

Decoding the Cultural Significance of Pengaosan Tafsir Al-Ibriz in Kedawung, Mojo, Kediri: An Analysis of Social Meanings

Menangkap Makna Budaya dalam Pengaosan Tafsir Al-Ibriz di Kedawung, Mojo, Kediri: Sebuah Analisis Makna Sosial

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Abstract

This study investigates the impact of the tradition of Pengaosan Tafsir al-Ibriz on the socio-religious changes of the Kedawung community. The tradition is seen as a means of promoting social integration in the community, particularly in addressing multi-sectoral problems related to religious observance, cultural reception with religion, and economic cooperation. The research employs a qualitative approach, using observation, interviews, and documentation as data collection techniques, and is guided by the social construction phenomenology approach by Peter L. Berger and the structural functionalism theory by Talcott Parsons. The results show that the tradition of Pengaosan Tafsir al-Ibriz has become a participatory religious tradition that alternates between the residents' houses and has helped to awaken social and transcendental piety, creating a conducive environment and psychological calm. Furthermore, the tradition has strengthened the social integration of the residents by promoting empathy and affection, thereby boosting the economy through cooperation. This study highlights the significance of religious traditions in promoting social integration in communities facing multi-sectoral problems, and provides valuable insights for other communities seeking to promote social integration through religious traditions.

Key words: Pengaosan Tafsir al-Ibriz, Social Meaning, Phenomenology of Social Construction, Religious Tradition.

Abstrak

Penelitian ini menyelidiki dampak tradisi Pengaosan Tafsir al-Ibriz terhadap perubahan sosial-keagamaan masyarakat Kedawung. Tradisi ini dipandang sebagai sarana untuk mendorong munculnya solidaritas di masyarakat, terutama dalam mengatasi masalah multisektoral yang berkaitan dengan ketaatan beragama, resepsi budaya dengan agama, dan gotong royong ekonomi. Penelitian ini menggunakan pendekatan kualitatif, dengan menggunakan observasi, wawancara, dan dokumentasi sebagai teknik pengumpulan data, dan dipandu oleh pendekatan fenomenologi konstruksi sosial oleh Peter L. Berger dan teori fungsionalisme struktural oleh Talcott Parsons. Hasil penelitian menunjukkan bahwa tradisi Pengaosan Tafsir al-Ibriz telah menciptakan tradisi keagamaan partisipatif yang dilakukan secara bergantian di rumah-rumah warga dan telah membantu membangkitkan kesalehan sosial dan kesalehan transendental, serta menciptakan lingkungan yang kondusif dan ketenangan psikologis. Selain itu, tradisi ini juga mampu memperkuat solidaritas masyarakat dengan menciptakan empati dan simpati, sehingga meningkatkan ekonomi melalui gotong royong. Studi ini menyoroti pentingnya tradisi keagamaan dalam menawarkan solidaritas dalam masyarakat yang menghadapi masalah multisektoral, dan memberikan wawasan bagi masyarakat umum tentang kemunculan

solidaritas di masyarakat melalui tradisi keagamaan.

Kata Kunci: Pengaosan Tafsir al-Ibriz, Makna Sosial, Kontruksi Sosial, Tradisi Agama. Introduction

Introduction

The increasing diversity of the Muslim community in Indonesia cannot be separated from the historical aspects of the Qur'an. The text of the Qur'an is a cultural product (*muntaj tsaqafi*),¹ the dialectical relationship between social reality which always coincides with the revelation of the Qur'an.² The reality is the basis for understanding the Qur'an, and it is impossible to ignore it, the text becomes through reality, and the methodologies are formed from language and culture, its meaning will turn it into a myth. History proves the influence of the Qur'an on the Arabs at the age of twenty-three to grow into a nation that is respected and glorified.³ This is based on their submission to the Qur'an in every activity of their lives. From various cross-religious and cultural discourses, Clifford Geertz contributed his thoughts on the pros and cons between those.⁴ For him, religion that has been applied and embraced in society can be studied without having to conflict with culture, both complement and give each other, so that religion without culture cannot be actualized, while culture without religion cannot find deep meaning.⁵ For him, culture is the main door to explain religious phenomena.

The values of the Qur'an will permeate and become a value system for Javanese society and culture, because at a certain stage there will be a reformulation between the old culture and new values that are influenced by the values of the Qur'an.⁶ On the other hand, the existence of a world view (*weltanschauung*) towards Javanese society and culture in certain aspects can influence them in understanding, interpreting and actualizing the Qur'an, including the community's response to the Qur'an which allows a tug-of-war between the universality of al-Qur'an values with

1 Nashr Hamid Abu Zaid, *Naqd Al-Khithab Al-Din*, cet. 3. (Beirut: Al-Markaz al-Tsaqafi al-'Arabi, 2007), hlm. 106.

2 Nashr Hamid Abu Zaid, *Al-Imam Al-Syafi Wa Ta'sisu Al-Idiyulujjiyyah Al-Wasatiyyah* (Beirut: Al-Markaz al-Tsaqafi al-'Arabi, 2007), hlm. 22; Neal Robinson, *Discovering the Qur'an: A Contemporary Approach to a Veiled Text*, 2nd ed. (London: SCM Press, 2003), hlm. 17; Abdullah Saeed, *The Qur'an; An Introduction* (Canada: Routledge, 2008), hlm. 89-90.

