

## ISRĀ'ĪLIYYĀT DISCOURSE IN ARCHIPELAGO INTERPRETATION: BISRI MUSTAFA'S STUDY OF THE *TAFSIR AL-IBRIZ*

Lukman Nul Hakim,<sup>1</sup> Iffatul Bayyinah,<sup>2</sup> Eko Zulfikar,<sup>3</sup>  
Kusnadi<sup>4</sup>

<sup>1,3,4</sup>Universitas Islam Negeri Raden Fatah Palembang

<sup>2</sup>Pondok Pesantren Nurul Mujahidin Banyuasin

email: lukmanulhakim@radenfatah.ac.id

**Abstract:** *The use of Isrā'īlyyāt in interpretation is still questioned. However, Isrā'īlyyāt has colored several commentaries' works, including Tafsir Nusantara. One of which is Tafsir al-Ibriz. Using the Javanese language and Pegon writing as the interpreter's selected language and introduction writing is one of the interpretation's distinctive features. Historically, Isrā'īlyyāt is frequently found in bi al-ma'tsur interpretations. Still, it turns out that the dominating al-Ibriz Tafsir ra'yi is also found by Isrā'īlyyāt, which has its peculiarities in its application and relation to the sociocultural context of writing. This study employed library research using qualitative approaches. Tafsir al-Ibriz was the main data source. In contrast, the secondary sources included journals and others. Documentation strategies were used in the analytical methodology. It also used the content analysis method of Norman Fairclough's discourse analysis methodology. In this research, the Isrā'īlyyāt sample accounts for Ashhab al-Kahf, Prophet Noah's Ark, and Luqman's identity. According to the findings of this study, Al-Ibriz's Tafsir includes Isrā'īlyyāt and then comments on the advantages and suggestions that can be followed. Regarding its sociocultural context, Tafsir al-Ibriz was composed amid Javanese society's social culture, which is still saturated with the tradition of believing in ancestors and the love of stories. The narrative of Isrā'īlyyāt described in this study is a sociological strategy meant to lead individuals away from their ancestral/mystical beliefs and toward the Qur'an.*

**الملخص:** الفوائد المستفادة من الإسرائيليات في التفسير ما زالت مثار جدل، ولكن في الواقع تلونت الإسرائيليات بشكل كبير في كتب التفسير، بما في ذلك تفسير نوستارا، واحد منها هو تفسير الإبريز. ومن بين خصائص هذا التفسير هو استخدام اللغة الجاوية والكتابة بيغون كلغة وكتابة مقدمة تختارها المفسرون. من الناحية التاريخية، كثيرًا ما توجد الإسرائيليات في تفسير بالمأثور، ومع ذلك، تبين أن الإبريز الذي يعتمد بشكل رئيسي على الرأي، يوجد فيه أيضًا الإسرائيليات، والتي لها خصوصية في تطبيقها وعلاقتها بالخلفية الاجتماعية والثقافية للكتابة. هذا البحث هو بحث مكتبي باستخدام المنهج الكيفي. المصدر الأولي للبيانات هو تفسير الإبريز، ويدعمها المجلات وغيرها كمصادر ثانوية. تقنية التحليل المستخدمة هي تقنية التوثيق. والأسلوب التحليلي المستخدم هو تحليل المحتوى بنهج تحليل الخطاب لنورمان فيركلاو. عينة الإسرائيليات في هذا البحث هي قصة أصحاب الكهف، وسفينة نوح، وهوية لقمان. كشفت نتائج هذا البحث أن تفسير الإبريز يحتوي على الإسرائيليات ثم يتم التعليق عليها فيما يتعلق بالفوائد والنصائح التي يمكن استخلاصها. أما علاقتها بالخلفية الاجتماعية والثقافية للكتابة، فإن تفسير الإبريز كُتب في وسط ثقافة المجتمع الجاوي التي لا تزال متشعبة بالتقاليد الاعتقادية في الأجد

**Abstrak:** *Kemanfaatan Isrā'īlyyāt dalam tafsir masih diperdebatkan. Namun pada kenyataannya, Isrā'īlyyāt telah banyak mewarnai kitab-kitab tafsir, termasuk juga Tafsir Nusantara, salah satunya Tafsir al-Ibrīz. Di antara kekhasan tafsir ini adalah penggunaan bahasa jawa dan tulisan pegon sebagai bahasa dan tulisan pengantar yang dipilih oleh penafsir. Secara historis, Isrā'īlyyāt banyak ditemukan dalam tafsir bi al-ma'tsur, namun ternyata dalam Tafsir al-Ibrīz yang dominan ra'yi juga ditemukan Isrā'īlyyāt, yang pada pengaplikasian dan relasinya dengan latar sosio-kultural penulisan, juga memiliki kekhasan tersendiri. Penelitian ini merupakan penelitian pustaka dengan metode kualitatif. Sumber data primer diperoleh dari Tafsir al-Ibrīz dan didukung dengan artikel jurnal dan lainnya sebagai sumber sekunder. Teknik analisis yang digunakan adalah analisis isi dengan pendekatan teori analisis wacana milik Norman Fairclough. Sementara sampel Isrā'īlyyāt dalam penelitian ini adalah kisah Ashhāb al-Kahf, bahtera Nabi Nuh As dan identitas Luqman. Hasil penelitian ini mengungkap bahwa Tafsir al-Ibrīz memuat Isrā'īlyyāt lalu dikomentari terkait khasiat dan nasehat yang bisa diambil. Adapun relasinya dengan*

*latar sosio-kultural penulisan, Tafsir al-Ibrīz ditulis ditengah kultur sosial masyarakat Jawa yang masih kental dengan tradisi kepercayaan kepada leluhur serta menyukai mitos-mitos. Kisah Isrā'īlyyāt yang disajikan merupakan bentuk pendekatan sosial yang ditujukan agar masyarakat bisa meninggalkan kepercayaan terhadap leluhur/mistis dan beralih kepada al-Qur'an.*

**Keywords:** Isrā'īlyyāt, Tafsir al-Ibrīz, Ashhab al-Kahf, Prophet Noah's Ark, Luqman's identity.

## INTRODUCTION

The term *Isrā'īlyyāt* today has colored many scientific studies of the Qur'an, especially in exegesis.<sup>1</sup> Quoting the opinion of Muhammad Husein al-Dzahabi, *Isrā'īlyyāt*, in a broad sense, is the influence of Jewish and Christian culture on the interpretation of the Qur'an.<sup>2</sup> Interpretation scholars cannot avoid the pros and cons regarding the use and usefulness of *Isrā'īlyyāt* in an interpretation.<sup>3</sup> Husein al-Dzahabi divides the disagreement into two categories. The first is the group that forbids it, and the second is the group that agrees with using *Isrā'īlyyāt* narrations to interpret the Qur'an.

Regardless of the pros and cons that occurred, it is unavoidable that *Isrā'īlyyāt* has been included in many commentary books, which in its development have also colored Tafsir Nusantara,<sup>4</sup> one of which is *Tafsir al-Ibrīz*. The inclusion of *Isrā'īlyyāt* in interpreting the Archipelago cannot be separated from the scholarly background

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<sup>1</sup> Among the exegesis research discussing *Isrā'īlyyāt* are a book titled *Isrā'īlyyāt and False Hadiths: Tafsir Al-Qur'an* by Muhammad Ibn Muhammad Abu Syahbah, translated by Mujahidin Muhayan et al. (2019), and an article titled *Isrā'īlyyāt in the Tafsir of al-Baghawi's al-Tanzil* by T. Trisna (2021).

<sup>2</sup> Raihanah, "Isrā'īlyyāt dan Pengaruhnya Terhadap Tafsir Al-Qur'an", *Tarbiyah Islamiyah* 5, no. 1 (2015): 98.

<sup>3</sup> Afrizal Nur, "Dekonstruksi Isrā'īlyyāt dalam Tafsir Al-Mishbah", *An-Nida: Jurnal Pemikiran Islam* 39, no. 1 (2014): 37.

<sup>4</sup> According to Islah Gusmian, the term Tafsir Nusantara refers to the exegesis works produced by scholars from the Nusantara region, although their works have also reached foreign countries. Read Islah Gusmian, *Merumuskan Kajian Tafsir Nusantara* (Studi Tafsir, 2021); presented in the inaugural lecture at the Faculty of Ushuluddin and Islamic Thought, UIN Raden Fatah (September 2021).

of the *mufasssir* and the references used. In this research, the writer analyzes *Tafsir al-Ibrīz* by Bisri Mustafa.

The things that are interesting and need to get attention and study from the above interpretations of the works of Indonesian scholars are: first, *Tafsir al-Ibrīz*, which consists of 30 complete chapters, is a book of interpretation in the Javanese language that was born from the scope of Javanese culture and Islamic boarding schools, with its uniqueness. It uses the Arabic letter *pegon*,<sup>5</sup> which, since it was printed in 1960 AD until now, still exists in use, especially among Islamic boarding schools. The discovery of *Isrā'īliyyāt* narrations in this interpretation corresponds to the belief in the myths circulating among the Javanese people;<sup>6</sup> secondly, historically, *Isrā'īliyyāt* is more commonly found in interpretations using the *bil ma'tsur* method, as mentioned by Muhammad Ibn Muhammad Abu Syahbah in his work *Isrā'īliyyāt wa al-Maudhu'at fi Kitab al-Tafsir* that the stories of *Isrā'īliyyāt* has colored the interpretation of *bi al-Ma'tsur* including the interpretation of *Jami al-Bayan* by al-Tabari, *Al-Dur al-Mantsur* by Jalaluddin al-Suyuti and the commentary of *al-Qur'an al-Adzim* by Ibn Katsir.<sup>7</sup>

It turns out that in *Tafsir al-Ibrīz*, which is classified as an interpretation with the domination of *ra'yi*, there are also *Isrā'īliyyāt* stories.<sup>8</sup> It can be said that *ra'yi* is dominant because even though the type is a combination of *bi al-Ma'tsur* and *bi al-Ra'yi*, in *Tafsir al-Ibrīz*, there are many arguments from the author, such as in the Faidah sub-chapter; third, although al-Ibrīz's Tafsir responds to the existence of *Isrā'īliyyāt*, in its application and relation to the sociocultural background of interpretation, this interpretation has its tendencies and characteristics, such as it is stated that there are specific properties of the names of the characters in a story earlier,

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<sup>5</sup> Writing system using the Javanese language with Arabic script. See <http://kbbi.web.id/pegon.html>.

