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**THE CONTRIBUTION OF THE ARCHIPELAGO'S  
TURATH IN ADDRESSING CONTEMPORARY ISSUES**  
**Study on Tafsir Al-Ibriz by Bisri Musthofa**

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Sp. (ETS)

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**Abstract**

*This paper discusses the contribution of the archipelago's turath in answering contemporary problems, a review of the tafsir Al-Ibrîz Li Ma'rifati Tafsîr Al-Qur'ân Al-zîz by Bisri Musthofa. There are several contributions written by Bisri Musthofa in his tafsir related to contemporary issues including purification of faith, moderate attitude, social society, prioritizing the unity of the people, eliminating khurafat, and the invitation to stick to the sharia. All of them lead to the contribution of the archipelago's turath in answering and accommodating the problems that exist in society. It remains how the next generation understands and applies it in a complex life so that it remains on the path of Islam.*

**Keywords:** *turath nusantara, tafsir Al-Ibriz*

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**A. Introduction**

Muslims must believe that the Qur'an is the most perfect book, containing all the teachings that lead humans to eternal happiness, providing motivation for them to understand the meaning of a verse

1 contained in the Qur'an. systematic efforts to give birth to a branch of discipline called the science of interpretation. The science of tafsir that emerges will have different characteristics, methods and styles of thought according to the author's conditions when writing his tafsir, so that it can be applied in his day or even the next era.

The diversity of the interpretation of the Qur'an is a necessity that cannot be avoided. Because the diversity of the interpretation of the Qur'an is a logical consequence of what is called *al-Qur'an salih likulli zaman* (al-Qur'an in accordance with the times), so that to understand and reveal the messages of the Qur'an among Muslims adapted to the needs and challenges they face in their respective times.

All interpretations are seen as products of human reason that are relative, contextual, temporal and personal.<sup>1</sup> No interpretation is fixed; all will continue to evolve and change. Religious texts and manuscripts - whatever their form - are composed, arranged, imitated, changed, created by their authors according to the level of thought when the works were composed and cannot be separated from the socio-political and socio-cultural upheaval that surrounds them.<sup>2</sup> This is not only influenced by the experience, background, and discipline of the author, but also influenced by the circumstances of the mufassir when writing his tafsir.

<sup>1</sup> Adian Husaini dan Abdurrahman al-Baghdadi, *Hermeneutika Dan Tafsir Al-Quran* (Jakarta: Gema Insani, 2007), p. 17.

<sup>2</sup> M. Amin Abdullah "Arkoun dan Kritik Nalar Islam" in Johan Hendrik Meuleman (peny.), *Tradisi Kemodernan dan Metamodernisme: Memperbincangkan Pemikiran Muhammad Arkoun* (Yogyakarta: LKiS, 1996), p. 13-14.

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Indonesia as a country with a majority Muslim population and many languages that are different from the language of the Qur'an and also late in conducting studies of the Qur'an and interpretation. Many Indonesian scholars have compiled books of tafsir that can be used as a guide for Indonesian Muslims to understand the messages brought by the Qur'an.

Among the tafsirs that have been authored by Indonesian scholars are those in Indonesian.<sup>3</sup> There are also those that use regional languages, for example using Malay, Sundanese,<sup>4</sup> and Javanese.<sup>5</sup>

These works are the steps of the compilers of the Qur'anic interpretation so that the teachings of the Qur'an can be understood by Indonesian Muslims easily.

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<sup>3</sup> *Tafsîr al-Qur'an al-Azîm* by Mahmud Yunus (1935), *Tafsîr al-Nûr* by Hasbi al-Siddiqy, *Tafsîr al-Azhâr* by Hamka (1973) Halim Hassan with his work *Tafsîr al-Qur'ân al-Karîm* (1955), Kasim Bakry with his commentary, *Tafsîr al-Qur'ân al-Hakîm* (1960). Interpretations that use Malay Arabic such as *Tafsîr Tarjuman al-Mustafid* by Abdul Rauf al-Sinkili which was compiled in the middle of the XVII century (1615-1693).

