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Tafsir Al-Ibriz in Everyday Religious Practice: Systematics, Method, and Social Reception in the Work of Bisri Mustofa

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Abstract

This article examines *Tafsir Al-Ibriz* by Bisri Mustofa with a focus on its role in shaping everyday Islamic practice among Javanese Muslim communities. Moving beyond conventional textual analysis, the study explores how this tafsir is lived, practiced, and socially received within pesantren and broader society. It employs a qualitative library research approach, enriched by perspectives of reception theory and lived religion to conceptualize tafsir as operational knowledge embedded in daily life. The findings show that *Tafsir Al-Ibriz* follows the *tartib mushafi* structure while presenting concise and practical explanations in Javanese Pegon, enabling accessible internalization of Qur'anic values. Methodologically, it combines *bi al-ma'thur* and *bi al-ra'y* approaches, with a strong emphasis on practical ethics. This is reflected in its interpretations of Q. 2:83 on social and familial responsibility, Q. 49:11–12 on ethical communication and avoidance of social conflict, and Q. 107:1–7 on the critique of ritual piety detached from social care. The use of local language serves as a cultural strategy that transforms normative teachings into *embodied Islamic knowledge*. Thus, *Tafsir Al-Ibriz* functions not only as an exegetical text but as a lived ethical framework that shapes everyday religiosity in Indonesian Muslim society.

Artikel ini mengkaji Tafsir Al-Ibriz karya Bisri Mustofa dengan fokus pada perannya dalam membentuk praktik keberagamaan sehari-hari di kalangan Muslim Jawa. Melampaui analisis tekstual konvensional, penelitian ini mengeksplorasi bagaimana tafsir ini dihidupkan, dipraktikkan, dan diresepsi dalam konteks pesantren dan masyarakat luas. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan, yang diperkaya dengan perspektif resepsi dan lived religion untuk memposisikan tafsir sebagai pengetahuan yang operasional dalam kehidupan sehari-hari. Hasil penelitian menunjukkan bahwa Tafsir Al-Ibriz disusun mengikuti tartib

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mushafi dengan penjelasan yang ringkas dan aplikatif dalam bahasa Jawa pegon, sehingga memudahkan internalisasi nilai-nilai Al-Qur'an. Secara metodologis, tafsir ini menggabungkan pendekatan bi al-ma'tsur dan bi al-ra'yi, dengan penekanan kuat pada etika praksis. Hal ini tampak dalam penafsiran QS. al-Baqarah [2]: 83 tentang tanggung jawab sosial dan keluarga, QS. al-Hujurat [49]: 11–12 tentang etika komunikasi dan penghindaran konflik sosial, serta QS. al-Ma'un [107]: 1–7 tentang kritik terhadap kesalehan ritual yang terlepas dari kepedulian sosial. Penggunaan bahasa lokal berfungsi sebagai strategi kultural yang mentransformasikan ajaran normatif menjadi embodied Islamic knowledge. Dengan demikian, Tafsir Al-Ibriz tidak hanya berfungsi sebagai teks tafsir, tetapi juga sebagai kerangka etika hidup yang membentuk keberagamaan sehari-hari dalam masyarakat Muslim Indonesia.

Keywords: *Tafsir Al-Ibriz*; *Everyday Islam*; *Lived Religion*; *Embodied Islamic Knowledge*.

Introduction

This study critically examines the exegetical methodology and socio-religious significance of *Tafsir Al-Ibriz*, a prominent Javanese Qur'anic commentary authored by Kyai Bisri Musthofa, by focusing on its interpretive system, linguistic strategies, and its reception within Indonesian Muslim society (Abidin et al., 2024). Unlike classical Arabic-centered tafsir traditions, *Tafsir Al-Ibriz* demonstrates a localized hermeneutical model that integrates Qur'anic interpretation with Javanese cultural realities, thereby enabling the Qur'an to become deeply embedded in the everyday religious life of Javanese Muslim communities. This contextual orientation is evident in Bisri Musthofa's deliberate use of Javanese Pegon script and accessible vernacular language, which facilitated broader public engagement with Qur'anic teachings, particularly among pesantren communities and traditional Muslim audiences in Java (Andriawan, 2022; Karsidi & Muhith, 2026). Through this linguistic accommodation, the tafsir not only transmitted theological knowledge but also functioned as a cultural medium that vernacularized Islamic teachings within local ethical, spiritual, and social frameworks (Dewi, 2023; Ghofur & Fatkhiyati, 2023). The use of Pegon script further strengthened the work's accessibility and authenticity within pesantren traditions, where the script operates not merely as a writing system but also as a marker of religious identity and pedagogical continuity (Baidowi, 2020; Fahmi, 2019; 'Urif, 2019).