<sup>6</sup> Fatia Inast Tsuruya, "Pendidikan Multikultural Berbasis Pesantren Perspektif Tafsir Al-Ibriz Quran Surat Al-Hujurat Ayat 11-13", *Al-Adabiyah: Jurnal Pendidikan Agama Islam* 1, no. 1 (2020): 34.

<sup>7</sup> Muhammad Ibn Muhammad Abu Syahbah, *Isrā'īliyyāt wa al-Maudhu'at fi kitab al-Tafsir*, Trans. Mujahidin Muhayyan et. al, (Depok: Keyra Publishing, 2019), 123.

<sup>8</sup> As an example of the presence of *Isrā'īliyyāt* in *Marah Labib*'s interpretation of Q.S Shaad: 34, also in the book *Al-Ibriz* when interpreting QS. al Kahfi:22 and in *Tafsir al-Misbah* when Prof Quraish interpreted QS. Yusuf: 23-24.

where the story is included in the history of *Isrā'īlyyāt*.<sup>9</sup> In contrast, the use of *Isrā'īlyyāt* in general commentary books only functions as a complement to interpretation.

For the above academic problems to be adequately answered, the writer uses critical discourse analysis to find and describe the relationship between the use of *Isrā'īlyyāt* and the sociocultural background of the writing. Critical discourse analysis is appropriate for use in this study because, as Eriyanto said, citing A.S. Hikam's opinion, this analytical method emphasizes efforts to reveal the subject's intent when making a statement. The way to do this is by positioning oneself as a speaker/speaker with interpretation following the meaning structure of the speaker, who is bound and influenced by the sociocultural background surrounding him.<sup>10</sup>

By using critical discourse analysis, the author tries to see and examine Bisri Mustafa's ideological thoughts in *Tafsir al-Ibriz*. There are at least two important implications for analyzing ideology; first, ideology is inherently social, not personal or individual; it requires a share among group members, organizations, or collectivities with other people. Second, even though it is social, ideology is used internally among groups or community members.<sup>11</sup> By tracing the background of Bisri Mustafa's life, it appears he was a *kyai* in an East Java *pesantren* and carried a traditionalist ideology.<sup>12</sup> Therefore, the use of *Isrā'īlyyāt* in his interpretation was greatly influenced by his ideology when he lived in a *pesantren*.

Based on the statements above, the problems raised by the author in this study are: *first*, how is the discourse of *Isrā'īlyyāt* in the interpretation of *Tafsir al-Ibriz*? and *second*, how is the relation between the *Isrā'īlyyāt* discourse and the sociocultural background of commentary writing? This study aims to explain the discourse of *Isrā'īlyyāt* in the interpretation of *Tafsir al-Ibriz* and to find out its relation to the sociocultural background of commentary

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<sup>9</sup> See The story of *Ashab al-Kahf* (the people of the cave) in *Tafsir al-Ibriz*, 881-884.

<sup>10</sup> Eriyanto, *Analisis Wacana Pengantar Analisis Teks Media* (Yogyakarta: PT. LkiS, 2011), 6.

<sup>11</sup> *Ibid.*, 13-14.

<sup>12</sup> Ahmad Zainal Abidin and Thoriqul Aziz, "Javanese Interpretation of Moderatism: Contribution of *Tafsir Al-Ibriz* on Moderate Understanding In Sharia And Mu'amalah", *Justicia Islamica* 15, no. 2 (2018): 257.

writing. This research is expected to provide information and increase understanding and insight for the Islamic community and all readers regarding the use of the story of *Isrā'īliyyāt* in Nusantara interpretation and the relation of its existence to the sociocultural background of commentary writing.

This study is qualitative library research, utilizing *Tafsir al-Ibrīz* as the primary data source and supported by secondary sources such as articles. The analysis technique used in this study is documentation, which involves reading and recording data sources, followed by data processing. The analytical method used in this study is content analysis, explicitly using Norman Fairclough's Discourse Analysis approach.<sup>13</sup> The *Isrā'īliyyāt* samples used in this study are the stories of *Ashhāb al-Kahf*, the Ark of Prophet Noah, and the identity of Luqman.

### **ISRĀ'ĪLIYYĀT IN THE INTERPRETATION OF THE QUR'AN IN INDONESIA**

Muhammad Husein al-Dzahabi believes that *Isrā'īliyyāt* is the influence of Jewish and Christian culture on interpretation, so *Isrā'īliyyāt* contains two meanings, namely: a) Old stories and tales infiltrated in interpretations and hadiths whose origins go back to their sources, namely the Jews, Christians, or others; b) Stories deliberately smuggled by the enemies of Islam into interpretations and hadiths that have absolutely no basis in ancient sources.<sup>14</sup>

Historically, the birth of the *Isrā'īliyyāt* story is a logical consequence of the culture and knowledge acculturation process between the Jahiliyah Arabs and the Jews and Christians.<sup>15</sup> Another factor causing the story of *Isrā'īliyyāt* to enter is the conversion of

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<sup>13</sup> Norman Fairclough divides discourse analysis into three dimensions, namely text, discourse practice, and sociocultural practice. Text is analyzed linguistically, which involves examining vocabulary, semantics, and sentence structure to understand how words or sentences are combined to form meaning. Discourse practice is concerned with the processes of producing and consuming texts. Sociocultural practice is the dimension that relates to the context outside the text, including the socio-cultural background in which the text was produced. These three dimensions will be adopted by the author in the subsequent discussion chapter, while still adapting to the focus of the research.

<sup>14</sup> Muhammad Husain al-Dzahabi, *al-Tafsir wa al-Mufasssirun* (Kuwait: Dar al-Nawadir, 2010), Juz I, 166.

<sup>15</sup> M. Quraih Shihab, *Wawasan Al-Qur'an*, (Bandung: Mizan, 1996), 46.

Jewish scholars to Islam, including Abdullah bin Salam,<sup>16</sup> Ka'ab al-Ahbar,<sup>17</sup> and Wahab bin Munabbih.<sup>18</sup> They are considered to have played a significant role in bringing the story of *Isrā'īliyyāt* to Islam. It also indicates that the story of *Isrā'īliyyāt* has existed since the era of the Companions and became a significant influence on the interpretation of the Qur'an in the era that followed.

*Isrā'īliyyāt*'s narrations were manifested in several Tafsir books, which developed further. These books were then widely known and used as references, including by Indonesian scholars, in the early days, namely from the 17th century AD until later. The existence of *Isrā'īliyyāt* in Indonesian Tafsir books can be traced from the many findings of *Isrā'īliyyāt* stories. The tendency and function of *Isrā'īliyyāt* from each interpretation also vary. Among them is the oldest commentary book from Indonesia, namely the interpretation of *Turjam al-Mustafid* by Abdur Ra'uf al-Singkili, born in the 17th century AD. The story of *Isrā'īliyyāt* is widely stated in this interpretation. He mentions the story of *Isrā'īliyyāt* at length by including references from various reference commentary books. At the end of the story, he closed it with “*wallāhu a'lam.*” In this interpretation, *Isrā'īliyyāt* is used to complete the interpretation.<sup>19</sup>

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<sup>16</sup> Abdullah Ibn Sulaiman's full name is Abu Yusuf Abdullah Ibn Sulaiman Ibn Harits from the Bani Qainuqa tribe. He is a descendant of Prophet Yusuf (Joseph), peace be upon him. Abdullah Ibn Sulaiman was known as Hushain during the pre-Islamic era. Then the Prophet Muhammad, peace be upon him, renamed him, Abdullah, as narrated by Ibn Majjah. He was an ally of the Khazraj tribe from the Ansar community. He embraced Islam when the Prophet Muhammad, peace be upon him, first arrived in Medina. See, Abu Syahbah, *Isrā'īliyyāt*, 93.

<sup>17</sup> Ka'ab al-Ahbar's full name is Ka'ab Ibn Mati' Ibn Amru Ibn Qais from the Dzu Ra'in family (also said to be from the Dzulkila' al-Humairi family). During the time of the Prophet Muhammad, he was a Jewish man who had knowledge of their scriptures, earning him the nickname al-Hibr (the ink used for writing) and al-Ahbar (the plural form of al-Hibr). He was a scholar who was called by these names due to his extensive writing with ink and his friendships. See, Abu Syahbah, *Isrā'īliyyāt*, 97.

<sup>18</sup> Wahab Ibn Munabbih's full name is Wahab Ibn Munabbih ash-Shan'ani al-Yamani, one of the best *tabi'in*. He was born at the end of the Uthman caliphate. He narrated hadiths from Abu Hurairah, Abu Said al-Khudri, Abdullah Ibn Abbas, Abdullah Ibn Umar, and others. His hadiths have been compiled/narrated by Bukhari, Muslim, Abu Daud, Tirmidhi, and Nasa'i. The majority of scholars say that he is among the trustworthy (*tsiqah*). Abu Syahbah, *Isrā'īliyyāt*, 102.