<sup>4</sup> Quran Interpretations in Sundanese include: *Tafsîr al-Qur'ân Hidayat al-Rahmân*, A. Hasan with his work *Tafsîr al-Furqan* (1928), Moh. E. Hasim, *Tafsîr Ayat Suci Lenyepaneun. Al-Amîn: Al-Qur'an Tarjamah Sunda*. Al-Amîn: Al-Qur'an Tarjamah Sundanese (CV Diponegoro, print 1, 1971), by K.H. Qamaruddin Shaleh, H.A.A. Rusamsi. *Al-Munîr: Al-Munîr: Al-Qur'an Tarjamah basa Sunda* (Fithri Library, print. 1 | 2005), translation of H.M. DJawad Dahlan, and *Terjemahan dan Tafsîr Al-Qur'an Dalam Bahasa Sunda* by the Regional Office of the Ministry of Religion of West Java Province with the K.H. Anwar Musaddad, K.H. Md. Romli, K.H Hambali Ahmad, K.H.I Zainuddin, K.H Moh. Salmon, and others. All of these Sundanese translations use Sundanese as their introduction.

<sup>5</sup> Javanese commentary works, for example, Bisri Musthofa, *al-Ibrîz li Ma'rifati Tafsîr al-Qur'ân al-Azîz* (1960), an interpretation formed by the Yogyakarta Islamic Development Team, namely *al-Qur'ân Kejawen and Sundawiyah*, R. Muhammad Adnan with his work *Al-Qur'ân Suci Basa Jawi* (1969), Iklil Li Ma'âni *al-Tanzîl* by KH. Misbah Zainal Mustafa, and Bakri Syahid *Tafsîr al-Hudâ* (1972).

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Javanese people who study *tafsir* a lot are *pesantren* communities, because *pesantren* is an Islamic educational institution that studies the teaching of religious sciences such as *tafsir*, *âqîdah*, *fiqh*, *tasawwuf* *morals* and so on.

Islamic boarding schools in Java initially used Arabic commentaries such as *Jalâlain*, *Marah Labîd*, and *Tafsîr al-Munîr* in the study of *tafsir* books. But in its development, *pesantren* in Java gradually experienced a shift. This is evident in the existence of local interpretation books that are studied and aji such as *tafsîr al-Ibrîz*. *Tafsîr al-Ibrîz*. This interpretation was initially only studied by the North coastal community of Java, where Bisri Musthofa was born and raised and in its journey, *tafsîr al-Ibrîz* was studied and taught widely in general recitation groups and not only limited to the North coastal community of Java.

*Tafsîr al-Ibrîz* is a Javanese interpretation that uses Pegon Arabic writing with verse translations written in italics down from the verse or often called *gandul* meaning in the world of *pesantren*. The interpretation material is packaged concisely and easily digested by considering the community as its audience, namely the Javanese community and *pesantren*.

This *tafsir* is the work of Bisri Musthofa, whose educational journey began at the Kajen Islamic Boarding School, Kasingan, and culminated in Makkah al-Mukarramah. As a *pesantren* cleric, he was inspired to write works that would later become teaching materials in *pesantren*. His works are in many fields, such as *tafsir*, *hadith*, *aqidah*, *fiqh*, *history* of the Prophet, *Balagah*, *nahwu* and others.

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Bisri Musthofa's complex life journey with various phenomena and dynamics of life from childhood to adulthood, the various socio-cultural backgrounds of the community that he has experienced. His mastery of various branches of scientific disciplines, his proficiency in writing works, the spontaneous response of his soul to the actual conditions he faced when writing *Tafsîr al-Ibrîz* certainly had an influence on the interpretation of the Qur'an he did. These things above certainly have a contribution to answer contemporary problems.