3 Nashr Hamid, *Mafhum Al-Nass Dirasah Fi Ulum Al-Qur'an* (Beirut: Markaz al-Tsaqafi al-'Arabi, 1994), hlm. 9.

4 Clifford Geertz, *Religion as a Cultural System*, in M. Bant. (London: Tavistock, 1966), hlm. 9.

5 Clifford Geertz, *Tafsir Kebudayaan* (Yogyakarta: Penerbit Kanisius, 1999), hlm. 21.

6 Imam Muhsin, *Tafsir Al-Qur'an Dan Budaya Lokal: Studi Nilai-Nilai Budaya Jawa Dalam Tafsir Al-Huda Karya Bakri Syahid* (University of California, Berkeley: Badan Litbang Dan Diklat, Kementrian Agama RI, 2010), hlm. 313.

the locality of society and cultural values.⁷ For example, Tafsir al-Ibriz. This *tafsir* is an explanation of the Qur'an which was originally in Arabic and then to understand its meaning, for the Javanese people as the subject, Bisri Mustofa, chose Javanese as the language of its interpretation.⁸

Pengosan activity is a friendship forum for the entire community with the guidance of religious knowledge in the form of *muhadharah* which is useful for obtaining and exploring religious knowledge through lectures and book recitations.⁹ Religious activities that are usually carried out in the recitation include studying the interpretation of the Qur'an, listening to lectures, studying the Sunnah and so on.¹⁰ Generally, *pengaosan Tafsir al-Ibriz* is carried out in Islamic boarding schools (*pondok pesantren*) or mosques, but there are also several recitation groups that conduct recitations in *mushola*, homes or other places.¹¹ The crowds of *Pengaosan Tafsir al-Ibriz* activities show that Islamic studies based on Islamic characters are in great demand by the public. The society of Kedawung Village, before *pengaosan tafsir al-Ibriz*, can be seen in terms of religious knowledge which is very lacking, as well as their concern for the behavior of the Kedawung Village society which at that time was still far from the demands of the Islamic religion, and at that time the Kedawung Village society still classified as ordinary people so that at that time there were very few who interested in *pengaosan tafsir al-Ibriz*. So, it would be held the *pengaosan* tradition in order the congregants who are elderly remain aware of the Qur'an contents; the Qur'an is not just read, but there are so many lessons that can be learned, taken, and applied in everyday life instead of the Qur'an meaning.

Based on the results of studies related to the study of tafsir al-Ibriz that has been carried out by scholars, three tendencies are found related to this study. *First*, a study that leads to the perspective of *tafsir al-Ibriz*.¹² *Second*, a study that leads to a terminological perspective.¹³ *Third*, a study that leads to an archipelagic manuscript

7 Ahmad Zainal Abidin, Thoriqul Aziz, and Rizqa Ahmadi, "Vernacularization Aspects In Bisri Mustofa's Al-Ibriz Tafsir," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 7, no. 1 (2022).

8 Didik Andriawan, "Bisri Mustofa ve Al-Ibriz Li Ma'rifati Tafsir Al-Qur'an Al-Aziz Adli Eseri," *Din ve Bilim - Muş Alparşlan Üniversitesi İslami İlimler Fakültesi Dergisi* 5, no. 1 (June 21, 2022): 56-74.

9 Alfisyah, "Pengajian Dan Transformasi Sosiokultural Dalam Masyarakat Muslim Tradisionalis Banjar," *Komunika: Jurnal Dakwah dan Komunikasi* 3, no. 1 (2009), hlm. 34.

10 Santi Sulandari, Mei Wijayanti, and Ria Dessy, "Keterlibatan Lansia Dalam Pengajian: Manfaat Spiritual, Sosial, Dan Psikologis," *indigenous: Jurnal Ilmiah Psikologi* 1, no. 2 (2017): hlm. 55.

11 Ali Bahrun Murtopo, "Tradisi Pengajian Lapanan Dalam Atifitas Sosial Masyarakat," *Ar-Riblab: Jurnal Inovasi Pengembangan Pendidikan Islam* 5, no. 1 (2020): hlm. 155.

12 Mudawamah Asif, Muhammad, "Pengajian Tafsir Al-Ibriz Oleh Kiai Ahmad Mustofa Bisri Di Pondok Pesantren Raudlatut Thalibin Rembang Dalam Perspektif Fenomenologi Agama," *Al Itqan: Jurnal Studi Al-Qur'an* 4, no. 2 (2018): hlm. 5.

13 Maslukhin, "Kosmologi Budaya Jawa Dalam Tafsir Al-Ibriz Karya KH. Bisri Mustofa," *Mutawatir: Jurnal*

perspective.¹⁴ Studies that lead to the perspective of *tafsir* al-Ibriz explain people's beliefs and awareness of the *tafsir* al-Ibriz study. Studies that lead to a terminological perspective explain local wisdom in the form of the Javanese language used in *tafsir* al-Ibriz so that it is more easily understood by the Javanese society.¹⁵ While the study that leads to the perspective of the archipelago manuscript explains the choice of language, script and interpretation in *tafsir* al-Ibriz which is adapted to the conditions of Javanese society.

This study has similarities with the previous material object regarding the *Pengaosan Tafsir al-Ibriz*, but in terms of research approach the researcher has ensured that this research is different from previous research. Due to the differences in theory with previous research, researcher wants to conduct this research to uncover historical phenomena and facts. In the terms of the structural functionalism paradigm, it can be explained that the assessment of this *tafsir* can explain a moment of public reception. The research problems in this study are: how is the normative and historical history of *Pengosan Tafsir al-Ibriz*, how is the community's reception to *Pengosan Tafsir of al-Ibriz*, what are the implications of the *Pengaosan Tafsir al-Ibriz* in strengthening social integration.