<sup>19</sup> Akhdiat, “Tafsir Terlengkap Pertama di Indonesia dari Abad ke-17 M (Studi Atas Tafsir Turjaman al-Mustafid)”, *Al-Kauniyah: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2022): 26.

Furthermore, in the 19<sup>th</sup> century AD, the book of *Marah Labid* commentary by Sheikh Nawawi al-Bantani was born, which also contains *Isrā'īliyyāt* as in the story of *Ashhāb al-Kahf*, Noah's ark, the identity of Luqman, and so on. In his presentation, he sometimes mentions the origin of the narration, although not in full. Sometimes he did not mention the origin of the narration. He only said, “*qīla*” (said). Its use is limited to completing the interpretation, in the form of historical quotations, without adding comments from the *mufassir*.<sup>20</sup>

In the 20<sup>th</sup> century AD, the interpretation of the *Taj al-Muslimin* by Misbah Mustafa was born. Aside from complementing the interpretation, the use of *Isrā'īliyyāt* in this interpretation is also intended for social advice to the community. The narration of *Isrā'īliyyāt* presented by Misbah Mustafa tries to contextualize the verses of the story in the Qur'an according to the socio-religious reality and the context of community needs.<sup>21</sup>

Bisri Musthofa's al-Ibriz commentary book was also born in the same century. In contrast to other interpretations which use *Isrā'īliyyāt* only as a complement to interpretation or to take lessons from it, in Bisri's interpretation, apart from his dominant explanation, it is told at length, at the end of the story, after explaining the lessons that can be drawn from a story. He also describes the benefits of a story – the history of *Isrā'īliyyāt*, as in the story of *Ashhāb al-Kahf*. In the *Faidah* sub-chapter, he explains that the names of *Ashhāb al-Kahf* mentioned previously have their benefits. It is for the safety of life and property.<sup>22</sup>

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<sup>20</sup> Muhammad Ibn Umar Nawawi al-Jawi, *Marah Labid Li Kasyfi Ma'na al-Qur'an al-Majid* (Beirut: Dar al-Kotob al-Ilmiyah, 1971), Juz I, 643-644.

<sup>21</sup> Ahmad Hakim Amrullah, *Riwayat Israiliyat Dalam Tafsir Taj Al-Muslimin Karya Misbah Musthofa*, (Surabaya: Universitas Islam Negeri Sunan Ampel, 2019), 8.

<sup>22</sup> Bisri Musthofa, *al-Ibriz li Ma'rifat Tafsir al-Qur'an al-'Aziz*, (Kudus: Menara Kudus, 1960), 881-884.



## LEARN ABOUT BISRI MUSTAFA'S *TAFSIR AL-IBRĪZ*

### 1. Biography of Bisri Mustofa

KH. Bisri Mustofa is the first son born to the couple H. Zaenal Mustofa and Chotijah, who has one daughter and three sons.<sup>23</sup> He was born in 1915<sup>24</sup> in Sawahan Village, Palen Alley, Rembang, Central Java. Young Bisri was named Mashadi, and his other siblings were Salamah (Aminah), Misbach, and Ma'shum. Furthermore, the name Bisri Mustofa finished performing the pilgrimage with his father in 1923 AD. After the pilgrimage was completed, when he was about to return to Indonesia when the ship to return to Indonesia was about to leave, Bisri Mustofa's father died at the age of 60 years. Upon arrival in Indonesia, the role of a father was replaced by Bisri's half-brother, KH. Zuhdi, and assisted by Mukhtar.<sup>25</sup>

*Sanad* (chain of) KH. Bisri is not cut off and continues to be connected with many Javanese clerics, who have become a network of Indonesian clerics. Young Bisri studied at the Islamic boarding school owned by KH. Cholil Kasingan, Rembang; apart from that, Bisri attended Ongko Loro, a public or elementary school for indigenous people, until he graduated. His education continued by studying with Syekh Ma'shum Lasem, a prominent scholar on the north coast of Java. He was also a friend of KH. Hasyim Asy'ari was involved in the founding of Nahdlatul Ulama. Other clerics who are also teachers of Bisri are Kiai Dimiyati Tremas, Pacitan, East Java, and several other clerics.<sup>26</sup>

In 1934 AD, after Bisri married Ma'rufah, daughter of KH. Cholil, KH. Bisri started teaching at the Kasingan Islamic Boarding School. From this marriage, KH. Bisri had eight children: Cholil, Musthofa, Adieb, Faridah, Najjah, Labib, Nihayah, and Atikah. Then in 1936, Bisri went back to Mecca for the pilgrimage. After the pilgrimage,

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<sup>23</sup> Khotijah is the second wife of H. Zainal Mustofa and they have four children: Mashadi, Salamah, Misbach, and Ma'shum. H. Zainal Mustofa's first wife is named Dakilah and they have two children named H. Zuhdi and Maskanah.

<sup>24</sup> Some people argue that he was born in 1914 AD 4.

<sup>25</sup> Eka Wahyu Ningsih, *Warna Iarailiyyat dan Mitos Jawa Dalam Tafsir Al-Ibriz Karya Kh. Bisri Mustofa*, (Surabaya: Skripsi UIN Sunan Ampel, 2019), 40.

<sup>26</sup> Friman 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 (2020): 47.

Bisri continued to live and study in Mecca.<sup>27</sup> Some of his teachers are also scholars from Indonesia who live in Mecca. Overall, his teachers in Mecca were: (1) Syekh Baqir, from Yogyakarta. He studied the book *Lubb al-Ushu>l, Umda>t al-Abra>r, Tafsi>r al-Kasyysa>f*; (2) Syekh Umar Hamdan al-Maghriby. He studied the hadith books of Sahih Bukhari and Muslims; (3) Sheikh Ali Maliki. He studied the books *al-Asybah wa al-Nadha>'ir* and *al-Aqwa>l al-Sunan al-Sittah*; (4) Sayid Amin. He learned the book of Ibn Aqil; (5) Sheikh Hassan Massath. He learned the book *Minhaj Dzawin Nadhar*; (6) Sayid Alwi. He learned the interpretation of al-Qur'an *al-Jala>lain*; (7) KH. Abdullah Muhaimin. He studied the book *Jam' al-Jawami'*.<sup>28</sup>

KH. Bisri studied in Mecca for two years and then, in 1938, returned to Kasingan at the request of his in-laws after KH. Cholil died, and learning activities at the Kasingan Islamic boarding school, Rembang, were replaced by Bisri. One day the *Japanese destroyed the pesantren*, and finally, Bisri re-established the *pesantren*, namely Raudhatut Thalibin in Latch, Rembang.<sup>29</sup>

As a *kyai*, Bisri must teach the books to all his students. He began to teach various classical books, starting from *Shahi>h al-Bukha>ri>*, *Shahi>h Muslim*, *Alfiyah Ibn Ma>lik*, *Fath al-Mu'>i>n*, *Jam' al-Jawa>mi'*, *Tafsir*, *Juru>miyah*, *Matn 'Imri>thi>*, *Nazhm al-Maqshu>d*, *'Uqu>d al-Juma>n*. Apart from that, he also pays attention to the general public by regularly giving lectures in the Rembang area and its surroundings. The depth of his knowledge is increasingly visible when he is also active in producing papers in various disciplines. Approximately 176 book titles have been published, covering: *Tafsir*, *hadith*, *aqidah*, *fiqh*, history of the prophet, *balaghah*, *nahwu*, *sharf*, stories, poetries, prayers, *emodin's guidance*, plays, sermons, and others. KH. Bisri Mustofa, a prominent Indonesian Muslim scholar, is best known for his work on *Tafsir al-Ibriz*.<sup>30</sup>

<sup>27</sup> M. Ali Mukti, "Ayat-ayat Bencana Perspektif Bisri Mustofa dalam Tafsir Al-Ibriz", *Reflektika* 15, no. 1 (2020): 56.

<sup>28</sup> 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 (2020): 115.

<sup>29</sup> Ningsih, *Warna Iarailiyyat*, 41.

<sup>30</sup> Lukman Nul Hakim dan Iffatul Bayyinah, "Etika Sosial Perspektif Mufassir Nusantara: Kajian Qs. Al-Hujurat Ayat 9-13 Dalam Tafsir Al-Ibriz". *Al-Shamela*:

Among the titles of his works are *Tafsi>r al-Ibrīz*, *Su>rah Ya>si>n*, *Sulam al-Afha>m*, *al-Azwa>d al-Mushtafawiyah*, *al-Manzhu>mah al-Bayqu>nnyyah*, *Rawi>hah al-Aqwa>m*, *Durar al-Baya>n*, *Qawa>'id Bahiyah*, *Prayer Guidance and Hajj Rituals*, *Was>a>ya> al-A<ba> li al-Abna>'*, *Syi'ir Ngudi Susilo*, *True Partner*, *Qashi>dah al-Ta'li>qa>t al-Mufi>dah*, *Juru>miyah*, *Nazhmu 'Imri>t}i>*, *Alfiyah Ibn Mâlik*, *Nazhm al-Maqshûd*, *Sharhu Jauhar al-Maknûn*, *Tarjamah Sullam al-Munauraq*, *al-Nibra>sh*, *Ta>rikh al-Anbiya>*, *Ta>rikh al-Awliya>'*, *Ima>m al-Di>n*, *Tirya>q al-Aghya>r*, *al-Haqi>bah*, *al-'Izha>m al-Jumu>'iyyah*, *Islam dan Keluarga Berencana*, *Kashkul*, *Syi'ir-syi'ir*, *Naskah Sandiwara*, *Metode Berpidato*, and others.<sup>31</sup>