## B. Discussion

### 1. Name of the Book

The name of Bisri Musthofa's tafsir is *al-Ibrîz li Ma'rifah Tafsîr al-Qur'ân al-Âzîz*. Before being printed, this tafsir was first examined by several scholars in Java, including al-Âllamah al-Hafiz KH Arwani Amin, al-Mukarram KH Abû Umar, al-Mukarram al-Hafidz KH Hisyam, and al-Adib al-Hafidz KH Sya'roni Ahmadi.<sup>6</sup> All of them are scholars from Kudus, Central Java. The goal is to be morally and scientifically accountable. By the author, as stated in the preface, this tafsir work is deliberately written in Javanese, with the aim that local people, Javanese are able to understand the content of the Qur'an carefully. This work of interpretation is presented in a light and easy-to-digest expression, from the pesantren to the layman.<sup>7</sup>

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<sup>6</sup> Bisri Musthofa, *al-Ibrîz li Ma'rifah Tafsîr al-Qur'ân al-Âzîz* (Kudus: Menara Kudus, tth), p. x.

<sup>7</sup> *Ibid.*

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He finished writing this tafsir in 1960 or coincided with 29 Rajab 1379 H. The number of pages of this tafsir is 2270 which is divided into three large volumes. After conducting research, the author found differences in the title of the book between the title of the cover of the book, the muqaddimah of the book, and the closing of the three-volume book.<sup>8</sup>

The cover of the book reads, al-Ibriz li Ma'rifah Tafsîr al-Qur'ân al-Āzîz. In the muqaddimah of the book it is written, al-Ibriz fi Ma'rifah Tafsîr al-Qur'ân al-Āzîz, and at the end of the book it is written, al-Ibriz li Ma'ani Tafsîr al-Qur'ân al-Āzîz. In this case the author tends to use al-Ibriz li Ma'rifah Tafsîr al-Qur'ân al-Āzîz. In addition to the purpose of consistency of use from the beginning to the end of writing, the use of *fi* and *li* both have one meaning, *fi* can mean lam and lam jar can also mean *fi*.

## 2. The contribution of *Tafsir Nusantara* in answering contemporary problems: A study of *Tafsir al-Ibriz* by Bisri Musthofa

In a tafsir, especially archipelago tafsir, it will not be separated from local elements. That is, when interpreting the verses of the Qur'an, the mufassir tries to elaborate on the events where the mufassir lives so that it will be seen from his interpretation. This locality element can actually apply to several decades even to this contemporary period. Similarly, Bisri Musthofa, in his interpretation, more or less, there will definitely be elements of locality or the environment where this tafsir is written so that this

<sup>8</sup> Musthofa al-Ghalayini, *Jâmi al-Durus al-Arabiyyah* (Mesir: Dar Ibnu al-Jauzi, 2009), p. 561.

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tafsir is able to contribute to the community where he lives in particular and Indonesian society in general. There are several contributions of turath Nusantara - Bisri Musthofa - tafsir Al-Ibriz - in answering contemporary issues.

### 3. Purifying the Faith<sup>9</sup>

Aqidah is the main Islamic teaching that talks about beliefs and beliefs that grow and are discussed on the basis of Islamic teachings. It can also be said to be related to beliefs that are in accordance with the reality that is reinforced by evidence.<sup>10</sup>

Borrowing the systematics of Hassan Al-Banna, the scope of the discussion of aqidah is related to *Ilahiyat*,<sup>11</sup> *Nubuwwat*,<sup>12</sup> *ruhaniyat*,<sup>13</sup> and *sam'iyyat*.<sup>14</sup> All that is related to this aqidah is sourced to the Qur'an and sunnah, what is listed in it and what is conveyed by the Prophet must be believed, believed and practiced.

<sup>9</sup> Etymologically (*lughatan*), aqidah comes from the word عَقْدٌ - يَعْقُدُ - عَقْدًا - عَقْدَةٌ which means conclusion, bond, agreement and firmness. After being formed into 'aqidah, it is interpreted as faith, trust and confidence. The relevance between the words 'aqdan and 'aqidah is that belief is firmly tied in the heart, is binding and contains an agreement. Borrowing Hassan al-Banna's opinion as quoted by Yunahar Ilyas, terminologically (*istihlahan*) what is meant by Aqidah is a number of things that must be believed by the heart to be true, bring peace of mind, become a belief that is not mixed with doubt in the slightest. Syahminan Zaini *Kuliah Aqidah Islam* (Surabaya: Al-Ikhlâs, t.t.h), p. 50. Read also Yunahar Ilyas, *Kuliah Aqidah Islam* (Yogyakarta: Institute for Islamic Studies and Practice, 2007), p. 1

<sup>10</sup> Syahminan Zaini, *Kuliah Aqidah Islam*, hlm. 50.