The contextual nature of *Tafsir Al-Ibriz* is further reflected in its integration of Javanese local wisdom and socio-cultural values into the interpretive process. Rather than positioning Javanese culture as external to Islamic teachings, Bisri Musthofa constructed a dialogical relationship between Qur'anic principles and local cultural traditions, thereby contextualizing scriptural meanings within the lived experiences of Javanese Muslims (Baidowi & Ma'rufah, 2025; Misnawati, 2023). This approach is particularly visible in the tafsir's adoption of the *ijmālī* method and its *adabi ijtima'i* orientation, which combines elements of fiqh, Sufism, morality, and social ethics in explaining Qur'anic verses (Maksum & Afiyah, 2023; Sobirin & Muhith,

2026). Such a method enabled the tafsir to present Islamic teachings not merely as abstract theological doctrines but as practical moral guidance relevant to everyday life. The incorporation of *hikayat* or narrative stories further strengthened this contextualization by functioning as semiotic and pedagogical devices that bridged Qur'anic meanings with Javanese symbolic systems and collective memory (Sartika et al., 2025). Consequently, *Tafsir Al-Ibriz* developed a distinctive interpretive character that combines textual interpretation with mystical, ethical, and philosophical nuances rooted in Javanese socio-cultural realities (Maula et al., 2024).

Several studies have demonstrated that the enduring relevance of *Tafsir Al-Ibriz* lies precisely in its ability to harmonize Islamic teachings with local cultural expressions while maintaining scriptural legitimacy. Its contextualized interpretation, including the selective incorporation of local cultural narratives and *Isrā'īliyyāt*, enabled the tafsir to resonate more effectively with the social imagination of Javanese society (Hakim et al., 2023). This characteristic localization allowed the commentary to address socio-religious issues in culturally meaningful ways, thereby increasing its practical relevance within local Muslim communities (Fahmi, 2017; Karsidi & Muhith, 2026). Studies conducted in contemporary religious institutions such as LPPQ Al-Karim also indicate that *Tafsir Al-Ibriz* continues to function as a significant medium for spiritual formation, ethical guidance, and the transmission of Qur'anic values within everyday community life (Fikri et al., 2025). In this regard, the tafsir represents more than a textual interpretation of the Qur'an; it operates as a living religious discourse that shapes social behavior, communal ethics, and religious consciousness among Javanese Muslims.

The strategic use of Javanese language and cultural concepts such as *religius-magis* and *kawula-Pangeran* demonstrates Bisri Musthofa's effort to embed Qur'anic teachings within familiar cosmological and philosophical frameworks (Afif, 2017; Ghozali, 2020). This localization process reflects a broader trend within Indonesian Qur'anic exegesis in which local languages and cultural systems are employed as vehicles for articulating Islamic values and facilitating the reception of religious teachings among vernacular Muslim communities (Muhsin, 2016). In *Tafsir Al-Ibriz*, this process is reinforced through the use of *makna gandul* and pesantren-style translation techniques that contextualize Arabic grammatical structures into culturally recognizable meanings (Abidin & Aziz, 2018; Asif, 2017). Such pedagogical strategies enabled complex theological ideas to become more understandable and applicable to the everyday realities of Javanese Muslims (Amrulloh et al., 2024; Ghozali, 2020). Consequently, the tafsir not only preserved pesantren intellectual traditions but also contributed to the broader development of Islamic Nusantara discourse by promoting an interpretation of Islam rooted in local cultural identity (Fahmi, 2019). This localization also positioned *Tafsir Al-Ibriz* as an important transitional work in the evolution of Indonesian tafsir, particularly in bridging

mystical interpretations and more modern quasi-scientific approaches to Qur'anic exegesis within Javanese intellectual circles (Mubasirun, 2021).

Nevertheless, the contextual and cultural orientation of *Tafsir Al-Ibriz* also raises important academic debates concerning the relationship between local culture and scriptural authority. While many scholars view the tafsir as a successful example of cultural accommodation and Islamic contextualization, others highlight that certain-interpretations, particularly regarding gender relations, remain influenced by patriarchal assumptions prevalent within Javanese society during Bisri Musthofa's period (Bahruddin, 2023; Rosalina & Mujahidin, 2025). This demonstrates that the integration of local culture into Qur'anic interpretation is not ideologically neutral but shaped by the interpreter's socio-historical position and cultural worldview. At the same time, the tafsir reflects a selective hermeneutical process in which certain Javanese traditions are affirmed as compatible with Islamic principles while others are critically re-evaluated and reinterpreted (Alamsah et al., 2024). Such dynamics illustrate how *Tafsir Al-Ibriz* represents a sophisticated negotiation between textual authority and local cultural realities, producing a localized Islamic praxis that remains both culturally resonant and religiously legitimate.

The interaction between Qur'anic interpretation and Javanese culture embodied in *Tafsir Al-Ibriz* ultimately highlights the broader phenomenon of acculturation in Indonesian Islamic intellectual history. The tafsir demonstrates how sacred texts can be continuously interpreted within diverse linguistic, ethical, and cultural environments without losing their normative authority (Akbar et al., 2025; Junaidi et al., 2025; Mubarok & Anam, 2025). In this sense, *Tafsir Al-Ibriz* serves as an important example of how vernacular Qur'anic interpretation contributes to the formation of lived Islam and everyday religious practice in Indonesia. By embedding Qur'anic teachings within Javanese ethical systems, social norms, and spiritual traditions, the tafsir transformed Islamic knowledge into an accessible and practical guide for everyday life. Therefore, the study of *Tafsir Al-Ibriz* is not only significant for understanding the development of Indonesian tafsir traditions but also for examining how local cultural contexts shape the embodiment of Qur'anic teachings within contemporary Muslim societies.