As a great scholar, Bisri Mustafa has created a great generation. Not a few Javanese scholars were born from his upbringing, including KH. Saefullah founded a *pesantren* in the Cilacap area of Central Java, KH. Wildan Abdul Hamid is a caretaker of Islamic boarding schools in Kendal, KH. Muhammad Ansari (Surabaya), KH. Basrul Khafi, Drs. Umar Faruq Sh., Drs. Ali Anwar (Faculty member at IAIN Jakarta), KH. Jauhar, Drs Fathul Qorib (Faculty member at IAIN Medan), H. Rayani, who is the caretaker of the Bogor al-Falah Islamic Boarding School.<sup>32</sup>

## 2. Sociocultural Background of the Writing *Tafsir al-Ibrīz*

*Tafsir Al-Ibrīz* has the full title, namely *al-Ibrīz li Ma'rifat Tafsir al-Qur'an al-'Aziz*. KH. Bisri Mustofa wrote them in about four years, starting from 1957 AD and finishing in Rembang on Thursday, January 28, 1960 AD, coinciding with 29 Rajab 1379 H. Before being disseminated, this book of interpretations had been recited by several scholars from Kudus who experts in the field of the Qur'an, namely KH. Arwani Amin, KH. Abu Ammar, KH. Hisham, and KH. Sya'roni Achmadi, KH. Ulin Nuha Arwani, KH. Ulil Albab Arwani, KH. Hafidz Hisham. Then it was sold in 1961 AD to the publisher Menara Kudus.<sup>33</sup>

*Journal of Quranic and Hadith Studies* 1, no. 1 (2023): 74.

<sup>31</sup> Ibid.

<sup>32</sup> Nur Fadilah Myanti Efha, *Ad-Dakhil Dalam Tafsir Al-Ibriz Karya Bisri Mustafa Studi Analisis Terhadap QS. Al-Kahf dan QS. Maryam* (Jakarta: IIQ Jakarta, 2019), 42.

<sup>33</sup> Ghozali, "Kosmologi Dalam Tafsir Al-Ibriz, 126.

It has been previously explained that KH. Bisri Mustofa is a great scholar and kyai. Apart from that, he is also a reliable politician who lived during the Japanese colonial era and the New Order continued independence—looking at the changes in society from time to time and reflecting on the various types of upheavals that have gone through giving birth to a thought that is moderate, intelligent, and flexible in dealing with all problems.

As for seeing from the year the writing of al-Ibrīz's interpretation was completed, it can be understood that this interpretation was completed when the economic life situation of Bisri and his family began to improve. It was supported by Bisri's successful political career, including becoming NU's representative in the Constituent Assembly in the 1955 general election. An indicator of improving economic conditions can be seen from the departure of Cholil, his 17-year-old eldest son, to Mecca for three years and Mustofa, who is not much different in age from Cholil to al-Azhar Egypt, for six years. As for the social aspect, KH. Bisri Mustofa is increasingly being recognized and respected for his knowledge by society, also because of his unique blend of kyai, politician, and writer. From this, it can be assumed that at least most of al-Ibrīz's interpretations were written where the author's condition was quite conducive when viewed from a social, economic, and political perspective.<sup>34</sup>

Even though KH. Bisri Mustofa is a Sunni scholar who fights for *ahl al-sunnah wa al-Jama'ah*. Still, when deciding something, he is concerned with the benefit and common interest. The Javanese people they face are also Bisri's considerations in writing his commentary. The Javanese tradition that respects ancestors so much is challenging to change, let alone to tear down their beliefs, except by trying to divert them a little without immediately abandoning customs and traditions.<sup>35</sup> It is the role of *Isrā'īliyyāt* presented by Bisri as an effort to find common ground between the verses of the Koran and Javanese mystical culture.

It can be understood through his commentary works, which are written using the Javanese *pegon* or also known as *utawi*, which is Javanese using Arabic letters. In addition, the presentation also

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<sup>34</sup> Abu Rokhmad, "Telaah Karakteristik Tafsir Arab-Pegon Al-Ibriz", *Jurnal Analisa* 28, no. 1 (2011): 32.

<sup>35</sup> Ningsih, *Warna Isrā'īliyyāt*, 46.

uses the meaning of *gandul*, as is the tradition in Javanese society.<sup>36</sup> This particularity is in line with the purpose of writing, namely that Javanese people who are conditional on tradition can understand the meaning of the Qur'an without difficulty and can sow benefits in this world and the hereafter. It is also a form of devotion to Muslims, especially Javanese Muslims.<sup>37</sup>

According to Bisri, interpretation and understanding of the Qur'an cannot be made haphazardly. In understanding it, anyone must be based on texts from the Prophet and his companions because they witnessed when the Qur'an was revealed. It does not mean Bisri rejects *bi al-ra'y* interpretation. It is limited to rejecting an interpretation based solely on ra'y (thoughts) or even lust without considering the rules and criteria set. Because, in reality, he also does a lot of *ta'wil*, which in practice requires reason.<sup>38</sup> Therefore, as a scholar competent in the field of exegesis, Bisri feels compelled to start writing work in the discipline of exegesis. Bisri hopes that *Tafsīr al-Ibrīz* can become a bridge for ordinary Muslims to understand the meaning of the Qur'an and not fall into a process of incorrect interpretation.<sup>39</sup>

Indeed, there have been many works on translating and interpreting the Qur'an in various languages, including Indonesian and Javanese. However, not all of these interpretations can be easily read and understood by various groups. So from there, the presence of *Tafsīr al-Ibrīz* is not only aimed at the proof of Bisri Mustafa's participation in enlivening various commentary works in the archipelago but also to make it easier for the Javanese people to understand the Qur'an. In fact, until now, *Tafsīr al-Ibrīz* is still being used and read by many people.<sup>40</sup> There has also been a Javanese-Latin

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<sup>36</sup> Bisri Musthofa, *al-Ibriz li Ma'rifat Tafsīr al-Qur'an al-'Aziz*, (Kudus: Menara Kudus, 1960).

<sup>37</sup> *Ibid.*, 1.

<sup>38</sup> Bisri Mustafa, *al-Iksīr fī Tarjamah Nazhm 'Ilm at-Tafsīr*, (Semarang: Toha Putera, n.d.), 10-11.

<sup>39</sup> Musthofa, *al-Ibriz*, 1.

<sup>40</sup> Both in Islamic boarding schools such as in Al-Itqon Islamic Boarding School in Bugen, Semarang, and several boarding schools in Wonosobo, as well as in mosque study groups such as the Friday morning study group in Mojokerto, and so on.

version of *Tafsir al-Ibriz*. It shows that many groups easily accept this interpretation and demand it.<sup>41</sup>

### 3. Al-Ibriz's Interpretation Writing Methodology

*Tafsir Al-Ibriz* is one of the complete 30-chapter commentary books in Indonesia. It was born from the scope of the social culture of the meaning of the *pesantren*. In explaining one text, it is written using the Sharh method. These explanations are carried out directly, following the editorial, which is explained by giving meaning hanging on the word in one editor and giving *hamish*, namely an explanation written by providing marginal notes on the editorial page that is explained. It also influenced the writing of *Tafsir al-Ibriz*. The writing structure of al-Ibriz's interpretation on each page of KH. Bisri uses these two methods. One page contains verses of the Koran written in a column/box. It explains the word's meaning using the *pegon* writing technique. It is a writing system using Javanese with Arabic script and equipped with functions and word positions in one sentence according to the rules of *nahwu* science. While on the outside, the column contains an explanation of the contents of each verse.<sup>42</sup>

It is not the same as the arrangement of the Arabic language, which is limited to distinguishing a word based on gender. KH. Bisri's interpretation contains an emphasis on the language hierarchy that exists in the Javanese composition. The level of language, which is the culture of the Javanese people, adjusts to the level of the interlocutor or the subject to be addressed. Conditions that require ethics of this kind have a major influence on the interpretation of KH. Bisri. For example, the mention of *kanjeng* when mentioning the Prophet. The addition is affixed because the target is an Essence that has glory.<sup>43</sup>

As for the systematic presentation, *Tafsir al-Ibriz* is included in the category of interpretation, which refers to the orderliness of the manuscripts. He began to interpret the verses of the Qur'an coherently from *surah al-Fatihah* to *al-Nas*. Interpretation in an

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<sup>41</sup> As published by "Lembaga Kajian Strategi Indonesia" in 2015 under the title "Al-Ibriz Terjemah Al-Qur'an Bahasa Jawa Latin."

<sup>42</sup> Musthofa, *al-Ibriz*, 1452.