<sup>11</sup> Discussion of everything related to Ilah (God, Allah) such as the form of Allah, the names and attributes of Allah, the deeds of Allah and others.

<sup>12</sup> Discussion of everything related to the Prophet and Messenger, including discussion of Allah's Books, miracles, karamah and others.

<sup>13</sup> Discussion of everything related to the metaphysical realm such as angels, jinn, devils, devils, spirits and so on.

<sup>14</sup> Discussion of everything that can only be known through sam'i (the naqliberat proposition of the Qur'an and sunnah) such as the afterlife, the afterlife, the punishment of the grave, the signs of the apocalypse, heaven, hell and so on.



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The function of **aqidah** is as a basis, likened to the foundation for building a building. The higher the building to be erected, the more solid the foundation must be made. Therefore, the **aqidah** is the most important thing as a guide in believing something. In relation to this paper, Bisri Musthofa tries to provide a solution to the problem that has never run out, namely the issue of **aqidah**. The issue of **aqidah** is a principle in Islam. This can be seen in the following verse:

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**Meaning:**

... and (it is also forbidden) to cast lots with arrows,<sup>15</sup> (casting lots with arrows) is ungodliness.<sup>16</sup>

Bisri Musthofa's concern is the actions taken by the community, such as fencing the body, fencing the thief using a kris or *akik*. This is what concerns Bisri Musthofa. He does not explain

<sup>15</sup> Al Azlâm means: arrows that do not use feathers. the Jahiliyah Arabs used unfeathered arrows to determine whether they would perform an action or not. The trick is: they take three arrows that do not use feathers. after each one is written with: do it, don't do it, while the third is not written anything, placed in a place and stored in the Kaaba. if they want to do something then they ask that the caretaker of the Kaaba take an arrow. It's up to them later whether they will do or not do something, according to the writing of the arrows taken. if an arrow is drawn that has no writing on it, then the draw is repeated one more time

<sup>16</sup> In ancient times, people raffle their fate with arrows. You do this by placing seven arrows in front of the Hubal idol with the permission of the caretaker of the Kaaba. At that time Hubal's idol was inside the Kaaba. If anyone wants to trade or something, or marry someone. The person goes to the caretaker and says what he wants or needs and pays according to the provisions at that time. The seven arrows are written, permission or not permission, then lots are drawn then the person who has the need earlier is ordered to take one (using an incantation when taking it), if the one taken is written permission, then he is given permission to go trading or get married, if vice versa, then don't go or get married. Bisri Mustofa, p. 271-272

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1 whether such actions are haram or not. He does not accuse whether this makes it haram or apostasy. It depends on I'tikad. But what is clear is that such actions do not exist in the teachings of Islam. Therefore, as Muslims, we must be careful not to be fooled by people who are only looking for money.<sup>17</sup>

Bisri Musthofa provides an explanation and understanding to the Islamic community at his time and even this interpretation is still relevant to be applied in the contemporary era, that the actions mentioned above are not Islamic teachings and damage the aqidah and most importantly not to be deceived by people who are only looking for money.

#### 4. Moderate Attitude

Moderate in Indonesian means always avoiding extreme behavior or expressions or tending towards dimensions or the middle way, moderate views - willing to consider the views of others. From the above understanding, it can be understood that a moderate attitude is a wise attitude. In other words, if there is a problem, it is considered carefully, not rushed and will have a detrimental impact on everyone or one party. This moderate attitude is shown in the following verse:

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<sup>17</sup> Ibid, p. 272-273.