Methodologically this study is a field research with data collection techniques in the form of observation, interviews and documentation.¹⁶ This is in accordance with Ahimsa-Putra's understanding that the Qur'an is a form of practice in the functioning of the Qur'an outside its textual conditions. Sources of data were obtained from the Kedawung community, namely religious leaders, study administrators, village officials, and worshipers who were directly involved in the interpretation of al-Ibriz's interpretation. Meanwhile, secondary data sources were obtained from various literatures related to research. The theory used in analyzing the study of the interpretation of al-Ibriz's interpretation in Kedawung Village is by using the social construction theory of Peter L Berger.

Keilmuan Tafsir Hadis 5, no. 1 (2015); Munawir Aziz, "Produksi Wacana Syiar Islam Dalam Kitab Pegon Kiai Saleh Darat Semarang Dan Kiai Bisri Mustofa Rembang," *Afkaruna: Jurnal Ilmu-Ilmu Keislaman* 9, no. 2 (2013); 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): 112.

14 Khumaidi, "Implementasi Dakwah Kultural Dalam Tafsir Al-Ibriz Karya KH. Bisri Mustofa," *Jurnal: An-Nida* 10, no. 2 (2018); Afif, "Al-Ibriz Menyajikan Tafsir Dengan Bahasa Mudah," *al-Burban* 17, no. 1 (2017); Muhammad Asif, "Tafsir Dan Tradisi Pesantren Karakteristik Tafsir Al-Ibriz Karya Bisri Mustofa," *Suhuf* 9, no. 2 (2016).

15 Izzul Fahmi, "Lokalitas Kitab Tafsir Al-Ibriz Karya KH. Bisri Mustofa," *Islamika Inside: Jurnal Keislaman Dan Humaniora* 1, no. 5 (2019); Ari Hidayaturrohman Saifuddin Zuhri, "Unsur-Unsur Budaya Jawa Dalam Kitab Tafsir Al-Ibriz Karya KH. Bisri Mustofa," *Hermeneutik* 14, no. 2 (2020): 283–306.

16 Muhammad Mansur, *Metode Penelitian Living Qur'an Dan Hadis*, Sahiron Sy. (Yogyakarta: TH Press, 2007), hlm. 5.

The sources of data were obtained from the Kedawung community, namely religious leaders, study administrators, village officials, and worshipers who were directly involved in the interpretation of *Tafsir al-Ibriz*. Meanwhile, secondary data sources were obtained from various literatures related to research. The theory used in analyzing of *Pengaosan Tafsir al-Ibriz* in Kedawung Village is by using the social construction theory of Peter L Berger.¹⁷

The Histori of *Pengosan Tafsir Al-Ibriz* in Kedawung Village

Before explaining the context of events from *Pengosan Tafsir al-Ibriz*, it is important to know the historical context of *Pengosan Tafsir al-Ibriz* in Kedawung Village. This tradition began a long time ago since Mudhofar was still alive, he is a religious figure in the community as well as an expert in Tafsir field and he is also a scholar in other fields of science, it is also proven that he is also one of the teachers in Pondok Pesantren Al-Falah Ploso which in fact he is a prominent community member and an example of all religious activities of the Kedawung Village community. In fact, he is the most superior; he is one of the teachers who always gathers and communicates with the other teachers in Pondok Pesantren Al-Falah Ploso.

Pengaosan Tafsir al-Ibriz has long been carried out in Kedawung Village. Nowadays the implementation of this tradition is carried out in two Fridays once, it is different from the implementation of previous tradition.¹⁸ After H. Mudhofar died, *Pengaosan tafsir al-Ibriz* was continued by Ustadz Musyafa', he was also a religious leader and teacher at the *Pondok Pesantren Lirboyo*. He was ordered to continue and revive *Pengaosan tafsir al-Ibriz* by people of Kedawung Village, but the time for the restoration of *Pengaosan tafsir al-Ibriz* was changed. It was conducted at 01.45 p.m., so that more congregants were enthusiastic to participating in the tradition.¹⁹ Because it is all thanks to the struggle of Mr. H. Mudhofar who was a prominent religious figure in the community, and he is also a teacher at *Pondok Pesantren al-Falah* as well as he is also an expert in the field of tafsir. Because basically the inhabitants of Kedawung Village in ancient times could be categorized as ordinary people and lacked knowledge of religious sciences.

Describing the Event of *Pengaosan Tafsir Al-Ibriz*

Pengaosan tafsir al-Ibriz is carried out at the homes of the Kedawung villagers

17 P. L Luckmann, *The Social Construction of Reality : A Treatise in The Sociologi of Knowledge* (USA: Penguin Books, 1966), hlm. 25.

18 Ibu Saa'adah, Interview on October 25th, 2021.

19 Ustadz Musyafa', Interview on October 28th, 2021.

consecutively²⁰ from one resident's house to another, because with traditions such as making the Kedawung village community closer by establishing friendship.²¹ The time for this tradition has changed since the last 4 years due to the request of the surrounding community, when H. Mudhofar was still alive, *Pengaosan tafsir al-Ibriz* began at half past one, and since he died, it was continued by Ustadz Musyafa' and the time was changed at 1.30 p.m. Because the surrounding community stated that the previous time was still too hot to conduct the tradition and it was time for brektime and there were also few who came, then the surrounding community asked Ustadz Musyafa to change the time so that many people were enthusiastic and participated in the tradition.

