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Local Wisdom Tafsir Nusantara: An Analysis of Language Style in *Tafsir al-Ibriz*

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Abstract

The books of tafsir in regional languages in Indonesia are the result of the local mufassir's shrewdness in harmonizing the language of the Qur'an and adaptation to the surrounding social and cultural background. The existence of this, is able to produce works of interpretation that make it easier for the interpreting community to read it as well as the vernacularization of the Qur'an. One of them is the book of *Tafsir al-Ibriz*. This research discusses the style of language and vernacularization in *Tafsir al-Ibriz* by KH. Bisri Musthofa Rembang. By using the literature method, this research produces descriptive analysis data, among others: the existence of interactive language styles of interpretation such as *jajal pikiren*, analogies of interpretation such as *umpamane mengkene*, vernacularization of terms such as *Ora tau rewel*, *ora tau ndongkrok*, and Javanese proverbs such as *becik ketitik ala ketara* in *Tafsir al-Ibriz*. This means that there is local wisdom in the treasures of the archipelago's interpretation.

Keywords: Keywords: Al-Ibriz, Bisri Musthofa, Local Wisdom, Tafsir Nusantara, Vernakularization.

Abstrak

Kitab-kitab tafsir berbahasa daerah di Indonesia merupakan buah hasil dari kelihaihan mufassir lokal dalam menyelaraskan antara bahasa al-Qur'an dan adaptasi dengan latar belakang sosial dan budaya di sekitarnya. Adanya hal tersebut, mampu menghasilkan karya tafsir yang memudahkan masyarakat tafsir dalam membacanya seperti halnya vernakularisasi al-Qur'an. Salah satu di antaranya yaitu kitab *Tafsir al-Ibriz*. Penelitian ini membahas tentang gaya bahasa dan vernakularisasi dalam *Tafsir al-Ibriz* karya KH. Bisri Musthofa Rembang. Dengan menggunakan metode kepustakaan, penelitian ini menghasilkan data analisis deskriptif antara lain: adanya gaya bahasa interaktif penafsiran seperti *jajal pikiren*, analogi penafsiran seperti *umpamane mengkene*, vernakularisasi istilah seperti Ora tau rewel, ora tau *ndongkrok*, dan peribahasa jawa seperti *becik ketitik ala ketara* dalam *Tafsir al-Ibriz*. Ini berarti terdapat local wisdom dalam khazanah tafsir nusantara.

Kata kunci: Al-Ibriz, Bisri Musthofa, Local Wisdom, Tafsir Nusantara, Vernakularisasi.

Introduction

The discussion of revelation and culture is nothing new in the discourse of contemporary Qur'anic studies (Hanapi, 2023, p. 155). Talking about the development of interpretation in Nusantara cannot be separated from the existence of various social, cultural and linguistic conditions that influence it (Faiqoh, 2018, p. 86). Of these influences, the most prominent is the language used. The product of the interpretation of the work of Nusantara scholars tends to be mostly in their respective regional languages. There are those in Indonesian, such as *Tafsir al-Misbah* written by Quraish Shihab and *Tafsir Al-Azhar* written by Hamka, who speak Malay, such as *Tafsir Turjuman al-Mustafid* written by Abdur Rauf Singkili, who speak Sundanese, such as *Tafsir Qur'an in Basa Sundanese* written by H. Mhd. Romli and H. N.S. Midjaja (Baidowi, 2015, p. 35), which uses Javanese like *Tafsir al-Ibriz* by Bisri Musthofa, and many other regional languages. This has become a distinct influence on Islamic civilization in Indonesia, especially in terms of interpretive literacy (Mariatul Kiptiyah, 2020, p. 1).