Method

This study employs a qualitative library research design with a descriptive-analytical approach to examine the exegetical methodology, linguistic strategies, and socio-cultural contextualization of *Tafsir Al-Ibriz* by Kyai Bisri Musthofa. The primary source of this study is the complete text of *Tafsir Al-Ibriz*, particularly interpretations of verses related to social ethics, religious practice, harmony, morality, gender relations, and local cultural values. To strengthen the analysis, the study also utilizes approximately 45 academic references consisting of Scopus-indexed journal articles, SINTA-indexed publications, books on Indonesian Qur'anic

exegesis, pesantren traditions, Javanese Islam, and studies on vernacular tafsir published between 2010 and 2026. Data collection was conducted through documentation and textual tracing techniques by identifying interpretive patterns, linguistic forms, cultural expressions, narrative elements (*hikayat*), and local terminologies embedded in the tafsir. The selected data were limited to passages demonstrating the interaction between Qur'anic interpretation and Javanese socio-cultural contexts, particularly those reflecting the integration of religion into everyday life.

Data analysis was conducted through thematic, hermeneutical, and socio-cultural interpretation stages. First, all relevant textual data were classified into thematic categories such as vernacularization, local wisdom, pesantren pedagogy, Javanese ethics, mystical narratives, and socio-religious contextualization. Second, the study applied a hermeneutical reading to analyze how Bisri Musthofa negotiated Qur'anic textual authority with local cultural realities through language, symbolism, and contextual explanation. Third, the findings were interpreted using the perspective of *religion in everyday life* to examine how *Tafsir Al-Ibriz* transformed Qur'anic teachings into practical ethical guidance embedded within daily religious experiences of Javanese Muslim communities. To ensure analytical validity, the study employed source triangulation by comparing interpretations in *Tafsir Al-Ibriz* with contemporary studies on Indonesian tafsir, pesantren traditions, and Javanese Islamic culture. This operational framework enabled the study to systematically reveal the relationship between vernacular Qur'anic interpretation, local cultural accommodation, and the formation of lived Islamic practices in Indonesian society.

Result and Discussion

Biography of KH. Bisri Mustofa

KH. Bisri Mustofa was born in Rembang, Central Java, in 1915 within a deeply religious family closely connected to the pesantren tradition. Born with the name Mashadi, his name was later changed to Bisri after returning from the pilgrimage to Mecca in 1923. During the pilgrimage, he traveled with both of his parents, but his father passed away after completing the hajj and was buried in Jeddah. Growing up in a santri family environment, Bisri Mustofa was introduced from an early age to a strong Islamic atmosphere that emphasized religious education as an essential part of everyday life. This familial background became the foundational basis shaping his scholarly character, intellectual orientation, and devotion to Islamic learning (Abidin et al., 2024; Fahmi, 2019).

The religious culture within his family also significantly influenced his perspective on Islam. From an early age, Bisri Mustofa understood religion not merely as a ritual obligation but as a comprehensive ethical framework that should guide social life and communal interactions. The family tradition of respecting ulama, maintaining discipline in religious study, and preserving Islamic values later

became visible in both his intellectual journey and his written works. This socio-religious upbringing eventually shaped Bisri Mustofa into one of the most influential ulama, educators, and mufassirs in the history of Indonesian Islam (Hamid, 2019a; Ghozali, 2020).

Bisri Mustofa pursued his education primarily through pesantren institutions, which at that time functioned as the central locus for Islamic intellectual formation in Java. He studied in several pesantren to deepen his understanding of various Islamic disciplines, including fiqh, tawhid, tafsir, hadith, nahwu, sharaf, and balaghah. Through a long and gradual educational process, he acquired a strong foundation in classical Islamic scholarship rooted in the pesantren tradition. This educational background strongly influenced his intellectual style, which combined systematic reasoning, textual mastery, and social pragmatism (Rohkmad, 2011; Gusmian, 2016).

His experiences within pesantren environments also cultivated a close relationship with Javanese language and culture. Bisri Mustofa not only mastered Islamic sciences textually but also understood the importance of communicating religious knowledge in ways accessible to ordinary people. This awareness later motivated him to compose Islamic works in Javanese Pegon script, thereby enabling broader segments of Javanese Muslim society to engage with Islamic teachings more easily. Consequently, his educational trajectory produced not only a traditional Islamic scholar but also a culturally sensitive intellectual capable of contextualizing religious knowledge within local social realities (Abidin & Aziz, 2018; Baidowi, 2020).