There was unique thing in this tradition, such as in the beginning and the end of this tradition, *Pengaosan tafsir al-Ibriz*, the congregants shake hands each other. The process of tradition activities in as followed: Every congregant who came, apart from shaking hands with the receptionist, was also given food, water, and snacks, then continued to shake hands with the other congregants who were already there and the surrounding areas that could be reached to shake hands. Then while waiting for the other congregants to come, the existing congregants were praying. Before *pengaosan tafsir al Ibriz* began, the congregants *salawat* and continued with the recitation of tahlil. Ustadz Musyafa would enter the hall, the recitation place, and sit in as usual place that has been provided to explain the interpretation of al-Ibriz at approximately 1:45 p.m. to start the lecturing of Tafsir al-Ibriz. There are chairs and tables on which there is a microphone and also the book of Tafsir al-Ibriz and other Tafsir books such as the book of tafsir *al-Qur'an al Adzim*²² by Ibn Kathir and the book of tafsir *Jalalain*²³ written by two commentators, namely Jalaluddin al Mahalli and Jalaluddin as Suyuti.

Pengaosan tafsir al-Ibriz begins with greetings from Ustadz Musyafa' and the congregants answer the greetings with enthusiasm. After that, Ustadz Musyafa' started the reading of Tafsir al-Ibriz by reading basmallah, then Ustadz Musyafa' read the book of al-Ibriz for approximately 1-3 pages and read each verse and its meaning then explained each verse and sometimes each word from one verse of the Qur'an, and his explanation is not only from tafsir al-Ibriz's book but from other tafsir's books. Ustadz Musyafa' explained using the *Ngoko* Javanese language, which is the Javanese language that is commonly used by the surrounding community, but

20 Koentjaraningrat, *Kebudayaan Jawa* (Jakarta: Balai Pustaka, 1984), hlm. 76.

21 Ibu Nurul dan Ibu Sa'adah, Interview on October 25th, 2021.

22 Al-Imam Abu Fida Ismail Ibn Katsir Ad-Dimasyqi, *Tafsir Al-Qur'an Al-Adzim* (Bandung: Sinar Algesindo, 2000).

23 Imam Jalaluddin Al-Mahalli and as-Suyuti, *Tafsir Jalalain* (Bandung: Sinar Baru Algesindo, 2007).

also still uses Indonesian because the congregants do not only come from Java. He stated, “*To the congregants who already understand the Javanese language, I present the translation of tafsirul Qur’anil ‘aziz in a concise way so that it is easy to understand.*”²⁴ It is hoped that all congregants will know and understand what Ustadz Musyafa has explained and can also apply it in everyday life.

The method used in *pengaosan tafsir al-Ibriz* or the lecturing of tafsir al-Ibriz is the lecture method.²⁵ The congregants sat around the Kyai and listened to what he explained and conveyed. The congregants who brought the book of tafsir al-Ibriz was busy listening and there were some congregants who wrote the information that had been conveyed by Ustadz Musyafa’ which was deemed necessary and important to note. Meanwhile, the congregants who did not bring the book of tafsir al-Ibriz also saw the book that was brought by the congregants beside him, besides that they were also solemnly listening to the explanation of Ustadz Musyafa’. When ustadz Musyafa’ explained with jokes, the congregants also did not hesitate to laugh, and ustadz Musyafa also explained using language that was in accordance with the development of the times. After Ustadz Musyafa’ read and explained each verse or several verses, then it continued with a question session to the congregants.

Ustadz Musyafa stated that the 40 minutes of *pengaosan tafsir al-Ibriz* was sufficient to avoid boredom of the congregants, so it was not to reduce the public’s interest in participating this tradition again. This tradition puts more emphasis on istiqomah and understanding of the community rather than the long duration which makes people uncomfortable and even lacks explanations. After the completion of *pengaosan tafsir al-Ibriz*, *pengaosan* was not immediately closed with a prayer but continued with the reading of the book of Nashoikhul ‘ibad led by another ustadz. After reading that book, it was immediately closed with a prayer and a little *mauidhoh* and the prayer was led by H. Ma’sum. After the activities are completed and closed with a prayer, then it is continued with the prayer of *kafaratul majelis* and after that, the congregants disperses while shaking hands with the another congregants who sitting on their left or right.

The Reception of Kedawung Society towards The *Pengaosan Tafsir al-Ibriz*

Judging from the lack of religious knowledge, as well as the concern for the behavior of Kedawung society, which at that time was still far from the demands

24 Bisyrri Mustafa, *Al-Ibriz Al-Ma’rifatu Tafsiri Al-Qur’an Al-‘Aziz* (Kudus: Menara Kudus, 1959).

25 Zamakhsyari Dhofir, *Tradisi Pesantren Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), hlm. 54.

of the Islamic religion, and at that time the people of Kedawung Village were still classified as ordinary people so that the tradition “*Pengaosan Tafsir Al-Ibriz*” was still less of interest.²⁶ And at that time, for the first time, the opening of *Pengaosan Tafsir Al-Ibriz* was only attended by 10 people and the congregants did not know much about the religious knowledge. At that time the congregants just listened without brought a book of Tafsir al-Ibriz and most of the congregants who took part in *pengosan* had to be picked up at home to be invited. This tradition has a general purpose: to spread the teachings of religious knowledge to people who are still relatively ordinary people, and every Muslim has an obligation to seek knowledge from the mother’s cradle to the grave.

Pengosan Tafsir al-Ibriz held in Kedawung Village directly experienced changes or greatly influenced the lives of the congregants. Consciously, the congregants suggest themselves to become a better person after participating in this tradition. With the lectures they get, they practice it in their daily lives, and hopefully they will get blessings in their lives. The existence of this tradition can be an alternative for Kedawung society to increase their religious knowledge. Because learning religious knowledge through *Pengaosan tafsir al-Ibriz*, one of which is *pengaosan tafsir al-Ibriz*, is a very appropriate thing, especially for those who do not learn in formal institutions, therefore in this tradition there is an opportunity to add and deepen the other religious knowledge.