<sup>43</sup> *Ibid.*, 1453.

orderly manner like this is widely used by *mufasssir*, such as Quraish Shihab in *Tafsir al-Mishbah*. When interpreting verses, Bisri Mustafa explained the contents of the verses verse by verse. An explanation of one verse will be completed first before explaining the meaning of the next verse. However, he sometimes explains verses with the same theme in one group without boundaries. At the beginning of each sura, Bisri always describes the nature of its descent, namely *Makkiyyah* or *Madaniyyah*, followed by the number of verses from one *surah*.<sup>44</sup>

In the systematic interpretation of *al-Ibrīz*, there are three parts: First, the writing of the verse is accompanied by an ambiguous meaning. Second, the translation and interpretation are written on the side, along with the number sign at the beginning. In contrast, the verse number is placed at the end. Third, explanations and other explanations are marked with the words *tanbih*, *qishshah*, *faidah*, and *muhimmah*.<sup>45</sup>

The method used in interpreting *al-Ibrīz* is *Ijmali*, a global and brief interpretation of the Qur'an. It is said that because of KH. Bisri, in his interpretation, does not explain in detail the content of the word (*lafadz*) in verse.<sup>46</sup> As for what is meant by the *ijmali* or global form of presentation, according to Islah Gusmian is a form of description in the presentation of the work of interpretation where the explanation is relatively brief and global. The global description here can be identified by emphasizing the essence and intent of the interpreted verses. In this case, an interpreter is limited to showing the translation part, occasionally the *asba>b al-nuzu>l*, and formulating the core content of the verse.<sup>47</sup>

Within certain limits, this kind of presentation in a global form benefits readers who do not have many opportunities to study the Qur'an intensely. Especially if someone is a layman who doesn't need a detailed explanation, if observed simply, it can be said that the type of interpretation written by KH. Bisri Musthofa is *al-*

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<sup>44</sup> As in the beginning of Surah al-Fatihah, Bisri Mustafa explained that the surah was revealed in Mecca. Some also mention that it was revealed in Medina. Meanwhile, the number of its verses is seven. See, Mustafa, *al-Ibrīz*, 3.

<sup>45</sup> Musthofa, *al-Ibriz*, 2.

<sup>46</sup> Ibid., 1888.

<sup>47</sup> Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LkiS, 2013), 154.

*Ma'tsur*. However, in *Tafsir al-Ibriz*, it is difficult to identify sources of references to interpretations classified as *bi al-Ma'tsur* so that *al-Ibriz* can be classified as *bi al-Ra'yi*. Because in quoting hadiths or narrations of companions and *tabi'in* and scholars, many of the sources of reference are not mentioned, so it seems as if they are the result of KH's *ijtihad*. Bisri Musthofa in writing this commentary. So it can be concluded that the type of *Tafsir al-Ibriz* is a combination of *bi al-Ma'tsur* and *bi al-Ra'yi*. An example of the use of *al-Ra'yi* (reason) in *Tafsir al-Ibriz* can be seen in his interpretation of QS. *al-Anbiya'*: 112.

Regarding nuances or patterns of interpretation, it is difficult to determine which nuance or style *Tafsir al-Ibriz* enters. It is because *Tafsir al-Ibriz* uses a systematic presentation using the *ijmali* method, which focuses a lot on elaborating the core content of the verse. However, these nuances can be identified from the additional information that accompanies this interpretation, such as *fa'idah*, *muhimmah*, *qishshah*, and others which all lead to education for the community, so the *tarbawi* style is the one that can be offered here the most.

Then, *Tafsir al-Ibriz* chooses a popular writing style for the language used in writing. This model presupposes language as a communication medium with modest characteristics. The words or sentences chosen are simple and easy to understand.<sup>48</sup> It can be seen in the interpretation of QS. *al-Kahf*: 1,<sup>49</sup> where Bisri Mustafa uses Javanese *kromo inggil* with a selection of dictions familiar to the Javanese community.

In terms of the form of writing, *Tafsir al-Ibriz* is an interpretation of non-scientific writing. The rules of scientific writing require the existence of a footnote, endnote, or body note to explain the references used.<sup>50</sup> But even so, Bisri still explained in his book's preface that this interpretation or translation was sourced and extracted from at least three interpretations, namely, *Tafsir al-Jalalayn*, *Tafsir al-Baydha'wi*, and *Tafsir al-Khazin*.<sup>51</sup>

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<sup>48</sup> Ibid., 180.

<sup>49</sup> Musthofa, *al-Ibriz*, 876.

<sup>50</sup> Islah Gusmian, *Khazanah Tafsir Indonesia*., 185.

<sup>51</sup> Musthofa, *al-Ibriz*., 1.



**ISRĀ'ĪLIYYĀT DISCOURSE IN TAFSIR AL-IBRĪZ****1. Ashhab al-Kahf**

When explaining the story of *Ashhāb Al-Kahf*, Bisri uses *Isrā'īlyyāt* by explaining it in subtitles consisting of two *qishshah* and one *faidah*. One *qishshah* is written after the interpretation of the 16<sup>th</sup> verse, and another after the interpretation of the 20<sup>th</sup> verse. In contrast, the *faidah* is written after the interpretation of the 22<sup>nd</sup> verse of QS. al-Kahf. Here's the exposure:

*Qishshah 1:*

*(Qishshah) Wong-wong Nashoro Ahli Injil, sakwise ditinggal deneng Nabi Isa, soyo suwe soyo tambah lacute, nganti kedadiyan podo nyembah berhala. Naliko iku ono ing negoro Rum (Rumania), ono raja arane Diqyanus. Kejobo deweke dewe nyembah berhala, ugo merintah marang rakyate supoyo podo nyembah berhala sarono kejem. Sopo kang ora anut melu nyembah berhala dipateni. Raja kurang ajar iki tansah keliling tekan Afsus, yoiku daerahe Ashabul Kahfi. Raja kerungu yen ono ing daerah kono ono pemuda-pemuda kang iseh netepi agamane Nabi Isa. Nuli inggal-inggal perintah nggoleki lan nangkep. Inggaling cerito, pemuda-pemuda mau kang jumlahe ono pitu tertangkep nuli diadepake ono ing ngersane raja". Raja celatu, "Hai pemuda-pemuda! Opo sebabe siro kabeh teko ora podo gelem nyembah sesembahan koyo umume ahli Negoro kene iki? Ingsun ora perlu ngomong akeh-akeh. Tinggal pilih! Opo siro kabeh podo netepi agomo ing sun (nyembah berhala) opo njaluk ing sun pateni? Pilih!*

*Pemuda kang gede dewe mangsuli, kawulo sedoyo meniko sejatosipun sampun sami gadah pengeran ingkang kagunganipun ngebaki langit bumi. Kawulo sedoyo boten bade nyembah sesembahan sanesipun Allah ta'ala. Sumonggo! Kawulo sedoyo ngiring kerso! Menopo ingkang dados kerso panjenengan. Sakwuse pemuda kang gede dewe rampung anggone nyata'ake pernyataane, nuli genten-genten kabeh podo nyata'ake koyo ing ngarep mau.*

*Raja bendu banget. Nuli perintah supoyo sandangane dilucuti. Pemuda pitu iki, sakwuse dilucuti, tambah ketoro enome lan*

*baguse. Nyawang kang mengkono iku, raja rodo lerem bendune. Saja'e koyo duwe roso mengkene, ingsun yen nyawang anggone isih bocah-bocah iki kok yo rodo eman-eman lan melas lamun dipateni. Rojo nuli celatu, Hai pemuda-pemuda! Siro kabeh iki isih bocah-bocah. Keno ugo pikiran iro kabeh isih kurang sempurno. Mulo, siro kabeh ingsun paringi tempo kanggo mikir sak watoro dino. Yen ati iro wus padang, enggal-enggalo sowan merene. Nanging yen nganti tekan watese tempo, siro kabeh mekso ngotot ora melu agomo ingsun, siro kabeh mesti ingsun sikso.*

*Pemuda-pemuda mau podo diparengake bubar, lan raja nuli lungo ninggalake kuto. Kasempatan kang bagus iki, dining pemuda pitu mau, digunaake kanggo rembukan, kang keputusane arep ngumpet ono ing guwo ono ing siji gunung sak cedake kuto kono kang arane gunung Yanjalus. Pemuda-pemuda mau masing-masing podo gowo sangu sak kadar. Sebagian disodaqohake, sebagian dienggo sangu. Lan sangu-sangu mau dikumpulake dadi siji. Diasto dining pemuda Tamlikha.*

*“Pemuda-pemuda berangkat. Ono ing dalan ditutake asu. Asu digetakgetak, tetep ngetutake. Akhire asu guneman koyo menungso, muni mengkene, kulo derek. Kulo remen dateng kekasihe pengeran. Mengke menawi sampeyan sedoyo sami tilem, kulo sing jogo. Asu sido melu. Dadi jumlahe wolu. Pemuda pitu sak asune manggon ono ing guwo. Saben dino Tamlikha medun ono ing kuto perlu tuku roti kanggo dahar. Penggawehane Ashabul Kahfi rino wengi tansah sholat, poso, lan wiridan. Tan kocopo Raja, sakwuse teko saking anggone lelungan, ribut anggone nggoleki. Pas ono ing dinane raja lan polisi-polisi podo tekan guwo, Allah ta'ala dadeake Ashabul Kahfi mau didadeake turu kepati. Nanging sawangane koyo ora turu. Barang raja weruh koyo mengkono iku, raja bingung. Akhire mutusake lan dawuh mengkene, wus umbaren bae! Bolongan guwo tutupen! Kareben podo mati ono ing jero guwo. Tan kocopo sak jerone keluarga raja kafir Diqyanus mau, ono wong loro (2) kang iman, nanging ora wani ngedeng. Wong loro iki wiwit pemuda-pemuda diancam, nganti mangkate, nganti tekan ono ing guwo, sejaraha tansah dicatet lan ditulis ono ing papan tulis saking timah. Nuli saroni sideman papan tulis saking timah mau diseleh ono ing sak cedake Ashabul Kahfi. Papan tulis iki kang disebut*

*Ar-Roqim. Dadi Ashabul Kahfi artine pemuda-pemuda kang podo duweni panggonan guwo. Ashabur Roqim artine pemudapemuda kang podo duweni papan tulis kang isi sejaraha, asmaasmane, lan sebab-sebabe”.*<sup>52</sup>

(Story) After being left by the Prophet Isa, the Christians who were experts in the Bible became more and more rebellious until they worshiped idols. At that time, in Romania, there was a king named Diqyanus. Apart from worshiping idols, he also cruelly forced his people to follow him in worshiping idols. Anyone who does not follow the order will be killed. The king then traveled to Afsus, the area of *Ashhāb al-Kahf*. The king heard that in that area, a group of youths still loyal to the religion of Prophet Isa. Then the king ordered his troops to find and arrest them. Long story short, the seven youths were caught and brought before the king. The king said, O youths! Why don't you want to worship a god like the people of this country do? I don't want to say much. Take your pick! Do you want to follow my religion, or I will kill you?