As an ulama, Bisri Mustofa was not limited to his role as a pesantren caretaker but was also actively involved in da'wah and public religious education. He demonstrated strong concern for helping ordinary Muslims understand Islamic teachings in practical and accessible ways. For this reason, his writings were deliberately composed using communicative language that resonated with pesantren communities and the wider Javanese public. His intellectual orientation reflected a broader commitment to integrating Islamic teachings into the everyday religious experiences of society (Muhsin, 2016; Amrulloh et al., 2024).

The most monumental and influential work of KH. Bisri Mustofa is *Tafsir Al-Ibriz li Ma'rifat Tafsir al-Qur'an al-'Aziz*. Written completely in Javanese Pegon and covering all 30 juz of the Qur'an, this tafsir is widely regarded as one of the most important contributions to the history of Nusantara Qur'anic exegesis. Its significance lies in its ability to present Qur'anic meanings through simple, communicative, and culturally familiar language that could easily be understood by pesantren circles and ordinary Javanese Muslims. As a result, *Tafsir Al-Ibriz* functioned not only as a work of exegesis but also as an effective medium of education and da'wah (Karsidi & Muhith, 2026; Dewi, 2023).

Beyond *Tafsir Al-Ibriz*, Bisri Mustofa was also highly productive in producing various Islamic writings covering themes such as theology, fiqh, ethics, and broader

religious issues. These works were consistently written in an accessible style aimed at addressing the practical intellectual needs of Muslim communities. His intellectual productivity demonstrates that his scholarly concerns extended beyond Qur'anic interpretation toward broader efforts to disseminate Islamic knowledge through locally understandable forms of writing. In this regard, Bisri Mustofa can be regarded as an ulama with a broad intellectual vision who viewed writing as an important instrument for religious transformation and social education (Fahmi, 2017; Mubasirun, 2021).

The contribution of KH. Bisri Mustofa to the development of Indonesian tafsir is highly significant. Through *Tafsir Al-Ibriz*, he demonstrated that the Qur'an could be interpreted through local languages without diminishing its sacredness or theological depth. His innovative use of Javanese Pegon script illustrates how Qur'anic exegesis can become contextual, communicative, and culturally resonant for local communities. This localization strategy allowed Qur'anic teachings to become more accessible to the intended audience of da'wah, particularly Javanese pesantren communities and rural Muslims (Fahmi, 2019; Hakim et al., 2023).

His contribution is also evident in his role as a mediator between classical Islamic scholarship and the socio-cultural realities of modern Javanese society. Bisri Mustofa successfully combined the authority of pesantren intellectual traditions with practical and culturally adaptive interpretive approaches. Consequently, *Tafsir Al-Ibriz* became not only a religious commentary but also a medium of social transformation, moral education, and cultural accommodation. Within the broader history of Indonesian Islam, Bisri Mustofa occupies an important position as a scholar who enriched the tradition of Nusantara tafsir, strengthened local Islamic identity, and brought the Qur'anic message closer to the everyday lives of Muslim communities (Akbar et al., 2025; Junaidi et al., 2025; Mubarok & Anam, 2025).

Systematics and Methodology of Tafsir Al-Ibriz

Tafsir Al-Ibriz by KH. Bisri Mustofa is systematically arranged according to the order of the Qur'anic mushaf, beginning with Surah al-Fatihah and ending with Surah al-Nas. This arrangement reflects the *tartīb mushafī* or *tahlīlī* method, in which Qur'anic verses are interpreted sequentially based on the canonical structure of the mushaf. Such a structure enables readers to follow the interpretive flow coherently without shifting randomly between thematic discussions. Through this method, *Tafsir Al-Ibriz* functions as a complete thirty-juz commentary that maintains continuity between verses and surahs while preserving the pedagogical order familiar within pesantren scholarship (Gusmian, 2016; Rohkmad, 2011). The use of this systematic arrangement also reflects Bisri Mustofa's effort to make Qur'anic interpretation accessible to ordinary Muslims while preserving the traditional structure of classical tafsir literature.

From the perspective of textual presentation, *Tafsir Al-Ibriz* adopts a distinctive pesantren-style format. The Qur'anic verse is presented first, followed by *makna gandul* or word-by-word translation in Javanese Pegon script. Additional explanatory commentary is then provided in communicative language to clarify the meaning of the verse. This format is highly familiar within pesantren traditions because it facilitates gradual reading, memorization, and comprehension of Qur'anic meanings among santri communities. The use of Javanese Pegon script demonstrates that the tafsir was intentionally designed for local Muslim audiences deeply rooted in Javanese Islamic traditions (Abidin & Aziz, 2018; Baidowi, 2020). Through this pedagogical strategy, Bisri Mustofa successfully transformed Qur'anic interpretation into a form of lived religious instruction embedded within everyday educational practices in pesantren communities (Muhsin, 2016; Amrulloh et al., 2024).