There is a background story in the developments of *pengaosan tafsir al-Ibriz* to make ordinary people interested and enthusiastic to attend this tradition. The factors behind of the tradition which is interested by Kedawung society are: the existence of religious orders about studying, the community’s need to know the contents of the Qur’an and be able to know the lessons taken and can be applied in everyday including about *ubudiyah* problems, *amaliyah* and needs, invitations from neighbors or relatives, delivery and explanations that are clear and easy to understand, and are carried out on Fridays every two weeks.

The existence of *pengaosan tafsir al-Ibriz* in Kedawung Village community has brought benefits for the congregants, especially for elderly mothers. The role of *pengaosan tafsir al-Ibriz* which is dominant so far is in fostering the spiritual soul and mentality of the congregants. Many of them who were ordinary, now they are better, more obedient in worship and closer to Allah SWT. This situation is inseparable from religious activities, faith, and piety that are instilled through the tradition of *pengaosan tafsir al-Ibriz* held regularly.

Pengaosan tafsir al-Ibriz has an impact on the spirituality of the congregants so

26 Ustadz Musyafa’, Interview on October 28th, 2021.

that it makes the psychology of the congregants better than before. In addition, this tradition also plays a more important role in fostering the faith of the congregants, so the activities of *Pengaosan tafsir al-Ibriz* that have been running so far must be preserved and improved again, both in terms of intensity and quantity as well as in terms of quality. Especially the activities of this tradition related to the material to be delivered, reference books and so on.

Pengaosan tafsir al-Ibriz has a strong impression on the community so that it causes a psychological impact, it is proven in Q.S al-Baqarah ayat 244-245 in the terms of tafsir al-Ibriz “*podhobo perang toh, siro kabeh kanggo ngeluhuraken agamane Allah Ta’ala lan ngertio siro kabeh yen sejatine Allah Ta’ala iku midhanget pengucap iro kabeh, lan ugo mirsani tingkah iro kabeh*” lan “*sing sopo wonge nyokongake bondhone kanggo perang sabilillah kanthi ikhlas Allah Ta’ala bakal paring ganti tikel-matikel. Allah Ta’ala nyantet rizki lan njembaraken rizki. Nyantet rizki ora keronu medhit nanging keronu nyobo. Njembaraken ora keronu bina kasih nanging ugo keronu nyobo. Lan siro kabeh bakal podho bali sowan ono ing ngarsane Allah Ta’ala*”. The verse does explain about jihad and infaq of property in the struggle; the Kedawung societies follow this tradition which is *jihad fi sabilillah* and one of the psychological impacts that the congregants get is about infaq property; the Kedawung societies are more sincere in terms of spending their wealth, especially donating to orphans, poor people and people who need help in the protection of Allah SWT, because Allah will replace more than what spent is in terms of goodness. And Allah will also widen and narrow the sustenance of each of His servants, not because Allah is stingy, or Allah is favoritism, but Allah will test every sincere of His servant in fighting for the way of Allah. Because all mankind will return to the Owner of Allah SWT.

Islam has taught its people so that they still have a sense of care and concern for others, especially for the poor, as the word of Allah SWT that “*And do good to mothers, fathers, your brothers and sisters, orphans and the poor.*” Therefore, it is supposed for Muslims who have more assets to provide assistance to others with their wealth: to ease the burden of living for the poor, besides that they also need to provide the assistance related to health, education and employment, so that the the poor do not depend on other people for their lives and they will be more independent.

In the reality of the people who interpret Tafsir al-Ibriz in Kedawung Village, when analyzed with the opinion of Peter L. Berger, the process of creating this culture is formed through three momentums: externalization, objectification, and internalization. *First*, in the context “the life of the Kedawung Village community” before the *Pengaosan Tafsir al-Ibriz* it was very concerning, both in terms of behavior, which at that time was still far from the demands of the Islamic religion and the

religious knowledge was very lacking, and was still classified as an ordinary people. These activities are an alternative for them to increase their religious knowledge, so an externalization process arises as an answer to these social conditions. The condition of Mr. H. Mudhofar wanted to provide a solution for the Kedawung Village society to keep themselves closer to Allah SWT despite the busyness of activities.²⁷

Based on the explanation in Q.S al-'Ashr, according to Tafsir al-Ibriz the verse suggests every Muslim to always try to get closer to Allah in a matter of time.²⁸ Because the surah teaches and emphasizes the importance of utilizing every second of our lives with good things, especially in terms of increasing faith in Allah SWT. As well as establishing prayer in Q.S al-Isra' verse 78 which explains that the time to establish prayer starts from the sun slipping (the sun as an indicator of the entry of prayer times) until darkness arrives and the dawn prayer or Subuh prayer is witnessed by angels. The five daily prayers are one of the worships that are given more focus on Allah, but there are two special times, namely the dawn and asr prayers.²⁹

Second, after the administrators and congregants as actors externalize or come into direct contact with the realities of life, then this reality can be maintained and made according to the circumstances and conditions of the Kedawung Village community. All of whom do not only work as housewives, farmers, so from this, the administrators and leaders of this tradition determined that *pengaosan tafsir al-Ibriz* was carried out once every two Fridays and at a time that would not interfere with the afternoon break so that the community was more enthusiastic in participating in the pengosan.³⁰

Third, *Pengaosan tafsir al-Ibriz* which is carried out every two Fridays is more effective and the congregants are more enthusiastic to follow it, as well as imparting of themselves to be *istiqomah* in following the tradition. the creation of one's self to remain *istiqomah* in following the al-Ibriz interpretation. Then this process indicates that *pengaosan tafsir al-Ibriz* is then permeated in the hearts of the congregants with different meanings.³¹ The different permeated of the congregants appear because of their background of work or others. Although it appeared the differentiation, but each congregant will grow the awareness to improve themselves little by little; starting from getting closer to ALLAH SWT, life will be calm, and to achieve the happiness in hereafter.

