’* and *qiyas*, or the opinions of the *mujtahidin*. Because *ijma’ qiyas*, or the opinions of the *mujtahidin*, all use the basis of the Qur’an and hadith.

<sup>33</sup> Mustofa, *Al-Ibrīz Li Ma’rifat Al-Qur’ān al-‘Azīz*, n.d., 1:18.

<sup>34</sup> Mustofa, 1:220.

Bisri Mustofa's search for previous books and ijihad studies based on the four madhhabs used as sources of interpretation can be seen when he interpreted. The statement that traveling is referred to in QS. An-Nisā': 101, in the form of traveling a certain distance, is not purely the result of Bisri Mustofa's thinking. This conclusion he got from reading the Jalālayn interpretation, tracing the four madhhabs (Maliki, Shafi'i, Hanbali, Hanafi) as the following redaction:

*"(Tanbih) ayat nomor 101 miki kanggo dalile wenangemsholat qasar tumerap wongkang musafir. Miturut dhahire ayat iyo angger lunga. Ora perduli namung setengah kilonmeter, (koyo pahame wong-wongkang ahli maham dhahire ayat sarasan). Nanging madzhab papat wus podo netepaken yen kang dimaksud miki lelungan kangmadoh dadinora anggermlungo. Malah ono ing tafsire Jalalain den terangake yen ayat iki diterangake kanthi hadis kang mertelaake yen kang dimaksud iki, lelungan kangnadoh, iyo iku patang barid. Miturut itungan kilometer, patang baride iku kurang luwihe 85 kilometern(wolongmpuluhlimo)mkilometre. Mulane poro maos yen ningali buku-buku weton saiki kudu kangmngati-gati"*<sup>35</sup>

The meaning: This verse (*Tanbih*) number 101 is an argument for the permissibility of the Qaşar prayer for travelers. According to the *zahir* of the verse, he is only traveling. It does not matter if it is only half a kilometer (as experts in understanding the *zahir* of the verse understand it). However, the four schools of thought have determined that what is meant by traveling is far, not just traveling. Even in Jalalin's interpretation, it is explained with a hadith that explains this traveling, which is traveling far, namely four barids. According to the calculation, the four barid is approximately 85 kilometers. So, readers, when looking at books released today, should be careful.

Apart from searching for the *mujtahidīn*, Bisri Mustofa also uses the opinion of scientists to explain his interpretation, primarily related to the *kawniah* verses, such as the explanation related to the process of the emergence of lightning in QS. Al-Ra'd [13]: 13<sup>36</sup> which source of interpretation takes from the information of geometry experts with the following information:

*"(Muhimmah) miturut keterangan-keteranganmlan teori-teorine ahli ilmi ahliyat: mana ing wektu ketigo iku jarak ajarak antarane srengenge lan bumi iku luwih parek katimbangmana ing wektu rendeng. Saben dina tansah nyorot maring bumi daratan lan lautan biso nimbulake hawa panasmkang kakandung ana ngunggahake uap kang nuli dadi mendung kumambang ana ing awan-awan kang duwur baget....."*<sup>37</sup>

<sup>35</sup> Mustofa, 1:237-38.

<sup>36</sup> QS. Al-Ra'd [13]: 13

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ، وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ

The meaning: The thunder glorifies His praises, as do the angels in awe of Him. He sends thunderbolts, striking with them whoever He wills. Yet they dispute about Allah. And He is tremendous in might.

<sup>37</sup> Bisri Mustofa, *Al-Ibrīz Li Ma'rifat Al-Qur'an al-'Azīz*, vol. 3 (Kudus: Menara Kudus, n.d.), 721-22.

The meaning: (*Muhimmah*) According to the information and theories of geometric scientists, In the dry season, the distance between the sun and the earth is closer than in the rainy season. Every day, the sun shines on the plains and oceans, which causes heat and produces vapor, which then becomes clouds floating in very high clouds....”

There is also another source of interpretation in the form of *isrāiliyyāt* narration. In QS. For example, al-Anbiyā’ [21]: 83-84 describes the story of Prophet Ayyub’s trial in the ‘qiṣṣah’ section.<sup>38</sup> There is no mention of the narrator referred to by Bisri Mustofa regarding the story, but as far as the search goes, what has been described by Bisri Mustofa has a similar story with the exposure of *Al-Khāzin* in his commentary *Lubāb Al-Ta’wīl fī Ma’ani Al-Tanzīl* which takes the story from the narration of Wahab bin Munabbih.<sup>39</sup> In addition to the similarities in the storyline, the presentation of story details also has similarities, such as the mention of the animals owned by Prophet Ayyub, such as camels, cows, goats, donkeys, and others. It is just that the story described by Bisri Mustofa is more concise than the story described by *Al-Khāzin*. In the story of Prophet Ayyub’s trial, Bisri Mustofa tends to avoid lengthy and repetitive dialogue by summarizing it and writing it in his tafsir (example: “*Iblis gemrebek*”), in contrast to *Al-Khāzin* which is complete.