Unlike highly academic and discursive commentaries, *Tafsir Al-Ibriz* emphasizes concise, practical, and functional explanations. Bisri Mustofa deliberately avoided excessively theoretical discussions and instead focused on presenting interpretations that could be directly understood and practiced by ordinary readers. This interpretive style reflects the *ijmālī* method, characterized by brief but meaningful explanations that emphasize the essential message of the verse rather than lengthy philological or theological debates (Maksum & Afiyah, 2023; Sobirin & Muhith, 2026). Consequently, each verse is not only translated linguistically but also interpreted as practical guidance for daily life, reinforcing the role of the tafsir as a medium of moral education and social transformation within Javanese Muslim society (Fahmi, 2019; Dewi, 2023).

Another important characteristic of *Tafsir Al-Ibriz* is the inclusion of additional explanatory notes such as *tanbīh*, *fā'idah*, and *muhimmah*, which provide moral, social, and religious clarification related to specific verses. These elements demonstrate that the tafsir functions not merely as a textual translation but also as an educational and da'wah-oriented commentary. Through these supplementary explanations, readers are guided not only to understand the literal meaning of Qur'anic verses but also to internalize their ethical wisdom and practical implications for social life (Hamid, 2019a; Ghozali, 2020). This pedagogical orientation reflects Bisri Mustofa's broader concern for integrating Qur'anic teachings into the moral consciousness and everyday practices of local Muslim communities.

Table 1. Structural Characteristics of *Tafsir Al-Ibriz*

Aspect	Characteristics	Function
Arrangement	Sequential according to the mushaf (*tahlīlī*)	Facilitates systematic reading of the Qur'an
Language	Javanese Pegon	Enhances accessibility for local Muslim communities

Translation Style	*Makna gandul* (word-by-word translation)	Assists gradual comprehension and pesantren learning
Explanatory Notes	*Tanbīh*, *fā'idah*, *muhimmah*	Provides ethical, moral, and practical clarification
Interpretive Style	Concise and communicative (*ijmālī*)	Makes Qur'anic teachings understandable for ordinary readers
Orientation	Educational and da'wah-oriented	Connects Qur'anic teachings with everyday life

The consistency in using local language as a bridge for understanding the Qur'an represents one of the most distinctive features of *Tafsir Al-Ibriz*. Bisri Mustofa selected Javanese Pegon because it was highly effective for communicating Qur'anic meanings to audiences unfamiliar with Arabic or formal Indonesian. This linguistic choice reflects not only pedagogical pragmatism but also cultural sensitivity, demonstrating that Qur'anic interpretation can remain intellectually rigorous while simultaneously rooted in local cultural identity (Fahmi, 2019; Baidowi & Ma'rufah, 2025). Through this localization strategy, *Tafsir Al-Ibriz* became more relatable, practical, and culturally resonant for Javanese Muslims, thereby contributing significantly to the vernacularization of Islamic knowledge in Indonesia (Ghofur & Fatkhiyati, 2023; Mubasirun, 2021).

Methodologically, *Tafsir Al-Ibriz* combines both *tafsīr bi al-ma'thūr* and *tafsīr bi al-ra'y*. The *bi al-ma'thūr* approach appears when Bisri Mustofa explains verses by referring to other Qur'anic verses, prophetic traditions, and earlier scholarly opinions, particularly concerning issues of theology, worship, and Islamic law. This demonstrates that his tafsir remains rooted in the authority of classical Islamic scholarship rather than relying solely on personal interpretation (Hakim et al., 2023; Abidin et al., 2024). At the same time, Bisri Mustofa also employs *bi al-ra'y* through contextual reasoning, linguistic adaptation, and social interpretation, especially in discussing moral and social issues relevant to Javanese Muslim life. This combination illustrates a balanced exegetical approach that integrates textual authority with contextual understanding.

An example of the *bi al-ma'thūr* method can be observed in Bisri Mustofa's interpretation of Surah al-Baqarah verse 187 concerning the permissibility of eating, drinking, and marital relations during the nights of Ramadan until dawn. In explaining this verse, Bisri Mustofa reproduces the substance of classical narrations regarding the historical context of revelation, namely that earlier Muslim communities were prohibited from eating and drinking after sleeping or after the 'Isha prayer until the next night. The revelation of this verse therefore represented divine relief for Muslims. Although the tafsir does not explicitly cite hadith chains or companion narrations, the explanatory content closely reflects established classical exegetical traditions (Karim, 2004; Al-Qurtubi, 2006).