27 Ibu Maro'ah, Interview on November 5th, 2021.

28 Mustafa, *Al-Ibriz Al-Ma'rifatu Tafsiri Al-Qur'an Al-'Aziz*.

29 Ibu Sa'adah, Interview on October 25th, 2021.

30 Ibu Istiqomah, Interview on November 9th, 2021.

31 Bapak Suyono, Interview on November 10th, 2021.

However, Talcott Parson argues about structural functionalism, that the family or village community of Kedawung is a form of interconnected parts system. If there is a missing part, it will affect the balance of the other parts.³² This imbalance can cause social problems that greatly affect the social vulnerability of the community

First, in terms of fulfill the needs to maintain the routine of *pengaosan tafsir al-Ibriz*, one of the adjustments made by this tradition is in the economic and social fields; in the field of economics the administrator of the village and the congregants must be able to establish this tradition with sufficient funding to fulfill the needs that are very indispensable. Meanwhile, in the social field, the congregants must be able to adjust between public and domestic roles. In the public role that must be adjusted by each congregant is to establish good relation with other congregants and also with the surrounding community. In the domestic role, every congregants or madams who participate in *pengosan* must be able to take care of his family before participating in this tradition.³³

Based on the explanation in Q.S al-Isra' verse 7 in Tafsir Jalalain,³⁴ the verses suggest: every Muslim must establish good relations, starting from inviting people to increase faith, do good deeds and respect each other. And when a servant commits a crime, it will return to himself. But if a servant does good to others, then Allah will help and make his life easier.³⁵ In addition, maintaining good relations has been explained in Q.S al-Hujurat verse 10 which teaches His servants to become creatures who can maintain relationships, even make peace with others.

In addition, there is a good relationship that exists with several members of the community who receive assistance from the routine activity, *pengaosan tafsir al-Ibriz*. One of them is a family who gets help taking care of a corpse when a family member dies.³⁶ *Pengaosan tafsir al-Ibriz* also has a social function in the economic field such as social gathering, for example there are pilgrims who want to take regular pensions in their place but they do not have sufficient funds, therefore the organizers of the association make donations from the social gathering. The routine of using al-Ibriz's interpretation is able to carry out adaptation to the current social and economic conditions.

Pengaosan tafsir al-Ibriz also has a social function in the economic field such as regular social gathering, for example there are congregants who want to take this

32 George Ritzer, *Teori Sosiologi Modern*, terj. Alim. (Jakarta: Kencana Prana Media Group, 2012), hlm. 131.

33 Ibu Khoir, Interview on November 15th, 2021.

34 Al-Mahalli and as-Suyuti, *Tafsir Jalalain*.

35 Ibu Vina, Interview on November 15th, 2021.

36 Ibu Zulaikho, Interview on November 18th, 2021.

regular tradition, *pengaosan*, in their place but they do not have sufficient funds, therefore the organizers of the association make donations from the regular social gathering.³⁷ This routine tradition, *pengaosan tafsir al-Ibriz*, can carry out adaptation to the current social and economic conditions.

Second, in maintaining human resources in the routine tradition, it is necessary to have a solid relationship that is able to strengthen the resilience of the this tradition. Uniting the different opinions and thoughts of the congregants is the main thing in *pengosan*.³⁸ Based on the explanation in Q.S al-Balad verse 4 in Tafsir Jalalain,³⁹ the verse explains the existence of problems that are owned by each individual and group. And problems that are present in the midst of groups, institutions and organizations make the main priority to solve problems or solutions. Because in an institution, group, organization, the negative impact of the problem will be more felt if the problem is left alone. But whatever the problem and wherever it is present, the problem basically has to be solved.⁴⁰

Third, the existence of *pengosan* routine is to maintaining good relations with family members, the congregants, also aims to establish good relations with the environment so that they can be accepted in the Kedawung Village community. The social role of each congregant of *pengaosan tafsir al-Ibriz* in maintaining the harmony of the congregants can be seen from the form of responsibility and concern for the madams of *pengosan*. One form of this concern can be seen from the participation of the congregants in every holiday activity held by the administrators of this tradition. In addition, it is also reflected in the attitudes and behavior shown by the congregants of this tradition. The congregants give each other motivation and attention to others to achieve the goals of *pengaosan*.⁴¹ Based on the explanation in Q.S al-Mudatsir verse 38 in tafsir al-Ibriz,⁴² the verse emphasizes that every congregant who has decided to follow *pengaosan tafsir al-Ibriz* must be responsible for what has been followed and done such as maintaining the good name of *pengaosan tafsir al-Ibriz*.

The congregants must carry out their obligations as members of the association by participating in every decision and activity that has been agreed. And every congregant must continue to carry out his role well in the village, family or community environment. So that *pengaosan tafsir al-Ibriz* activity can maintain the

37 Ibu Vina, Interview on November 15th, 2021.

38 Ibu Avi, Interview on November 20th, 2021.

39 Al-Mahalli and as-Suyuti, *Tafsir Jalalain*.

40 Ibu Avi, Interview on November 20th, 2021.

41 Ibu Isti, Interview on January 5th, 2022.

42 Mustafa, *Al-Ibriz Al-Ma'rifatu Tafsiri Al-Qur'an Al-'Aziz*.

continuity.