The oldest young man replied, “We all have a God who owns the heavens and the earth. We will not worship gods other than Allah SWT. Please! We surrender to what you will do. After the eldest youth made his statement, the other youths followed suit individually.

The king was angry. He then ordered his troops to strip the clothes of the youths. After being stripped, the seven youths looked youthful and handsome. Seeing this, the king's anger relaxed. It was as if he was saying, seeing their young ages like this, it would be a pity and a shame if they were killed. The king then said, O youths! All of you are still young. Maybe your thinking is also not perfect. Therefore, I will give you time to think again for a few days. If your heart is already bright, come here immediately. But if until the time limit that I have given you are still reluctant to follow my religion, I will torture all of you.”

“The youths were then asked to leave. The king then left the city. The seven youths then used the opportunity to deliberate on the decision that they would hide in a cave on a mountain called Yanjalus near the city. They then brought supplies as needed. Some

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<sup>52</sup> Ibid., 881-884.

were donated, and some were brought as provisions. All supplies were gathered together and brought by one of them, Tamlikha.

“The youths are leaving. On the way, there is a dog following them. Even though they had been chased away, the dog still followed them. Finally, the dog said, like a human, I want to come. I love God’s lovers. Later, when you all sleep, let me take care of it. Finally, the dog followed them, bringing their number to eight. The seven youths and the dog settled in the cave. Every day, the Tamlikha fairy goes to town to buy bread to eat. Day and night, the *Ashhab Al-Kahf* only pray, fast, and recite the *wirid*.

After returning from traveling, the king was busy looking for them. When the king and the police arrived at the cave, Allah put the *Ashhab Al-Kahf* to sleep, but it was as if they were not sleeping. When he saw this, the king was confused. Finally, he decided and said, well, let it go! Close this cave door! Let them die in the cave. Unbeknownst to him, it turns out that in the royal family of Diqyanus, two people believe secretly. These two people wrote down the story of the *Ashhab Al-Kahf* on a board made of tin: starting when they were threatened, then leaving to hide until they arrived at the cave. The board containing the historical records was then placed near *Ashhâb al-Kahf*. This board is called al-Raġîm. So, *Ashhâb al-Kahf* means the youths who occupy the cave. In contrast, *Ashhâb al-Raġîm* means the youths who own the board, which contains history, names, and reasons (why they were in the cave).

Qishshah 2:

*(Qishshah) Kacerito: sak watoro tahun saking melebune Ashabul Kahfi ono guwo, raja Diqyanus kang kejem iku mati. Mengkono ugo kaum-kaume soyo suwe soyo entek. Soyo suwe kahanan soyo berubah. Kiro-kiro 300 tahun saking melebune Ashabul Kahfi ono guwo, negoro dikuasani deneng raja kang soleh asmane Baydarus. Ono ing mangsane raja Baydarus iku, Ashabul Kahfi ditangiake saking serene. Naliko wus podo wungu lan ngutus marang Tamlikha gowo duit kuno menyang pasar perlu tuku-tuku panganan. Kejobo Tamlikha dewe kaget pirsoro negoro, wong kang ditukoni ugo kaget. Mergo duit kang kanggo tuku, duit kuno kang wus ora payu. Tamlikha digowo menyang raja mukmin kang soleh mau. Raja bungah banget. Inggaling cerito wong sak negoro banjur*

*geger. Mergo ono perkoro aneh, yoiku wong wus mati 300 tahun iso urip maneh. Saronu kedadian kang dianggep aneh iku, wong sak negoro nuli podopercoyo marang sempurnane kekuasaane Allah ta'ala lan percoyo marang bakal anane dino ba'ats. Wallahu a'lam.*<sup>53</sup>

(Story) It is said that after a few years after *Ashhâb al-Kahf* entered the cave, the cruel king Diqyanus died. Likewise, his followers are also running out. Over time, things have changed. Approximately 300 years after *Ashhâb Al-Kahf* entered the cave, the State was ruled by a pious king named Baydarus. During the reign of King Baydarus, *Ashhâb al-Kahf* was awakened from his sleep. When they woke, they realized Tamlikha was sent to the market with ancient money to buy food. Apart from Tamlikha herself being shocked by the state of affairs, the sellers who visited were also shocked. Because the money used to buy is ancient money that is no longer selling. So Tamlikha was brought to the king, who was happy about it. In short, the people were shocked by it. Because there is a strange thing, namely, people considered dead 300 years can return to life. Because of this strange incident, the people of one country believe in Allah's perfect power and the resurrection day. *Wallahu a'lam.*

#### Faidah

*(Faidah) Ashabul Kahfi pitu mau, asmo-asmone koyo kang kasebut ono ing ngisor iki: Maksalmina, Tamlikho, Martunus, Naynus, Saroyulus, Dhutuanus, Falyastathyunus, nuli asune aran Qithmir. Saweneh ulama kuno ono kang ngendika: (mboh dasare) anak-anak iro wulangan asmo-asmone Ashabul Kahfi, jalaran setengah saking kasiate yen asmo-asmone yen ditulis ing lawange omah. Aman saking kobong. Ditulis ono ing bondo. Aman saking kemalingan ditulis ono ing kapal aman saking kerem. Kabeh mau biidznillahi ta'ala karomatan li Ashabil Kahfi. Sedulur kang kepingin perso jembare diaturi mersani ono ing Tafsir Jalal ain juz 3 halaman 17.*<sup>54</sup>

*(Faidah)* The seven *Ashabul Kahfi* are mentioned below: Maksalmina, Tamlikho, Martunus, Naynus, Saroyulus, Dhutuanus,

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<sup>53</sup> Ibid., 888.

<sup>54</sup> Ibid., 890.

Falyastathyunus, and their dog named Qithmir. Some scholars say (anonymous basis) to teach your children the names of *Ashhab al-Kahf*. One of its properties is when the names of *Ashhabul Kahf* are written on the house door. It will survive the fire. If it is written on the property, it will be safe from theft. And if it is written on the ship, it will survive sinking. All of that with the permission of Allah *karamatan li ashab al-kahfi*. Those who want to know more about what has been discussed can be seen again in *Tafsir Jalalain* vol.3, page 17.

It can be concluded from Bisri Musthofa's interpretation above that each sub-chapter *qishshah* contains *Isrā'iliyyāt*'s story without inserting his or other opinions. He just expressed many of his opinions in the sub-chapter of *faidah* regarding the benefits of the names of *Ashhāb al-Kahf* youths in the daily life of the Javanese people at that time. Although he mentioned that to be more broadly able to refer to *Tafsir Jalalain*, he also argued *mboh dasare* (anonymous basis), which indicated that even though he quoted from the book of Tafsir, according to him, it was not found in the primary references (the Qur'an and Hadith).

## 2. Prophet Noah's Ark

In *Tafsir al-Ibriz*, when Bisri interprets QS. Hud: 40 tells about the tragedy of the arrival of the flood at quite a length. Unlike Syekh Nawawi, who said that 80 followers of Noah's Ark joined the Ark, Bisri quoted an opinion that said the followers of Noah's Ark were only six pairs. He narrates in the sub-chapter *Qishshah* as follows:

*(Qishshah) Kacerito, sakdurunge mongso, kanjeng Nabi Nuh wes didawuhi menowo arep ono banjir gede. Lan alamate tumekone banjir gede mau, menowo pawon roti wes nyumber banyune. Temenan bareng pawon roti wes nyumber banyune nuli tumekane bahaya anggegirisi banget. Saking langit tumurune banyu persasat asosake belaga. Saking bumi ugo mubal-mubal, sadela bae umah-umah, wit-witan, lan gunung-gunung podo kerem kabeh. Ora ono bumi sak tebih kang ora kageneng deneng banyu. Naliko iku Nabi Nuh enggal-enggal ngemut keluargane yo iku garwane kang iman lan putro-putrone kang aran Sam, Ham, Yafits serto bojo-bojone. Dene garwane kang kafir lan putrone kang aran Kan'an ora katut kamot merga kufur. Lan ugo poro sahabate kang podo iman kang*

*jumlahe namung enem jodo. Melu diamot. Ugo sekabehane hewan-hewan daratan, alasan lan manuk-manuk podo melu diamot ono eng prahu sak jodo-jodo. wallahu a'lam*

(Story) Narrated: Before the time (of the flood came), Prophet Noah was told that there would be a great flood. And the sign of the coming of the big flood was when the bakery spits out the water. It's true that after the bakery has to spit out the water, then comes a terrible danger. Water descended from the sky, and water also flowed from the earth. The houses, trees, and mountains were all submerged quickly. There is no distant earth that does not sink. At that time, Prophet Noah quickly remembered his family, namely his believing wife and children named Sam, Ham, and Yafits, and their wives. His wife disbelieved, and his son, Kan'an, did not go on board because of kufr. And also, the faithful companions of Prophet Noah, whose number was only six pairs, entered. Also, all land, forest animals, and birds entered the ship in pairs. *Wallahu a'lam*.

Regarding explaining the number of followers of Noah's Ark., Bisri did not proceed to the sub-chapter of *faidah* or anything else. However, he still tells it clearly and contains *life* advice.