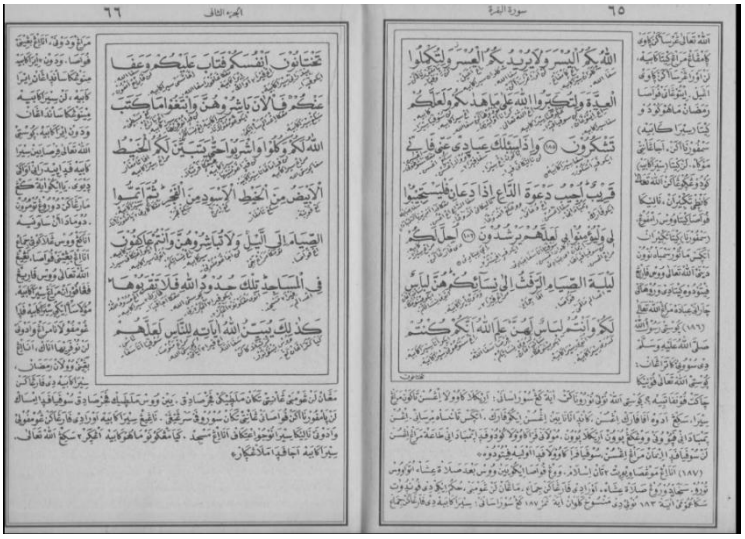


Figure 1. Interpretation of Surah al-Baqarah Verse 187 in Tafsir Al-Ibriz

The image above presents a typical manuscript layout of *Tafsir Al-Ibriz li Ma'rifat Tafsir al-Qur'an al-'Aziz* by KH. Bisri Mustofa, demonstrating the distinctive pesantren-based exegetical system that combines Qur'anic text, *makna gandul*, vernacular translation, and explanatory commentary within a single integrated page structure. This layout reflects not merely a technical writing format, but also a pedagogical and hermeneutical strategy designed to facilitate Qur'anic understanding among Javanese Muslim communities, particularly santri audiences familiar with Pegon traditions.

At the center of the page, the Qur'anic verses are written prominently in Arabic script, while around the verses appear interlinear glosses or *makna gandul* in Javanese Pegon script. This system allows readers to understand the grammatical and semantic structure of the Qur'an word by word. The use of *makna gandul* is a long-standing pesantren tradition aimed at preserving Arabic linguistic structures while simultaneously making the meanings accessible to local readers. Such a method illustrates how *Tafsir Al-Ibriz* functions not only as a commentary but also as a pedagogical instrument for teaching Arabic grammar, Qur'anic comprehension, and religious literacy simultaneously (Abidin & Aziz, 2018; Asif, 2017).

One important section visible in the manuscript is the interpretation of Surah al-Baqarah verse 187 concerning fasting regulations and marital relations during Ramadan. The Qur'anic text cited directly in the manuscript reads:

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ

"It has been made permissible for you, during the nights of fasting, to have relations with your wives. They are clothing for you and you are clothing for them."

This verse is then accompanied by Pegon translation and explanatory notes positioned around the text. Bisri Mustofa's explanation emphasizes the historical context of revelation (*asbāb al-nuzūl*), namely that before the revelation of this verse Muslims were prohibited from eating, drinking, and engaging in marital relations after sleeping or after performing the 'Isha prayer during Ramadan nights. The verse therefore functions as a divine concession (*rukhsah*) easing the burden previously experienced by early Muslims. Although Bisri Mustofa does not explicitly cite chains of transmission or hadith references, the interpretive substance closely parallels classical exegetical traditions found in works such as *Tafsir al-Tabari* and *Tafsir al-Qurtubi*. This demonstrates the presence of *tafsīr bi al-ma'thūr* within *Al-Ibriz*, where interpretation remains connected to inherited Islamic scholarly traditions while being communicated in localized language.

The page structure also demonstrates the coexistence of textual authority and contextual interpretation. While the Arabic Qur'anic text remains visually central and authoritative, the surrounding Pegon explanations contextualize the verses within the lived experiences of Javanese Muslims. This reflects Bisri Mustofa's broader hermeneutical strategy of vernacularization, namely translating not only the language of the Qur'an but also its ethical and spiritual meanings into culturally familiar forms (Fahmi, 2019; Baidowi, 2020). The integration of Arabic script with Javanese Pegon therefore symbolizes a negotiation between universal Islamic textuality and local cultural identity.

Another significant feature visible in the manuscript is the marginal explanatory section located at the bottom and sides of the page. These notes function as supplementary commentary intended to clarify practical, moral, and legal implications of the verses. This layered structure indicates that *Tafsir Al-Ibriz* was designed for active study rather than passive reading. Readers are guided progressively from the Qur'anic text to literal meaning, then toward contextual understanding and ethical reflection. Such a format reflects pesantren intellectual traditions where learning the Qur'an involves simultaneous engagement with language, interpretation, and moral application (Gusmian, 2016; Rohkmad, 2011).

From the perspective of *religion in everyday life*, the manuscript layout reveals how Qur'anic teachings were embedded into ordinary religious practices among Javanese Muslims. The use of Pegon script, practical explanations, and concise moral commentary transformed the Qur'an from a distant sacred text into a lived ethical guide accessible to ordinary pesantren communities. Through this model, Bisri Mustofa successfully localized Qur'anic interpretation without diminishing its theological authority. Consequently, *Tafsir Al-Ibriz* represents not only an exegetical work but also a cultural and pedagogical project aimed at integrating Islamic teachings into the everyday religious experiences of Indonesian Muslim society.