From a hermeneutic perspective, the presence of commentary products in Indonesia from Indonesian essays shows the existence of reading activities, understanding of the Qur'an in the Indonesian context (Mujahidin, 2016, p. 7). Reading of the text of the Qur'an then make the existence of a new local wisdom in the

civilization of society. Local wisdom is the existence of good cultural values in a society. It becomes a knowledge that has been developed by the ancestors in dealing with the environment around them and then made a part of the culture to be introduced from generation to generation (Casram & Dadah, 2019, p. 164). Local wisdom is the set of values that are held by certain community groups and become an inseparable part of everyday life. Local wisdom can be seen in the embodiment of customs, rules or norms, culture, language, beliefs, and daily habits (Wahyu, 2021, p. 58). One of the most interesting aspects of local wisdom is the local language. In Indonesia, there is a phenomenon of absorption of local languages into the translations of the Qur'an called vernacularization. This is an effort and process of localizing Islamic teachings, which are translated or written into the local language and local script. This process can explain the meaning behind the text and adapt the concepts and values of the teachings of the Qur'an to the cultural space of the translator or interpreter (Nur, 2019, p. 365). Vernacularization activities are more clear, not only translating or simply switching languages, but also demonstrating ideas in the local language and culture so that they become commonplace (Ahmad et al., 2022, p. 5). Therefore, research on language and the choice of script in writing interpretations by Indonesian scholars is unique in Indonesia (Zamzami 'Urif, 2019, p. 342).

Among the commentary books that are still being studied in several Islamic boarding schools, especially in areas around the north coast of Java, is *Tafsir al-Ibriz*, which is the work of KH. Bisri Mustofa Rembang. Several previous studies of the book have examined the aspects of vernacularization in *Tafsir al-Ibriz*. According to Ahmad Zainal Abidin et al.'s research, vernacularization in *Tafsir al-Ibriz* can be seen from two perspectives: first, in terms of language or terms, and generally using Javanese and some terms for ordinary people, such as the word *rojo koyo*, *sathu galak*, and *celathu* (Ahmad et al., 2022, p. 1). There are also those who examine elements of Javanese culture in it, such as research conducted by Ari Hidayaturrohmah and Saifuddin Zuhri Qudsy (Hidayaturrohmah & Zuhri Qudsy, 2020, p. 284).

From this background, relatively few have researched vernacularization in *Tafsir al-Ibriz*. Therefore, in this study, the objects studied are language style, interpretive analogies, vernacularization, and proverbs presented in *Tafsir al-Ibriz* to readers of his

interpretations. The aim is to find out how KH. Bisri Musthofa uses local wisdom in the form of language in writing his commentaries

Theoretical Framework

Local Wisdom

Local wisdom is a tradition and practice that has been going on for a long time and has developed in a certain area, originating from that place or the local community. Local wisdom is reflected in the values that are held by community groups and are embodied in the form of customs, rules or norms, culture, language, beliefs, and daily habits (Wahyu, 2021, p. 58). One of the most interesting aspects of local wisdom is the local language. In Indonesia, there is a phenomenon of absorption of local languages into the translations of the Qur'an by A.H. Johns called "vernacularization." Vernacularization is an effort and process of localizing Islamic teachings, which are translated or written into the local language and local script. This process can explain the meaning behind the text and adapt the concepts and values of the teachings of the Qur'an to the cultural space of the translator or interpreter (Nur, 2019, p. 365). Interpretation is a must because the object of interpretation is the Qur'an, which is the first source of Islamic teachings as well as guidance for humans.

Biography of K.H. Bisri Musthofa

KH. Bisri Musthofa is a charismatic and well-known scholar in Java, especially in the north coast of Java. He had the real name Ali Mashadi before finally changing to Bisri Musthofa after he performed the pilgrimage in 1923 M (Hidayaturrohmah & Zuhri Qudsy, 2020, p. 286). *Kiai* who is often called Mbah Bisri was born in the village of Sawahan, Rembang, Central Java in 1915. He was the first child of H. Zainal Musthofa and Chodijah (Muzayyan, 2020, p. 94). His three siblings are Salamah (Aminah), Misbach, and Ma'shum (Ghozali, 2020, p. 120). KH. Bisri Musthofa is one of the most productive figures. A number of books have been published. He concentrates on religious themes. There are at least 176 titles of his writings, which are conveyed using various languages such as Javanese written in Arabic *pegon*, Indonesian written in

Arabic *pegon*, Indonesian with Latin letters, and also some in Arabic (Hidayaturrohmah & Zuhri Qudsy, 2020, p. 288).