Fourth, the maintenance of patterns in maintaining the basic values of this routine tradition is very much needed, because so that the congregant remains enthusiastic and continues to be *istiqomah* to follow *pengosan*. The motivation given by each congregant and what has been conveyed by Ustadz Musyafa' during *pengosan* provides encouragement so that the congregants can carry out and follow the tradition properly and the congregant is responsible in maintaining the good name of *pengaosan tafsir al-Ibriz* by showing attitudes and good behavior outside the environment of *pengaosan*.⁴³ The congregants who take part in this tradition are expected to be increasingly intelligent and understand the materials that have been delivered by Ustadz Musyafa' and they can take and apply the contents of the Qur'an into daily life and social life.

As for the process of incorporating religious values and living up to those contained in *pengaosan tafsir al-Ibriz* into the behavior or attitudes of the congregants, it can be concluded that the internalization process of some congregants whom the researcher interviewed was as follows:

First, listen carefully to the explanation of tafsir al-Ibriz book explained by Ustadz Musyafa'. This was stated by Mrs. Komsatun, who is the head of *pengosan*, she revealed that firstly we must listen to the explanation of Ustadz Musyafa' carefully because by listening to his explanation, we will know what values are contained in tafsir al-Ibriz and we will know something that we did not know before. She tried to listen the explanation as much as possible and listened carefully because sometimes there were congregants who talk to others when Ustadz Musyafa' gave the explanation and there were also asleep.⁴⁴ By listening to the explanation, we will be able to appreciate the religious values contained in the book of tafsir al-Ibriz then be able to practice it in daily life. She also stated "*sometimes I also can't practice it fully, but as much as possible I can practice it simply. For example, I am increasing my worship to Allah, giving help to others in need or maybe with we doing charity, which we are not used to at first, it will become something that we are used to doing.*"

Second, reviewing the book of tafsir al-Ibriz at home. In addition to listening to the explanation of tafsir al-Ibriz carefully in the place of *pengaosan*, reviewing or rereading at home is also recommended to do. This was done by Mrs. Nurul and Mrs. Sa'adah. They stated that they tried to study or reread tafsir al-Ibriz while remembering Ustadz Musyafa' explanation after praying or having free time and

43 Ibu Vina, Interview on January 8th, 2022.

44 Ibu Komsatun, Interview on January 8th, 2022.

living up to what religious values were contained in the that book.⁴⁵ By reviewing, it makes them remember something that must be improved from themselves.⁴⁶

Third, getting used to religious values in everyday life. The internalization process contained in *pengaosan tafsir al-Ibriz* in addition to listening to the explanation carefully and reviewing it at home, that is, we must be able to apply the religious values contained in *pengaosan tafsir al-Ibriz* in everyday life. This was done by Mr. Suyono. He stated that *pengaosan tafsir al-Ibriz* made him closer to Allah and he felt calm, then he also tried to remain *istiqomah* following *pengaosan tafsir al-Ibriz* so that he knows the religious values contained in the book of tafsir al-Ibriz and as much as possible he tried to practice it in daily life, for examples we are not easy to be prejudiced against others, and are not easy to envy what other people have. The point is we must be able to see ourselves before seeing others and we should be able to govern our own hearts and never feel right or arrogant.⁴⁷ In addition, Mr. Abdulloh revealed that the internalization of religious values that we can take from *pengaosan tafsir al-Ibriz* and it is usually applied in daily life such as giving to the poor, orphans or sodaqoh, visiting the tomb of Wali Allah and many other values, and so on that which are applied in everyday life. The important point in this part is that we have to listen the explanation carefully in *pengaosan*, reread or review it and practice it as much as possible in everyday life.⁴⁸

The Implications of *Pengaosan Tafsir Al-Ibriz* in the Social Reality of the Kedawung Village Community

Pengosan tafsir al-Ibriz is not just a religious activity that prioritizes ritualistic aspects, but also a learning process that plays a role in teaching and instilling religious values in society. The spirit values of Kedawung society were appeared after participating in *pengaosan tafsir al-Ibriz*. Those were, including:

Strengthening Transcendental Relationships

This *Pengaosan* has a psychological impact that affects the emotions of the congregants who presented the tradition, and makes them feel closer to Allah so that it affects the obedience of servants to His Lord. This tradition is mostly attended by the congregants from various circles, especially from the elderly. To anticipate the occurrence of intellectual decline and to anticipate the occurrence of senility, the

45 Ibu Nurul dann Ibu Sa'adah, Interview on February 18th, 2022.

46 Ibu Sa'adah, Interview on February 18th, 2022.

47 Bapak Suyono, Interview on February 20th, 2022.

48 Bapak Abdullah, Interview on February 20th, 2022.

congregants of this tradition believe that *pengaosan tafsir al-Ibriz* is a means to get closer to Allah SWT. For example, one of congregants who is more than 50 years old revealed that he was a seller, if he did not balance it by studying the religious knowledge, his heart would be closed by the world, and even for reading the Qur'an was difficult because his eyes were blurry, then he wants to get closer to Allah only by following *pengaosan tafsir al-Ibriz*.⁴⁹

Likewise, other congregants also revealed that after participating this tradition, he added faith (religious of beliefs ideological), diligent in worship (religious of practice ritualistic), increased interest in studying religion (religious of intellectual knowledge).⁵⁰ They all believed and realized that in the past they had not had time to learn religious knowledge, so while this was still given the opportunity, they were enthusiastic to take advantage of their time, one of which was by following *pengaosan tafsir al-Ibriz*, they could make themselves closer to Allah SWT by following this *pengaosan*.