*Third*, The interpretation in *Al-Ibrīz* does not escape from the sources of revelation Ibn Khaldun called in the category of spiritual epistemology. Bisri Mustofa’s interpretation uses sources like the Quran and hadith in this category. The explanation related to QS. Āli’ Imrān [3]: 139<sup>40</sup>, for example, this verse is explained with QS. Al-Anfal verse 2 in the form of redaction, without mentioning the index of the letter in question. In this verse, Bisri Mustofa wants to explain that Muslims are superior people on the condition that there is faith in them. To explain how someone can be called a believer, KH Bisri Mustofa uses QS. Al-Anfal: 2 to explain the characteristics of the believer. This interpretation of *Qur’an bi al-Qur’an* can be seen as his interpretation, which reads:

“(Muhimmah) ayat nomer 139 ini, ayat kang ngatepake atine umat Islam, jalaran Allah ta’ala paring janji yen umat islam golongan kang unggul. Naning janji Allah ta’ala iki digantungakehyen umathIslam bener-bener iman. Mulo usaha kang penting kanggo tumuju marang kaunggulan kito kudu ikhtiyar supoyo kito umat Islam bener-bener kalebu golongane wong mukmin sejati. Selagi kito umat Islam durung dadi mukmin sejati, sak benere ora pantes arep-arep kamenangan (kejaba min maḥḍi faḍlillāh). Kanggo ngaweruhi kepriye wong aran mukmin iku, Allah ta’ala wus paring ancer-ancer kelawan ayat: *إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ*. *Sejatine wong-wong mukmin iku wong kang arikala asma’*

<sup>38</sup> Mustofa, *Al-Ibrīz Li Ma’rifat Al-Qur’ān al-‘Azīz*, n.d., 1:1042–43.

<sup>39</sup> Ali bin Muhammad bin Ibrahim bin Umar As-Syaikhi Hasan, *Lubāb Al-Ta’wīl Fī Ma’āni al-Tanzīl*, vol. 1 (Beirut: Dār al Kutub al Ilmiyah, 1994), 243–49.

<sup>40</sup> QS. Āli ‘Imrān [3]: 139

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

The meaning: So do not weaken and do not grieve, and you will be superior if you are (true) believers..

*Allah ta'ala ditutur, atine keroso geter, lan yen diwacaake ayat-ayate Allahhta'ala, saya tambah imane, lan tansah tawakkal maring Allah ta'ala."*<sup>41</sup>

Meaning: (*Muhimmah*) verse number 139 is a verse that strengthens the hearts of Muslims because Allah *ta'alā* promises that Muslims are the superior group. However, this promise is contingent upon the Muslims' true belief. Therefore, it is essential to strive for excellence so that we Muslims are genuinely among the true believers. As long as we Muslims are not true believers, it is not appropriate to expect victory (except *min maḥḍi faḍlillāh*). To know what a true believer is, Allah ta'alā has given us a sign with the verse: *إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ*. True believers are those whose hearts tremble when the name of Allah is mentioned, whose faith increases when the verses of Allah are recited, and whose trust in Allah continues.

On other occasions, Bisri Mustofa also interpreted the Qur'an with the Prophet's hadith. When explaining QS. Yusuf [12]: 55<sup>42</sup> is about the story of the Prophet Yusuf, who asked to be the manager of the state treasury. Bisri Mustofa took the hadith narrated by Abdurrahman bin Samarah as the basis for the inadmissibility of requesting positions and power except for those capable in that field. From this hadith, Bisri Mustofa also explains his concern that if the position is deferred to people who do not have the capability, it will cause chaos. This information is written in *Al-Ibriz* as follows:

*"(Tanbih) Hadis Abdurrahman bin Samarah nerangake dawuhe kanjeng Nabi kang suwarane: sira aja nuprih imārah. Temenan lamun sira diparingi imārah (kekuasaan) jalaran saking penjaluk ira, sira kapasrahan ora ana kang nulung. Lamun sira diparingi kekuasaan ora saking penjaluk ira, sira dibantu lan ditulung tumerap ngelaksanaake imārah mau. Hadis iki ngandung surasa ngelarang ṭalabul imārah wal wilayah. Nanging nyatane Nabi Yusuf kok malah nuprih wilayah lan imārah. Kang kaya mengkunu iku kepriye? Pitakonan iki dijawab: bener pancen anjaluk wilayah lan imārah iku ora bagus, nanging semunu mau yen kang anjaluk ora wong kang sak mestine. Yen kang anjaluk iku wong kang sak mestine, sahingga lamun deweke ora anjaluk kekuasaan mau dikiyatake luar biasa...."*<sup>43</sup>