General Description of Tafsir al-Ibriz

Tafsir al-Ibriz is entitled *Al-Ibriz fi Ma'rifati Tafsir al-Qur'an al-Aziz* in accordance with what was written by the author in the introduction to his commentary. The name of the book then has a slight change on the cover to *Al-Ibriz li ma'rifati Tafsir al-Qur'an al-Aziz*. The book was written by KH. Bisri Mustofa Rembang. The purpose of writing the book of interpretation is to add solemnity and effort so that Muslims, especially Javanese Muslims and Muslims in general who understand Javanese, understand the content contained in the Qur'an (Musthofa, n.d., p. 1). Faiqoh mentioned that before composing *Tafsir al-Ibriz*, KH. Bisri Musthofa discussed with some of his students, namely Kiai Wildan Kendal and Kiai Bakir from Comal Pemalang, about interpretations that were developing at that time, such as the book *Tafsir al-Manar* by Muhammad Abduh and M. Rasyid Ridho, *Tafsir Zilal al-Qur'an* by Sayyid Qutb, *Tafsir Jawahir* by Tantawi Jawhari, *Tafsir Mahasin al-Ta'wil* by al-Qasimi and *Tafsir Mazaya al-Qur'an* by Abu Su'ud (Zamzami 'Urif, 2019, p. 353).

Tafsir al-Ibriz is one of the commentary books by Indonesian scholars that is complete in explaining the 30 chapters of the Qur'an. By prioritizing aspects of locality in its interpretation (Faiqoh & Al-Asy Ari, 2017, p. 61) namely using local Javanese, *Tafsir al-Ibriz* is arranged per chapter according to the number of chapters contained in the Qur'an. The book of *al-Ibriz* was completed in Rembang on Thursday, 29 Rajab 1379 H, coinciding with January 28, 1960 M (Musthofa, n.d., p. 2270). In terms of references to the compilation of the book, KH. Bisri Musthofa used *mu'tabar* commentary books such as *Tafsir al-Jalalain*, *Tafsir Baidhawi*, *Tafsir al-Khozin*, and others (Musthofa, n.d., p. 1). Apart from writing in the local Javanese language, *Tafsir al-Ibriz's* is also found in Indonesian. The last 15 juz in this Indonesian version are written in the hand of KH Bisri Musthofa. The writing was found by Gus Adib, who is the grandson of KH Bisri Musthofa himself. This means that there is a possibility that the first 15 chapters of writing have been written but have not been found (Faiqoh & Al-Asy Ari, 2017, p. 59).

In terms of methodology, the book of *Tafsir al-Ibriz* was written in several steps. First, writing verses of the Qur'an with verse numbers at the end of each verse and a *gandul* meaning in the middle (a literal translation written in italics in the pesantren tradition). This part of the *gandul* meaning of is written in the Arabic *pegon* (Javanese Arabic) script in Javanese (Zamzami 'Urif, 2019, p. 356). Second, the translation of the interpretation is written on the right or left side and at the bottom. In the translation of his interpretation, KH. Bisri Musthofa gave a number as an explanation, verse by verse. Giving a number for the commentary is written at the beginning of the explanation, unlike giving a number for the verses of the Qur'an. Third, if he adds separate subtitles such as: *tanbihun*, *faidatun*, *muhimmatun*, and others (Musthofa, n.d., p. 2). The term *tanbihun* is used in al-Ibriz's interpretation as a reminder if there is an additional explanation from the translation of the interpretation, such as when there are other verses that discuss the same thing. The term *faidatun* is used as an additional explanation about *amaliah* or practical matters when reading certain letters. The term *muhimmatun* is used to explain certain verses or letters, such as *asbab an-nuzul*. Apart from these three terms, there are also the terms *Qishoh*, *Hikayat*, and *Mujarrab*. As with the Prophet's stories, the term *Qishoh* is used as an additional explanation. The term *Hikaya*" is used as an explanation of the story, but it is more geared towards an explanation that has nothing to do with the verse, it's just that this explanation can provide an easier description for the reader about the verse being explained. Then the term *Mujarrab* is used as a description that discusses the medicinal function of certain plants and materials (Zamzami 'Urif, 2019, p. 358).