Meanwhile, the *bi al-ra'y* approach is particularly visible in Bisri Mustofa's contextual explanations related to ethics, morality, and social life. Rather than limiting interpretation to literal textual meanings, he frequently expands Qur'anic messages into practical advice relevant to the realities of Javanese society. This can be seen in his interpretation of themes such as patience, justice, trustworthiness, and social responsibility, which are often explained through everyday illustrations familiar to pesantren communities and ordinary readers (Hamid, 2019b; Afif, 2017). Such an approach demonstrates that *Tafsir Al-Ibriz* is not merely textual exegesis but also a socially embedded interpretation that seeks to integrate Qur'anic teachings into lived religious experiences.

A significant example of *bi al-ra'y* interpretation appears in Bisri Mustofa's commentary on Surah al-Baqarah verse 173 concerning prohibited foods. Beyond mentioning carrion, blood, pork, and animals slaughtered in the name of other than Allah, he extends the explanation to include animals such as cats, scorpions, centipedes, and tigers. This additional explanation emerged from his concern that some readers might misunderstand the verse and assume that all animals not explicitly mentioned were permissible to consume. Through this contextual clarification, Bisri Mustofa demonstrates interpretive reasoning aimed at preventing misunderstanding within local communities (Rosalina & Mujahidin, 2025; Alamsah et al., 2024).



Figure 2. Interpretation of Surah al-Baqarah Verse 173 in *Tafsir Al-Ibriz*

Table 2. Comparison between *Tafsīr bi al-Ma'thūr* and *Tafsīr bi al-Ra'y* in *Tafsir Al-Ibriz*

Interpretive Approach	**Characteristics in *Al-Ibriz***	**Example**
Tafsīr bi al-Ma'thūr	Refers to Qur'anic verses, classical narrations, and established Islamic scholarship	Interpretation of al-Baqarah: 187

Tafsīr bi al-Ra'y	Uses contextual reasoning, local adaptation, and practical explanation	Interpretation of al-Baqarah: 173
Pedagogical Function	Simplifies Qur'anic teachings for pesantren and ordinary readers	Use of Javanese Pegon and practical examples
Social Orientation	Connects Qur'anic ethics with local realities	Moral and social explanations in daily life contexts

The manuscript image above illustrates another representative section of *Tafsir Al-Ibriz li Ma'rifat Tafsir al-Qur'an al-'Aziz* by KH. Bisri Mustofa, displaying the characteristic integration of Qur'anic text, *makna gandul* translation, and explanatory commentary within a pesantren-based interpretive framework. Structurally, the manuscript reflects a multilayered pedagogical model in which the Qur'anic verses occupy the visual center, while the surrounding Pegon glosses and marginal explanations function as interpretive mediators between Arabic textual authority and local Javanese religious understanding. This arrangement demonstrates that *Tafsir Al-Ibriz* was designed not merely as a scholarly tafsir but also as a practical educational text intended for santri communities and ordinary Muslims within the socio-cultural context of Java (Abidin & Aziz, 2018; Gusmian, 2016).

The manuscript prominently contains verses from Surah al-Baqarah concerning ethical conduct, worship, and divine guidance. One visible passage reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

"O you who believe, do not say 'Rā'inā,' but say 'Unẓurnā,' and listen carefully. For the disbelievers is a painful punishment."

The placement of Pegon glosses directly around the Arabic text reveals the application of *makna gandul*, a pesantren translation technique that preserves Arabic grammatical order while simultaneously rendering the meaning into Javanese vernacular language. This method reflects a pedagogical concern not only with semantic comprehension but also with Arabic linguistic training. In traditional pesantren learning systems, *makna gandul* serves as an important tool for introducing santri to Arabic syntax (*nahwu*) and morphology (*sharaf*) while gradually internalizing Qur'anic meanings (Asif, 2017; Baidowi, 2020). Consequently, the manuscript functions simultaneously as a tafsir, language-learning instrument, and medium of religious socialization.

Critically, the manuscript demonstrates how Bisri Mustofa localized Qur'anic interpretation through linguistic vernacularization without abandoning classical

Islamic textual authority. The use of Javanese Pegon script transformed the Qur'an into a text accessible to ordinary Javanese Muslims who were unfamiliar with formal Arabic or modern Indonesian. This localization strategy represents an important characteristic of Nusantara tafsir traditions, where interpretation is inseparable from cultural mediation and social adaptation (Fahmi, 2019; Muhsin, 2016). Through this approach, Bisri Mustofa effectively embedded Qur'anic teachings within the everyday linguistic and cultural realities of pesantren communities, allowing Islamic knowledge to become part of lived religious practice rather than remaining confined to elite scholarly circles.

At the same time, the manuscript reveals a strong pedagogical orientation. The explanatory commentary located at the margins and lower sections of the page extends beyond literal translation into moral and practical guidance. Rather than engaging in lengthy theological debates, Bisri Mustofa emphasizes concise explanations that connect Qur'anic teachings with ethical conduct and social behavior. This reflects the *ijmālī* interpretive style characterized by brief, direct, and functional explanation intended for practical religious instruction (Maksum & Afiyah, 2023; Sobirin & Muhith, 2026). Such an approach illustrates that *Tafsir Al-Ibriz* was constructed primarily for religious formation and moral cultivation within everyday Muslim life.