The meaning: The Hadīth of 'Abdur-Rahmān ibn Samarah explains the Prophet's saying: Do not ask for *imārah*. Indeed, if you are given *imārah* (authority) because of your request, you will be given it, and no one will help you. However, if you are given power because you did not ask for it, you will be helped and assisted to carry out the *imārah*. This Hadīth implies the prohibition of *ṭalabul imārah wal wilāyah*. However, the Prophet Yusuf asked for territory and *imārah*. What about this? The answer to this

<sup>41</sup> Mustofa, *Al-Ibriz Li Ma'rifat Al-Qur'an al-'Aziz*, n.d., 1:169.

<sup>42</sup> QS. Yusuf [12]: 55

قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ

The meaning: Yusuf said: "Make me the treasurer of the state (of Egypt); surely I am a good steward, and knowledgeable".

<sup>43</sup> Mustofa, *Al-Ibriz Li Ma'rifat Al-Qur'an al-'Aziz*, n.d., 1:686.

question is: it is true that asking for territory and imārah is not good, but that is if the person asking is someone who should not be. If the one asking is the one who should be, even if he does not ask, he will be strengthened tremendously.

There is no written redaction of the hadith in this book either in the form of lafaz or information on where the hadith was obtained, Bisri Mustofa only wrote a Javanese translation. However, regarding the author's investigation, what was stated by Bisri Mustofa is by the hadith narrated by Bukhari in Jami' Shahih number 6622 with the following redaction:

حَدَّثَنَا أَبُو التُّعْمَانِ مُحَمَّدُ بْنُ الْفَضْلِ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ حَدَّثَنَا الْحَسَنُ حَدَّثَنَا  
عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: " يَا عَبْدَ الرَّحْمَنِ بْنِ سَمُرَةَ لَا تَسْأَلِ الْإِمَارَةَ  
فَإِنَّكَ إِنْ أُوتِيَتْهَا عَنْ مَسْأَلَةٍ وُكِّلْتَ إِلَيْهَا وَإِنْ أُوتِيَتْهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا  
وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ عَنْ يَمِينِكَ وَأَتِ الَّذِي هُوَ  
خَيْرٌ"<sup>44</sup>

The meaning: *Nu'man Muhammad ibn Fadl told us, Jarir ibn Hazin told us, hasan told us, Abdurrahman ibn Samarah said, 'The Messenger of Allah (saw) said to me O Abdurrahman ibn Samarah, do not ask for an office (al-imārah). If you are given a position by asking for it, you will be given it. However, if you are given an office without asking for it, you will be helped. Moreover, when you swear an oath and see something better than it, pay the expiation for your oath and do what is better.*

### Considering the Epistemology of Tafsir *Al-Ibriz*

The explanation of Bisri Mustofa's sources of reference in compiling tafsir *Al-Ibriz* above shows that the epistemology used can be relatively evenly distributed as the theory of the combination of ratio, empirical, and spiritual proposed by Ibn Khaldun. The ratio or ra'y used by Bisri Mustofa, both in analogy and transformation of Javanese terminology, tends to be his attempt to explain the meaning of verses that can be easily understood and relevant to Javanese society. This aligns with Idrus Al-Hamid's statement that tafsir *Al-Ibriz* is closely related to Javanese culture.<sup>45</sup> His effort is also concrete evidence that the birth of *Al-Ibriz* was indeed motivated by Bisri Mustofa's desire to provide an easy understanding of the meaning of the Qur'an for the community, as he explained in the *muqaddimah*. Moreover, Bisri Mustofa's position as a pesantren caregiver and a politician gives him the privilege of being closer to the community. He knows exactly what the community needs and has implications for constructing the mindset used to interpret the verse.

<sup>44</sup> Abī 'Abdullāh Muḥammad bin Ismā'il al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ*, vol. 4, 1980, 214, <http://archive.org/details/FP3695>.

<sup>45</sup> Idrus al Hamid, "Eksistensi Kebudayaan Jawa Dalam Penafsiran KH. Bisri Mustofa \textbar," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 9, no. 1 (2019): 1–23, <https://doi.org/10.15642/mutawatir.2019.9.1.1-23>.