Tafsir al-Ibriz was *taftisy* and *tashih* to several holy scholars at the time after being written by KH Bisri Musthofa. Among them are, among others: KH. Arwani Amin Kudus, Kiai Abu Amar Kudus, Kiai Hisyam Kudus, and KH. Sya'roni Ahmadi Kudus. In closing, in the introduction of his commentary, KH Bisri Musthofa hopes that *Tafsir al-Ibriz* can be useful in this world and in the hereafter (Musthofa, n.d., p. 2). In its development, *Tafsir al-Ibriz* has gone through several printed editions. In the first edition, this book consists of three volumes with a total of 2270 pages, each containing 10 chapters in one volume. As for the next edition, this book will be printed separately per volume (Faiqoh & Al-Asy Ari, 2017, p. 59).

Tafsir al-Ibriz by KH. Bisri Mustofa is the result of the audience's understanding and interpretation of the Qur'an, which is a combination of their reflections on the sacred text and other realities that surround it (Zamzami 'Urif, 2019, p. 359). *Tafsir al-Ibriz* uses Javanese *ngoko* mixed with Indonesian to make it more accessible to the audience. This was also conveyed by Mustafa Bisri in the introduction to the latest publication, that the purpose of this interpretation was to be understood by the majority of the Qur'an interpreters, who are Javanese. The way of delivery that used a mixture of Indonesian was allegedly due to the influence of the use of Javanese at that time, which was mixed with Indonesian, which is the nation's unifying language (Ghozali, 2020, p. 126). In terms of methodology, the book of *Tafsir al-Ibriz* was written in several steps. First, writing verses of the Qur'an with verse numbers at the end of each verse and a *gandul* meaning in the middle (a literal translation written in italics in the pesantren tradition). This part of the meaning of *gandul* is written in the Arabic *pegon* script (Javanese Arabic) in Javanese (Zamzami 'Urif, 2019, p. 356).

Method

This study used the library research method with descriptive and analytical studies to study the research object. The use of this method was chosen because this research uses the main source in the form of textbooks (Hamzah, 2020, p. 24), namely the book of *Tafsir al-Ibriz*, and supporting sources from various journals, books, and scientific works related to the theme. After that, analyze these sources with text and discourse analysis.

Result

Local Wisdom in Tafsir al-Ibriz

1. Interactive Language Style

Tafsir al-Ibriz is somewhat different from the Arabic interpretation in terms of the delivery of his commentary. In several places, the information in *Tafsir al-Ibriz* uses interactive language packaged using simple logic. With this, the reader of the

interpretation will easily understand the content of a verse. These interactive language styles can be found in several verses, as follows:

a. QS. *An-Naba'* verse 10-11

"And made the night as clothing, and made the day for livelihood" (An-Naba'/78:10-11)

In Tafsir al-Ibriz reads:

...Jajal pikiren, kepriye upamane menuso podho ora biso turu?utawa rino terus tanpa bengi, utawa bengi terus tanpa rino? (Musthofa, n.d., p. 2198).

Lexical translation

... Think about it, What if humans couldn't sleep? or the day without the night, or the night without the day?

b. QS. *Al-Mursalat* verse 25-26

"Have We not made the earth a container, of the living and the dead?" (Al-Mursalat/77:25-26)

In Tafsir al-Ibriz reads:

...Ingsun Allah rak andade'ake bumi, dadi bisa ngumpulake tho?sing podho urip lan sing podho mati (rak iya tho...?)

(sing iseh urip manggon ono ing lumahing bumi-sing wus podho mati podho manggon ono ing sak jerone bumi: (rak iyo tho...?)(Musthofa, n.d., p. 2193).

Lexical translation

...I'm not God who created the earth, so I can collect? the living and the dead (isn't that right..?)(The living live in the hemisphere-the dead are in the earth: Isn't that true? ...?)