From a hermeneutical perspective, the manuscript also demonstrates a negotiation between universal Islamic textuality and local cultural identity. The Arabic Qur'anic text remains visually dominant and symbolically authoritative, while the Pegon commentary mediates its meaning through local categories of understanding. This dual structure reflects what scholars describe as the vernacularization of Islam, namely the process by which universal Islamic teachings are translated into local linguistic and cultural frameworks without losing their normative authority (Ghofur & Fatkhiyati, 2023; Dewi, 2023). In this sense, *Tafsir Al-Ibriz* represents not only a translation project but also a cultural strategy for integrating Islam into Javanese social consciousness.

However, this localization process also invites critical reflection. While vernacularization enhanced accessibility and strengthened the relevance of Qur'anic teachings for local communities, it simultaneously positioned the interpreter as an active mediator whose socio-cultural background inevitably shaped interpretive outcomes. The explanatory style of *Tafsir Al-Ibriz* often reflects the ethical worldview of pesantren culture, including its emphasis on social harmony, obedience, communal ethics, and moral discipline. Some contemporary scholars argue that this interpretive orientation occasionally reproduces patriarchal assumptions and traditional social hierarchies embedded within Javanese Muslim society (Bahruddin, 2023; Rosalina & Mujahidin, 2025). Therefore, the manuscript should not be viewed as a neutral transmission of Qur'anic meaning but as a

culturally situated hermeneutical product shaped by the historical and intellectual environment of its author.

Furthermore, the manuscript illustrates how *Tafsir Al-Ibriz* functioned as a bridge between classical Islamic scholarship and local religious practice. The reliance on pesantren translation methods, Pegon script, and concise explanatory commentary demonstrates Bisri Mustofa's attempt to preserve the continuity of traditional Islamic learning while simultaneously responding to the practical needs of ordinary Muslims. This balance between textual fidelity and cultural adaptation explains why *Tafsir Al-Ibriz* continues to occupy an important place within Indonesian Islamic intellectual history (Akbar et al., 2025; Junaidi et al., 2025). Its enduring relevance lies precisely in its ability to transform Qur'anic interpretation into a lived religious discourse embedded within the everyday experiences, language, and ethical imagination of Javanese Muslim communities.

Conclusion

This study demonstrates that *Tafsir Al-Ibriz* by KH. Bisri Mustofa represents one of the most significant localized Qur'anic commentaries in the history of Indonesian tafsir, particularly within the context of Javanese Muslim society. Through the use of Javanese Pegon script, *makna gandul* translation techniques, and concise contextual explanations, Bisri Mustofa successfully transformed Qur'anic teachings into accessible religious knowledge embedded within the everyday lives of pesantren communities and ordinary Muslims. The tafsir therefore functions not merely as a textual interpretation of the Qur'an, but as a cultural and pedagogical medium that vernacularizes Islamic teachings within local ethical, spiritual, and social realities. This confirms that Qur'anic interpretation in the Nusantara context is inseparable from cultural mediation and lived religious practice.

From the perspective of systematics and methodology, *Tafsir Al-Ibriz* consistently follows the *tartīb mushafī* structure while combining *tafsīr bi al-ma'thūr* and *tafsīr bi al-ra'y* in a balanced and contextual manner. The *bi al-ma'thūr* approach is visible through the use of classical narrations, Qur'anic cross-references, and inherited scholarly traditions, whereas the *bi al-ra'y* approach appears in Bisri Mustofa's contextual reasoning, social interpretation, and adaptation of Qur'anic messages to Javanese socio-cultural realities. The study also reveals that the *ijmālī* interpretive style adopted in *Al-Ibriz* prioritizes concise, practical, and morally oriented explanations, enabling the Qur'an to function as operational ethical guidance rather than merely a theological text. This methodological synthesis illustrates how Bisri Mustofa negotiated between textual authority and local cultural identity without diminishing the sacred authority of the Qur'an.

Furthermore, this article confirms that *Tafsir Al-Ibriz* reflects the dynamics of *religion in everyday life* and embodied Islamic knowledge within Indonesian Muslim

society. Qur'anic values are not presented abstractly, but are translated into practical ethical principles concerning social harmony, family responsibility, communication ethics, moral discipline, and communal solidarity. The use of local language and pesantren pedagogical traditions enabled the tafsir to become a lived religious discourse that shaped the ethical imagination and religious consciousness of Javanese Muslims. At the same time, the study critically highlights that the localization of Qur'anic interpretation is not ideologically neutral, since certain interpretations remain influenced by socio-historical conditions and cultural assumptions of the interpreter's environment, including elements of Javanese patriarchy and pesantren moral hierarchy. Nevertheless, the enduring relevance of *Tafsir Al-Ibriz* lies precisely in its ability to bridge classical Islamic scholarship with local cultural realities, thereby positioning the Qur'an as an active moral guide within the everyday religious experiences of Indonesian Muslim communities.

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