### 3. Luqman's identity

In explaining Luqman's identity, Bisri mentions the story of *Isrā'īlyyāt* after interpreting verse 12 of Luqman's chapter with the sub-chapter Qishshah. After verse 14, he adds the sub-chapter *faidah*; after verse 21, he completes it with the *tanbih* sub-chapter. He explains as follows:

*(Qishshah) Luqman ono eng ayat iki, iku Luqman Ibn Faghur Ibn Nakhur Ibn Tarikh. Dadi Luqman iku keponakane Nabi Ibrahim (anak lanang dulure Nabi Ibrahim) Lukman iku umur sewu tahun, mulo nganti menangi Nabi Dawud, Luqman maune dadi muftine Bani Israil, bareng Dawud diangkat dadi Nabi, Luqman ninggalake jabatan mufti lan benjur mlebu dadi murite Nabi Dawud. Iyo Luqman iku sing dadi sumber ilmu hikmah.*

(Story) Luqman in this verse is Luqman Ibn Faghur Ibn Nakhur Ibn Tarikh. So Luqman is the nephew of Prophet Ibrahim (son of Prophet Abraham's brother). Luqman is a thousand years old. Therefore, he arrived at the time of Prophet Dawud. Luqman was the

*Mufti* of the Children of Israel. After Dawud was appointed Prophet, Luqman left the position of Mufti and joined the Prophet Dawud's disciples. Luqman is the source of wisdom.

*(Faidah)* Seng sopo wonge nindaake sholat lima waktu, iku jenenge wes syukur marang pengeran, lan seng sopo wonge andongaake marang wong tuo lorone saben-saben rampung sholat iku ugo jenenge wes ambagusi marang wong tuo lorone.

*(Faidah)* Whoever performs the five daily prayers includes thanksgiving to God, and whoever prays for his parents after finishing the prayer has also done well to his parents.

*(Tanbih)* Ono eng kalangan kita Islam dewe iki, kadang-kadang iyo isih ono kang nindaake tindaan-tindaan kang alasane namung miturut nenek moyang. Bab iku ora keno dipadaaken babar pisan karo kang kesebut ono eng ayat iki, balik isih kudu di tafshil, yen sekoro tentangan karo aturan Islam, yo kudu diberantas. Koyo to aturan sajen-sajen jare ngaturi daharan yang, embuohi kembang, bubur lan jajan ono eng prapatan lan sepadane. dene kang ora tentangan karo Islam, balek namung ngerupaake ngadat, ora dadi opo, koyo selametan nganggo ambeng, selametan mitoni lan sepadane, iku ora dadi opo, opo meneh kabeh mau perinsipe (pokoke) shodaqoh. Wallahu a'lam.

*(Tanbih)* Some Muslims still carry out actions whose reason is only to follow our ancestors. It cannot be equated with what this verse mentions, but it must still be interpreted. If it conflicts with Islamic rules, it must be eradicated, such as offerings to feed the ancestors, flowers, porridge, snacks at crossroads, and so on. As for those that do not conflict with Islam, such as just being customary, there is nothing wrong with *slametan* with *tumpeng*; 7-month *slametan* and the like are okay, especially since all of this is in principle almsgiving. Wallahu A'lam

## **ISRĀ'ĪLIYYĀT ANALYSIS**

### **1. The story of *Ashhab al-Kahf***

Abu Syahbah stated that many commentators narrated *Isrā'iliyyāt* stories about the *Ashhāb al-Kahf*. Among them are Ibn Jarir, Ibn Mardawaih, and al-Suyuthi, who elaborated extensively on the story



of *Ashhāb al-Kahf*, starting from their identity and who they were, when the incident occurred, where it happened, their names, the name of their dog, whether it was Qithmir or another name, and also about its color.<sup>55</sup>

Ibn Jarir mentioned it in his commentary from Ibn Ishaq about *Ashhāb al-Kahf* with more than three pages. He also mentions many other narrations, such as those from Wahab Ibn Munabbih, Ibn Abbas, and Mujahid.<sup>56</sup> Ibn Hatim narrated from Sufyan. He said: “A man in Kuffah named Ubaid said, I saw the dog *Ashhāb al-Kahf* red as if the dog was like *Anbajani* cloth.”<sup>57</sup> Like Ibn Jarir, this story was also written in his commentary *al-Alūsī* by relying on Muhammad ibn Ishāq.<sup>58</sup> In addition, al-Zamakhsyarī also wrote this story but did not explain the source of the reference.<sup>59</sup> Ibn Katsir also narrated this story, but in his presentation, it was accompanied by criticism regarding history, which was questioned about its validity.<sup>60</sup>

From the many interpretations of the classical era presenting the story of *Isrā'īlyyāt* about *Ashhāb al-Kahf*, it can be understood that Bisri's interpretation above was also influenced by the interpretations of classical scholars as interpretations which were indeed widely referred to by subsequent *mufasssirs*, as has been alluded to in his preface (*muqaddimah*). As for the authenticity of the narrations about *Ashhāb al-Kahf*, which many commentators widely present, Abu Syahbah said that there are things that are true and untrue, as well as what may be accurate and may not be valid. Furthermore, he said that what is contained in the Qur'an regarding the story of *Ashhāb al-Kahf* is sufficient, so there is no need for a lengthy explanation regarding the completeness of the story. Most of these narrations originate from Muslims who used to be People of the Book, then brought them

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<sup>55</sup> Abu Syahbah, *Al-Isrā'īlyyāt*, 252.

<sup>56</sup> Ibn Jarīr Ath-Thabarī, *Tafsīr al-Thabarī*, Juz 17 (n.p.: Mu'assasah ar-Risālah, 2000), 606-607.

<sup>57</sup> The *nisbah* (name derived from a place) is *Anbaj*, a region known for its production of textiles.

<sup>58</sup> Syihāb ad-Dīn al-Alūsī, *Rūh al-Ma'āni fī Tafsīr al-Qur'ān al-Azhīm wa al-Sab' al-Matsāni*, (Beirut: Dār al-Kutub al-'Ilmiyah, 1415 H), Vol. 8, 206-207.

<sup>59</sup> Mahmūd ibn 'Amr ibn Ahmad al-Zamakhsyarī, *Tafsīr al-Kasysyāf* (Beirut: Dar Al-Kutub al-Ilmiyah, n.d.), Vol. 2, 711-712.

<sup>60</sup> Abu al-Fida' Ibn Katsīr, *Tafsīr al-Qur'ān al-Azhīm* (Beirut: Dar al-Fikr, 1970), Vol. X, 127.

by several friends and *tabi'in* because of the strangeness and wonder of these narrations, and the truth cannot be proven.<sup>61</sup>

In line with that, *Tafsi>r Jala>lain*, one of Bisri's reference books in publishing this story, also does not explain the status of taking the *Isrā'īliyyāt* story. However, information about this story is found in the *Tafsir Ibn Katsir*, a reference to *Tafsir Jalalain*. In this book, it is explained that the stories of *Isrā'īliyyāt*, which may be true or may not be accurate, are found in disguised verses (*Mubhamat*) where Allah deliberately does not explain to them because it is seen that they will not benefit Muslims both in this world and in the hereafter. The sections included are stories about *Ashhāb al-Kahf*, their names, numbers, and dogs.<sup>62</sup>

From there, it can be concluded that *Isrā'īliyyāt* in the story of *Ashhāb al-Kahf* can be categorized into the third classification of *Isrā'īliyyāt* narrations namely stories that may or may not be valid.

## 2. Prophet Noah's Ark.

The story of *Isrā'īliyyāt*, related to Noah's Ark, is found in many reference commentary books. Among them in *Tafsir Jalalain*, *Tafsir al-Tabari*<sup>63</sup> and *Al-Dur al-Mansur*.<sup>64</sup> *Tafsir Jalalain* as Bisri's reference book, it is explained the many followers of Noah's Ark without relying on authentic narrations, even only mentioning the word "*qila*" (said), which indicates leaning on an opinion, but without mentioning the *sanad*.<sup>65</sup>

Abu Syahbah said that in the stories related to Noah's Ark, there is no authentic history about the story's details, apart from what is told in the Qur'an.<sup>66</sup> However, even though the narration is not authentic, the content of this story is only a description of the story. It has nothing to do with Islamic creed or law. This story also does not injure the prophetic nature. From there, it can be understood that this story is included in the *Isrā'īliyyāt* classification, which may or

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<sup>61</sup> Abu Syahbah, *Al-Isrā'īliyyāt*, 253.

<sup>62</sup> Abu al-Fida' Ibn Katsir, *Muqaddimah Tafsir Ibn Katsir*, Vol. I (Beirut: Dar al-Fikr, 1970), 8-9.

<sup>63</sup> Al-Thabarī, *Tafsir ath-Thabarī*, Vol.VII, 35-38.

<sup>64</sup> Abu Syahbah, *Isrā'īliyyāt*, 223.

<sup>65</sup> Jalaluddin al-Suyuthi, *Tafsir Jalalain* (Beirut: Dar al-Fikr, 2003), 184.

<sup>66</sup> Abu Syahbah, *Isrā'īliyyāt*, 223.

may not be valid. You can't believe it, and you can't deny it either. However, according to the law, it is permissible.