2. Interpretive analogy

Analogy can be interpreted as a similarity or correspondence between two different objects or things; figuratively. Besides that, in KBBI, the word "analogy" also means the similarity of some characteristics between two objects or things that can be used as a basis for comparison(Kemendikbud RI, n.d.). The use of analogy in al-Ibriz's interpretation can be found in several places, as follows:

In Q.S Al-Baqarah verse 1

“Alif, Lam, Meem.” (Al-Baqarah/2:1)

In Tafsir al-Ibriz reads:

...sakweneh ulama' maneh ana kang nduwe panemu yen alim lam mim iku minangka kanggo wiwitan dawuh. Saperlu mundhut perhatiane menusa=umpamane mengkene: nalika arep den ana'ake rapat nalika wong-wong wus podho hadhir kabih biasanae podho omong-omongan dewe-dewe. Yen pimpinan rapatujuk banjur pidato, mestine ora oleh perhatiane seka hadhirin, nanging yen pimpinan rapat sak durunge miwiti guneman nuli andhodok mejane dingin: “dok, dok, dok” iku biasane hadhirin banjur anggate'aken lagi ketua rapat miwiti pidatone = semono ugo. Alim lam mim nailko wong-wong lagi podho ketungkul, dumadaan krungu suara kang ora den ngerteni tegese (الم) nuli podho madep anggate'aken: sakwuse lagi didawuhake: ذلك الكتاب الخ. (Musthofa, n.d., p. 4).

Lexical translation

...Some other scholars are of the opinion that alif lam mim is the beginning of speech. The aim is to attract people's attention = like this: if a meeting is to be held when all the people are present, they usually talk to themselves. If the chairman of the meeting immediately makes a speech, it will definitely not get the attention of the audience, but if the chairman of the meeting before starting his speech then knocks on his desk first: "dok, dok, dok" the audience usually pays attention to him and then the chairman of the meeting begins his speech = Likewise, alif lam mim when people are busy, suddenly hear a voice that they did not know before, then they then pay attention: after that it is just said: dzalika al-Kitabu, etc.

3. The analogy of the supposition

In QS. An-Naba' verse 78

“Have We not made the earth a resting place? “ (An-Naba'/78:6)

In Tafsir al-Ibriz reads:

...Allah Ta'ala nitahake bumi minongko dadi lemek. (upama ora ono bumi arep manggon endi deweke?)(Musthofa, n.d., p. 2197).

Lexical translation

...Allah Ta'ala created the earth as a pedestal. (Supposing there was no earth, where would they live?).

4. Vernacularization of Terms

a. Kurang ajar

“No! Do not obey him. But prostrate and draw near [to Allah].” (Al-'Alaq/96:19)

In Tafsir al-Ibriz reads:

...Ojo koyo ngono!(kurang ajar Abu Jahal) siro Muhammad ojo nuruti wong iku. Tetepo sholat!lan pepareko marang pengeran kanthi tho'at(Musthofa, n.d., p. 2250).

Lexical translation

...Don't be like that! (How outrageous Abu Jahal), You (Muhammad) should not obey him. Keep on praying! And draw near to your Lord obediently.

The word *kurang ajar* is usually used as a word that shows swearing or feeling annoyed about something. In the Big Indonesian Dictionary, the word means *impolite and does not know manners*(Kemendikbud RI, n.d.).

b. Ora bentet, ora gripis semonolawase

“And constructed above you seven strong [heavens]” (An-Naba'/78:12)

In Tafsir al-Ibriz reads:

...Lan Allah Ta'ala wus anjenengake langit pitu kang kuat-kuat (ora bentet, ora gripis semonolawase)(Musthofa, n.d., p. 2198).

Lexical translation

...And Allah Ta'ala has constructed seven strong heavens (which were not broken or porous at the time).

c. Ora tau rewel, ora tau ndongkrok

“And made [therein] a burning lamp” (An-Naba'/78:13)

In Tafsir al-Ibriz reads:

...Lan ugo nitahake damar kang banget padange (yaiku serngenge, wus semono lawase ora tau rewel, ora tau ndongkrok)(Musthofa, n.d., p. 2198).

Lexical translation

...And also created the sun, which is a very bright lamp; it has not grumbled in a long time; it has never broken down...