Strengthening the Psychological and Spiritual Inner Circumstance

The congregants of *pengaosan tafsir al-Ibriz* show high levels of self-esteem, optimism. This tradition has an impact on the spirituality of the congregants so that it makes the psychology of them better than before. Spiritual needs play a very important role in providing inner peace, especially for elderly congregants, and the existence of *pengaosan tafsir al-Ibriz* can foster the spiritual soul and mentality of the congregants so that many of them are increasingly obedient in worship and have strong faith. In addition, following this tradition can achieve peace and happiness in the hereafter.⁵¹ As in general, taking part in recitations or religious activities in order to achieve happiness in the world and the hereafter which one wants to achieve. There is a motivation for religious life to gain religious knowledge and be calm in life. The doctrine of the Muslim community that remembering Allah can be done through religious activities of recitation or dhikr, especially this tradition, *pengaosan tafsir al-Ibriz* in Kedawung Village is the only thing that will bring peace. The congregants revealed that one of the happiness which can be achieved is by following *pengaosan tafsir al-Ibriz* and this effort to gain religious knowledge and peace in this world and the hereafter. They believe and realize that with religious activities or dhikr together, one of which is *pengaosan tafsir al-Ibriz* will bring more peaceful in life.

49 Ibu Winarti, Interview on March 26th, 2022.

50 Ibu Saroh, Interview on March 26th, 2022.

51 Ibu Komsatun, Interview on March 27th, 2022.

The Means of Establishing Community and Problem Solving in Social Reality

Most of the elderly congregants are not ready face the old age. This causes the congregant difficulty to solve their problems. In Kedawung Village community empowerment activities, members of *pengaosan tafsir al-Ibriz* are also incorporated in small groups which aims to facilitate mentoring activities so that they support each other and have the strength to solve problems in everyday life. The management is managed through strengthening religious, social and economic capacities as the key of effective community empowerment.⁵² And the strengthening of capacity in *pengaosan tafsir al-Ibriz* is carried out starting from the participation as the members of this tradition. The congregants revealed that there is a management who will coordinate the congregants and every month there is sufficient funding to fulfil the needs of the congregants who are most needed.⁵³ They believe and realize that the existence of management makes it effective in managing this tradition starting from the problems of daily life, funding and so on.

Strengthening Social Integration in Society.

The harmony of the congregants is always based on tolerance, mutual respect, understanding and cooperation with the community. It is necessary to have a good and solid relationship between family members, the congregants, and the environment to strengthen the implementation of this tradition in Kedawung Village. Because if there is a good relationship to the environment, the tradition will be accepted in Kedawung Village community. This is influenced by interpretation studies that provide the spirit of solidarity; the spirit can be emulated for existing community activities. The congregants revealed that a good relations were needed with religious activities such as *pengaosan tafsir al-Ibriz* which was held in Kedawung Village, of course these religious activities made the community more know each other, it can create peace and harmony among community members.⁵⁴ They believe and realize that good relations and solidarity between citizens are very much needed, because everyone will not stand alone and definitely need the help of others. Good relations and high solidarity between citizens will create harmony and peace in society.

52 Ahmad Zainal Abidin and Thoriqul Aziz, "Javanes Interpretation Of Modernism: Contribution Of Tafsir Al-Ibriz On Moderate Understanding In Sharia And Mu'amalah," *Justicia Islamica* 15, no. 2 (2018): 239–263; Moh Mufid Muwaffaq, "Modernisme Dalam Tafsir Tradisionalis: (Nuansa Tafsir 'Ilmī Dalam Tafsir Al-Ibriz Karya Bisri Musthafa)," *QOF: Jurnal Studi Al-Qur'an dan Tafsir* 4, no. 1 (2020): 75–90.

53 Ibu Malik, Interview on March 30th, 2022.

54 Ibu Siti, Interview on April 5th, 2022. Lihat juga dalam Mubasirun Mubasirun, "Values of Tepo Seliro in Bakri Syahid's Tafsir Al-Huda and Bisri Mustofa's Tafsir Al-Ibriz," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 351–376,

Strengthening The Empathy and Affection

Each member of *pengaosan tafsir al-Ibriz* can maintain harmony and create a sense of affection for other congregants in the form of concern sense and responsibility. The form of that concern can be seen from the participation of the congregants in every decision and activity that has been mutually agreed upon. And every congregant must carry out continuously and follow *pengosan* properly. They also have responsible in terms of maintaining the good name of the tradition by showing good attitudes and behavior when outside of *pengosan*. The congregants revealed that having a sense of responsibility and concern is a guideline by the congregants. The form of responsibility for the congregant is maintaining the good name of *pengaosan tafsir al-Ibriz* in outside activities and they are responsible for the management that has been given and must be care each other.⁵⁵ They believe and realize that the congregants must carry out continuously and maintain the responsibility that has been given, and keep the good name of *pengaosan tafsir al-Ibriz*.

Conclusion

Based on the exposure of the research results, several conclusions can be mentioned. *First*, the implementation of *pengaosan tafsir al-Ibriz* carried out by the Kedawung Village community was formed from the ongoing social context. *Second*, the awareness of the Kedawung people regarding the use of *pengaosan tafsir al-Ibriz* implicitly has a very large influence on the lives of the congregants, and this awareness is obtained from their growing knowledge during the lecturing of attending this tradition. *Third*, the implications that have been obtained by the congregants when analyzed using the theory of Peter L. Berger and Talcott Parsons showed that after participating of this tradition, social values are born, including strengthening transcendental relationships, strengthening the psychological inner. and spiritual, a means of establishing a community and solving problems in social reality, strengthening social integration in society, strengthening empathy and affection.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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⁵⁵ Ibu Wiwik, Interview on April 5th, 2022.

Authors' contributions

All listed authors contributed to this article. U.B wrote the original draft, reviewed and edited it, and wrote the formal analysis, compiled the resources, conceptualised the study, and managed the project administration. L.N.H was responsible for the methodology and validation and supervised the project

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflicts of Interest

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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