As was the opinion Ibn Kathir, quoted by Abu Syahbah, said that news originating from people of the book consists of three kinds: first, what has been known to be authentic based on the Qur'an and the *Sunnah* of the Prophet. Secondly, what is known to be a lie is based on a discrepancy between what is shown in the Qur'an and the *Sunnah* of the Prophet. Third, what is silenced? It is what is permitted to narrate based on the words of the Prophet. "And tell from the Children of Israel. There is no sin." but still cannot justify or deny it.<sup>67</sup>

### 3. Luqman's identity

It is no exception that the story of *Isrā'īliyyāt* about Luqman is also included in reference interpretation books. In the *Tafsir al-Qur'an al-Azim*, Ibn Kathir put forward two views regarding Luqman. First, those who think that Luqman is a prophet. Second, most scholars agree that Luqman is a pious servant of Allah without accepting prophethood. This opinion is represented by Ibn Abas, who said that Luqman is an Abyssal servant who works as a carpenter. Meanwhile, Jabir bin Abdillah identified Luqman as a short and snub-nosed person. Meanwhile, Said bin Musayyab said that Luqman came from Sudan, Egypt, had power, and received wisdom from Allah but did not receive prophethood.<sup>68</sup>

In the *Al-Dur al-Mantsur* by Imam as-Suyuthi, it is said that Luqman was an Habsyi Najr enslaved person. He worked as a carpenter, was small in stature, had a sharp nose, was good at fighting his tongue, had wide legs, and Allah gave him wisdom but not prophethood.<sup>69</sup> Al-Zamakhsyari, in his book *al-Kasysyaf* explains that Luqman lived during the time of the Prophet David As. As for its origin and status, there are several different opinions. Most of the sources cited by Zamakhsyari say that Luqman is descended from a

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<sup>67</sup> Abu Syahbah, *Isrā'īliyyāt*, 221.

<sup>68</sup> Muhammad Nasib Rifa'i, *Kemudahan dari Allah Ringkasan Tafsir Ibnu Katsir*, Vol. III, trans. Syihabuddin (Jakarta: Gema Insani Press, 2000), 787.

<sup>69</sup> Abu Syahbah, *Isrā'īliyyāt*, 180.

slave (servant) who is ugly, black, thick-lipped, and has two cracked soles on his feet.<sup>70</sup>

Based on the explanation above, it can be concluded that regarding the origins of Luqman, both Ibn Katsir, al-Suyuti, nor Zamakhsyari in their book have not mentioned a more in-depth explanation. Therefore, it can be said that regarding the origins of Luqman, the scholars do not agree on it. The emergence of differences of opinion regarding the origins of Luqman al-Hakim is because the Qur'an does not mention it. From the explanation above, it can be said that the history of *Isrā'iliyyāt* regarding Luqman's identity is included in the third *Isrā'iliyyāt* classification, namely silence, not telling and connecting it to Luqman, nor admitting that it existed because all of this did not originate from the hadiths of the Prophet Muhammad. which is authentic.

### **ISRĀ'ĪLIYYĀT DISCOURSE RELATIONS WITH THE SOCIOCULTURAL BACKGROUND OF COMMENTARY WRITING**

Discourse cannot be separated from the subject as a speaker expressing a statement. The subject is positioned as a factor in his social relations. In other words, an individual must live in a social space that always surrounds him. Likewise, in interpreting the Qur'an, the writing process is always related to the sociocultural background that surrounds the author. Bisri Musthofa is an Indonesian scholar whose position is as a speaker in terms of interpreting verses. He uses *Isrā'iliyyāt* when interpreting verses according to his perspective, thus giving birth to an interpretation. It happened because of the sociocultural background that surrounded him. The writer will try to find the relation of *Isrā'iliyyāt* discourse in interpretation with the sociocultural background of commentary writing.

*Isrā'iliyyāt* history by KH. Bisri Musthofa, in his interpretation, is a relatively long explanation. At the end of the story, he always explains the benefits or advice that can be taken from the history of *Isrā'iliyyāt*, as in the story of *Ashhāb al-Kahf*. In the sub-chapter *faidah*, he explains that the names of *Ashhāb al-Kahf* mentioned previously have their benefits, namely for the safety of life and property. He said "*jalaran setengah saking kasiate yen asmo-asmone*

<sup>70</sup> Al-Zamakhsyari, *Tafsir al-Kasasyaf*, Vol. III, 477.

*yen ditulis ing lawange omah. Aman saking kobong. Ditulis ono ing bondo. Aman saking kemalingan ditulis ono ing kapal aman saking kerem*" (Some of the properties of the names of *Ashab al-Kahf*, when written on the door of the house, it will be safe from a fire. If it is written on the property, it will be safe from theft. And if it is written on a ship, it will be safe from drowning).

It is understandable why Bisri said so in his commentary. *First*, Bisri, with his *pesantren* background, sees a social phenomenon in which the culture of the Javanese people at the time this interpretation was written was still conditional on tradition and belief in ancestors and was happy with myths. *Second*, recounting *Ashhāb al-Kahf*'s journey at length will build an understanding that the figure of the young cave dweller is sacred because of the various miracles they have experienced. *Third*, people will be enthusiastic about reading them because the stories align with their beliefs.<sup>71</sup> *Fourth*, the efficacy of the name *Ashhāb al-Kahf* will be readily accepted and believed by the Javanese people. *Fifth*, at the end of the explanation, Bisri added the sentence "*Kabeh mau bi idznillahita'ala karamatan li Ashhāb al-Kahf*" (All of this is with the permission of Allah Ta'ala thanks to the obedience of *Ashhāb al-Kahf*) so that people can slowly abandon their belief in ancestors and other things, which tend to be a myth, and turns to the Qur'an as a source that must be trusted.<sup>72</sup>

In his explanation of other *Isrā'īlyyāt* stories, Bisri Mustafa follows a similar pattern to his treatment of the story of *Ashhāb al-Kahf*. For instance, in the story of Noah's Ark, he provides a detailed account that serves as a caution to the audience. Likewise, regarding Luqman's identity, Bisri offers social advice and moral teachings through *faidah* and sub-chapters.

From the previous explanation, it can be understood that *Tafsir al-Ibriz* is an interpretation that can refute the argument that states that including *Isrā'īlyyāt* in the exegesis is a method that is not proper

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<sup>71</sup> Just as the greatness of their ancestors whom they believe in.

<sup>72</sup> Although it is explained at the beginning that the main reason for writing *Tafsir al-Ibriz* is to serve (*khidmad*) the Quran, it is felt that there is another reason for writing the commentary, namely to encourage the Javanese community, who are still bound by mystical beliefs, to turn to a commentary that is in line with their customs. In doing so, the Javanese people who still believe in things related to myths or shirk can turn to believe in the Quran as it should be.

to be used in the process of interpreting the Qur'an.<sup>73</sup> But when it is based on the truth of the interpretation, which is not absolute, but the truth is relative. It means that the truth depends on the target object of the intended community, as for the target of KH. Bisri Mustofa is a Javanese people still steeped in myths and belief in their ancestors. Hence, the most appropriate interpretation is a cultural approach.

*Tafsir al-Ibrīz* can be considered a contextual interpretation of Javanese social culture at that time. While the use of *Isrā'īliyyāt* and amulets is not a common method in Qur'anic interpretation, *Tafsir al-Ibrīz* serves the purpose of explaining the meanings of the Qur'an in a unique way that is easily understood and accepted by readers, making it an effective tool for disseminating Qur'anic interpretation.

The use of *Isrā'īliyyāt* as a means of cultural approach in *Tafsir al-Ibrīz*, undertaken by Bisri, represents a departure from the traditional practice of exegesis, which has typically only used *Isrā'īliyyāt* as a supplement to interpretation or avoided it altogether to preserve the purity of interpretation. This unique approach has allowed *Tafsir al-Ibrīz* to remain relevant today, as it speaks to the enduring belief in ancestral practices still prevalent in Javanese society, where Islamic influences have melded with local cultural traditions. For example, on birthdays, various offerings and rituals that were once purely cultural practices have now been adopted as religious rituals, such as *tahlilan* and *slametan*. It shows how *Tafsir al-Ibrīz* has contributed to a shift in societal mindset, as traditional cultural practices are reinterpreted within the context of Islam.

## CONCLUSION

*Tafsir al-Ibrīz* is an interpretation that contains a lot of *Isrā'īliyyāt*. In the story of Ashhāb al-Kahf, Bisri describes it in three sub-chapters consisting of two qishshah and one faidah. On the story of Noah's Ark, Bisri's explanation is relatively long in the Qishshah sub-chapter. Regarding Luqman's identity, he explains it in three sub-chapters, namely Qishshah, Faidah, and Tanbih. Everything is connected with benefits or advice that can be taken, aiming to advise the community.

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<sup>73</sup> Abu Syahbah was one of the scholars who rejected the use of *Isrā'īliyyāt*, even if it is in line with Islam. According to him, the Muslim community does not need it, because what Muslims have is already sufficient. See, Abu Syahbah, *Israiliyyat*, 103.

The relationship between the *Isrā'īlyyāt* discourse and the sociocultural background of *Tafsir al-Ibrīz*'s writing is that Bisri and his *pesantren* ideology are faced with the sociocultural context of Javanese society, which has a strong belief in ancestral traditions and mystical elements. Bisri uses the *Isrā'īlyyāt* stories in his interpretation to address this cultural context and encourage readers to turn to the Qur'an as a primary source of guidance. By using these stories to provide practical advice and guidance, Bisri aims to help his audience navigate the complexities of their sociocultural context while remaining faithful to Islam's teachings.

The idea of using *Isrā'īlyyāt* as a means of a cultural approach that Bisri carried out in *Tafsir al-Ibrīz* is a new thing in the tradition of exegesis so far that only uses *Isrā'īlyyāt* as a complement to interpretation, or even does not use it at all based on injuring the purity of interpretation. With this finding, it is hoped that it can become a new wind in studying Indonesian interpretation, especially the diversity of functions of *Isrā'īlyyāt* in interpreting the Archipelago with its various uniqueness.

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