5. Javanese Proverbs

In *Tafsir al-Ibriz*, a Javanese proverb is also displayed, namely *Becik ketitik ala ketara*.

“Indeed, the Day of Judgement is an appointed time” (*An-Naba’/78:17*)

In *Tafsir al-Ibriz* reads:

...*Sejatine dino putusan ing antarane makhluk Allah Ta’ala iku minongko dadi wates. Wates tumibane sikso utowo ganjaran.(yaiku dinane becik ketitik ala ketara)*(Musthofa, n.d., p. 2199).

Lexical translation

...*In essence, the day of decision among the creatures of Allah Ta’ala is like being at a limit. Limits of punishment or reward. (That is, the day when good deeds are seen and bad deeds are seen)*

Discussion

The writing language used in *Tafsir al-Ibriz* is Javanese *ngoko andap* with a simple structure. This is a language that is usually popular and uncomplicated among Javanese people, especially in areas around the north coast of Java. Although it must be admitted, if it is read by the current generation, it sometimes experiences difficulties due to language barriers and adopted habits (Fahmi, 2019, p. 108). In several places, the explanation in *Tafsir al-Ibriz* uses interactive language packed with simple logic. This is intended so that readers of the interpretation will more easily understand the contents of a verse of the Qur'an. This interactive style of language can be seen in several verses, as in explaining Q.S. *An-Naba’* verses 10–11, where it is said that:

...*Jajal pikiren, kepriye upamane menuso podho ora biso turu?utawa rino terus tanpa bengi, utawa bengi terus tanpa rino?* (Musthofa, n.d., p. 2198)

If this interpretation is observed, KH Bisri Musthofa tries to interact with the readers of his interpretation by trying to make them think that if they cannot sleep, what if the earth only has day without night or only night without day. What is the impact of this problem. Surely this is impossible for them (humans), because humans as living

beings need sleep to rest, work to meet their needs, and worship to draw closer to their Lord. They cannot live without these activities.

Interactive language styles can also be found in Q.S. Al-Mursalat 25–26 (Musthofa, n.d., p. 2193). In his interpretation of Q.S. Al-Mursalat 25-26, KH Bisri Musthofa tries to persuade the readers of his commentary by asking the question "rak iyo tho...?" about the earth, which is where humans live, both living and dead. He uses an interactive style of language, namely in the form of questions that the readers of his own interpretation already know the answers to, so that they are more confident. Next, about the analogy used by KH. Bisri Musthofa in making parables in several verse interpretation writings, namely:

... umpamane mengkene: nalika arep den ana'ake rapat nalika wong-wong wus podho hadhir kabih biasanae podho omong-omongan dewe-dewe. Yen pimpinan rapatujuk banjur pidato, mestine ora oleh perhatiane seka hadhirin, nanging yen pimpinan rapat sak durunge miwiti guneman nuli andhodok mejane dingin: "dok, dok, dok" iku biasane hadhirin banjur anggata'aken lagi ketua rapat miwiti pidatone = semono ugo. Alim lam mim nailko wong-wong lagi podho ketungkul, dumadaan krungu suara kang ora den ngerteni tegese (الم) nuli podho madep anggata'aken: sakwuse lagi didawuhake: ذلك الكتاب النخ. (Musthofa, n.d., p. 4).

The explanation of KH. Bisri Musthofa above shows that some commentators are of the opinion that the first verse of Q.S. *Al-Baqarah* verse 1 was revealed to attract the attention of the people at that time when starting a conversation. KH. Bisri Musthofa then made an easy analogy, namely, by likening a meeting leader who was about to start his speech to a time when the people present at the meeting were busy talking individually. At that time, the meeting leader knocked on his table three times to get the attention of the attendees.

There is also an analogy in the form of a certifying presupposition in interpreting Q.S. *An-Naba'* verse 78 reads: as follows:

...Allah Ta'ala nitahake bumi minongko dadi lemek. (upama ora ono bumi arep manggon endi deweke?)(Musthofa, n.d., p. 2197).

In this case, KH Bisri Musthofa wants to add to the confidence of the readers of his interpretation with the opposite expression of fiduciary, that is, if there were no earth, then where would humans live?