As for the sources outside the ratio, which are the result of reading, investigation, experience, and so on, which are included in the empirical category, they are found to have quite a lot of frequency and variety. From the available data, KH. Bisri Mustofa is quite a lot dependent on previous interpretations such as *Tafsir Jalālain*, *Tafsir Baiḍowi*, and *Tafsīr Khāzin*. This dependence appears to be a consequence of his statement in the muqaddimah that *Al-Ibrīz* is nothing but an excerpt from *mu'tabar* tafsir. However, this statement may be a form of humility (*tawaḍḍu'*) that he has. However, it is unfortunate that KH selected a few sources. Bisri Mustofa is not always free of problems. *Al-Ibrīz* that he compiled still found sources that were debated for their validity, such as *isrāīliyyāt* stories.<sup>46</sup> Taking sources from experts, such as geometry experts, in interpreting QS. Al-Ra'd [13]: 13 shows that KH. Bisri Mustofa's epistemology is quite broad, although some academics consider the selection of this source to give rise to the conception of tafsir '*ilmi*, which is also still debated.<sup>47</sup> However, the frequency of *ilmi*-patterned interpretations in this tafsir is not as detailed as *Al-Misbah*<sup>48</sup>, even though both books are equally intended for the community. This seems to indicate the purpose of tafsir *Al-Ibrīz*, which is targeting ordinary people.

Bisri Mustofa does not ignore the Qur'an and hadith in the spiritual epistemology section. These two sources are straightforward to find in *Al-Ibrīz*, with the discovery of these two sources showing that Bisri Mustofa also has traditionalist tendencies. This pattern is found in many interpretations that were born in pesantren. The view that the Qur'an is the solution and guidance for all problems is still rooted in this tradition<sup>49</sup>. However, on several occasions, Bisri Mustofa has also integrated culture, science, and religious science. Thus, *Al-Ibrīz* can be said to be one of the various interpretations in Indonesia that is quite comprehensive in terms of epistemology. Tafsir, which is indeed concise and "populist", can be one of the choices of Quran and Tafsir scholars, especially for beginners.

## Closing

Bisri Mustofa's interpretation of epistemology in *Al-Ibrīz*, when viewed from Ibn Khaldun's epistemological mapping, can be considered a solid epistemology because it contains three essential aspects of epistemology: revelation, rationality, and empirical. The source of interpretation does not only refer to one scientific field; Bisri Mustofa can explain the verse from various relevant sources. However, remember that not all sources Bisri Mustofa uses are problem-free. Some of the sources used are still questionable in their validity. However, from constructing a reasonably comprehensive epistemology, many interpretations are relevant to the target of the mufassir (Javanese society), and this

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<sup>46</sup> Ilham Chabibur Rochman, *Dialektika Penafsiran : Asbab an-Nuzul, Israiliyyat dalam Bingkai Penafsiran Al-Qur'an* (Cicaras: Guepedia, 2020), 46.

<sup>47</sup> Annas Rolli Muchlisin and Khairun Nisa, "Geliat Tafsir 'Ilmi di Indonesia dari Tafsir Al-Nur hingga Tafsir Salman," *Millati: Journal of Islamic Studies and Humanities* 2, no. 2 (December 2017): 239–57, <https://doi.org/10.18326/mlt.v2i2.239-257>.

<sup>48</sup> See Quraish Shihab's interpretation of the creation of nature which tends to be longer using a scientific perspective,.. M. Quraish Shihab, *Tafsir Al-Mishbāh: Pesan, Kesan, Dan Keserasian al-Qur'an*, Cetakan 6, vol. 9 (Jakarta: Lentera Hati, 2005), 442–45.

<sup>49</sup> Muhammad Asif, "Tafsir dan Tradisi Pesantren," *SUHUF* 9, no. 2 (2016): 241–64, <https://doi.org/10.22548/shf.v9i2.154>.

interpretation can be said to be reasonably compatible. From these sources, *Al-Ibrīz* has innovations, values, and characteristics not owned by other interpretations.

With full awareness, the epistemological study of tafsir *Al-Ibrīz* is minimal. There are still many other aspects that researchers need to develop. The study of the intertextuality of this tafsir, for example, is an aspect that is very wide open for anyone who wants to study it seriously by reviewing things outside the tafsir that go hand in hand but affect the direction of the tafsir. Another aspect that has not been touched on is the organizational and political relationship between Bisri Mustofa and the tafsir he wrote. The author hopes that the following study can accommodate this issue. Another hope is conveyed for this study itself, which can hopefully add to the treasury of knowledge, especially in the field of tafsir in Indonesia.

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