The process of vernacularization in several interpretations in Indonesia is useful for explaining the meaning behind the text and adapting the concepts and values of the teachings of the Qur'an to the cultural space of the translator or interpreter (Nur, 2019, p. 365). From this concept, if you look at the language used by KH. Bisri Musthofa in *Tafsir al-Ibriz*, the book of interpretation is the result of dialectics, which shows that its existence cannot be separated from the influence of the elements involved in the process, namely translators/interpreters. This process is an important element that is closely related to an accommodating attitude towards Javanese cultural values. In this case, there is the author's cultural heritage and the surrounding socio-cultural conditions that are Java-centric (Mujahidin, 2016, p. 329). Vernacularization of terms can be found in *Tafsir al-Ibriz*, including the use of the term impudent in the interpretation of Q.S. *Al-'Alaq* verse 19:

...*Ojo koyo ngono! (kurang ajar Abu Jahal) siro Muhammad ojo nuruti wong iku. Tetepo sholat! lan pepareko marang pengeran kanthi tho'at* (Musthofa, n.d., p. 2250).

The word *kurang ajar* is often used by someone who curses someone else. The use of this word in *Tafsir al-Ibriz* may prevent someone from obeying Abu Jahal, let alone acting like him. In addition, vernacularization of terms can also be found in the interpretation of Q.S. *An-Naba'* verse 12:

...*Lan Allah Ta'ala wus anjenengake langit pitu kang kuat-kuat (ora bentet, ora gripis semonolawase)* (Musthofa, n.d., p. 2198).

The sentence by KH. Bisri Musthofa is used to explain that Allah created the seven heavens strong and resistant to anything. The sky cannot be broken, or porous unless Allah wills.

In Q.S. *An-Naba'* verse 13, there is also a vernacularization of the terms *ora tau rewel*, *ora tau ndongkrok*. KH. Bisri Musthofa's interpretation of Q.S. *An-Naba'*:13 uses the sentences *ora tau rewel*, *ora tau ndongkrok* to explain that Allah created the sun, which is the center of the solar system, as something that has long been obedient to

Allah. The sun appears at God's appointed time, nothing more or less. The sun rises in the east and sets in the west.

Furthermore, *Tafsir al-Ibriz* also features Javanese proverbs. In the interpretation of Q.S. *An-Naba'*: 17, it is stated that *Becik* is a significant point. The word is a Javanese proverb that explains that good deeds will surely show their scars, and bad or reprehensible actions will definitely be seen even if they are covered up. These words contain noble values and embody values that embody local wisdom and Javanese culture, which should be preserved and applied to current circumstances (Tiani, 2020, p. 172). The influence of Javanese cultural values on *Tafsir al-Ibriz* can be seen in the basic view of *Tafsir al-Ibriz* of the Qur'an as a social discourse from the perspective of Javanese culture. In the end, such a viewpoint compelled *Tafsir al-Ibriz* to align his interpretation of Qur'anic verses with the Javanese value system and system of cultural norms. In this case, the pattern of meaning used by K.H. Bisri Mustafa in disclosing the meaning of the verses of the Qur'an is seen as a creative process of embodying God's holy messages in the context of a certain time and space, namely the Javanese people (Shonhaji & Tauhid, 2019, p. 330).

From the information above, it can be understood that the writing of *Tafsir al-Ibriz* has local wisdom rules, written in a language that can be understood and reached by people who can read Javanese pegon writing even though they are laymen.

Conclusion

Tafsir al-Ibriz is one of the interpretations that is classified as unique. The reason is that *Tafsir al-Ibriz* is written in the model of *Tahlili's* interpretation but is explained in two different ways. First, by *gandul* translation word for word. And secondly, with an interpretation in the form of an explanation. Aspects that show the existence of local wisdom in *Tafsir al-Ibriz* include, among others: the existence of an interactive language style of interpretation such as *jajal pikiren*, *interpretive analogy like umpamane mengkene*, vernacularization of terms like *Ora tau rewel*, *ora tau ndongkrok*, and Javanese proverbs such as *becik ketitik ala ketara*.

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