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**Meaning:**

...And if you are sick or traveling or returning from an outhouse or touching women (QS al-Maidah: 6)

On the memorization of *aulâmastumunnisâ* Bisri Musthofa interprets it by patting / touching a woman or *jima'* (having sexual intercourse). When referring to *fiqh* books, the meaning of *aulâmastumunnisâ* according to the majority of scholars is touching women, there are also some scholars of interpretation who argue that the sentence means intercourse. Imam Shafi'i argues that the meaning of *aulamastumunnisa* is skin contact with a non-muhrim. While Imam Hanafi argues that the meaning of *aulâmastumunnisâ* here is intercourse not touching. From this description, it can be seen that Bisri Musthofa tends to be moderate. This means that when interpreting *aulâmastumunnisâ* he does not defend a *mazhab*. But he prefers to be moderate, namely touching or having intercourse. According to the author, it may be that *aulâmastumunnisâ* means touching, it may be that *aulâmastumunnisâ* means intercourse, and or both mean touching and intercourse. In the present context, this moderate attitude must always be maintained and flourish in every society, the goal is to avoid friction or misunderstanding that harms some groups or people.

1 5. Social Community

Allah's word verse 32 of Surah al-Najm.

Wrong Article (ETS) [Arabic text]

Meaning:

(i.e.) those who abstain from major sins and abominable deeds other than minor faults. Verily, your Lord is wide in forgiveness, and He knows best when He made you from the ground, and when you were a fetus in your mother's womb; so do not call yourselves pure. He knows best those who fear.

Javanese language

“melaku gleleng-gleleng, salaman karo wadon liyan lan sepadane. Nangin poro mahos ojo salah paham, ojo dipahami yen al-faqir iki ngena ake salaman karo wadon liyan, otowo nganggep enteng....”

From the above information, it can be seen that Bisri Musthofa's contribution appears in the social field related to ethics, for example, walking with pretense. In Javanese tradition, this act is usually done by rich people who are arrogant, arrogant, and thugs. Here Bisri Musthofa actually wants to say that walking pretentiously is a category of minor sin and bad character (mazmumah).

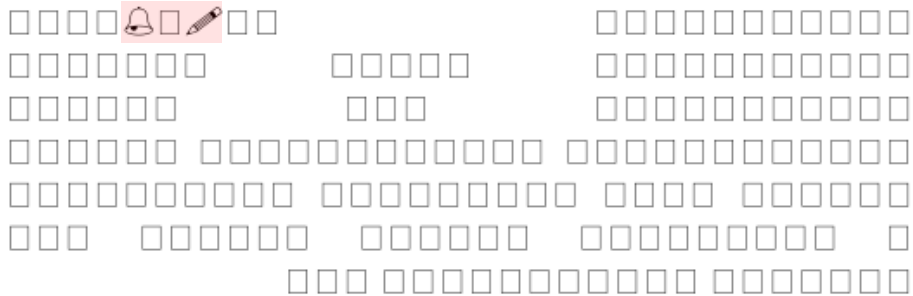
Furthermore, in terms of shaking hands with non-muhrim women, Bisri Musthofa tries to explain that the behavior of shaking

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hands with non-muhrim among Javanese (in general) is commonplace, why is this so. For Javanese people shaking hands when they meet is 'obligatory', if they do not do so, they will appear arrogant. In addition, Bisri Musthofa is a bureaucrat. The author's assessment of Bisri Musthofa's interpretation is at least one thing. The political element, namely among officials shaking hands has become a tradition. The moderate element, meaning that he does not overly defend an opinion, but provides a basis for consideration based on the existing laws in the kitabullah and sunnah.

6. Prioritizing the Unity of the Ummah

Allah said:



Meaning:

*O you who have believed, when the call to Friday prayer is given, hasten to the remembrance of Allah and give up buying and selling.<sup>18</sup> That is better for you if you know. (QS. Al Jumu'ah:9)*

“Kang dimaksud saronu tembung nida’ juma’t iku, azan kang sak wuse khotib wus lungguh ono ing mimbar. Maliko zamane kanjeng Nabi, lan saidina Abu Bakar, lan saidina Umar, jumatan siku azane nanging siji, yen imam wus ono ing mimbar, smuzzin (azan ono ing lawang masjid, imam nuli khutbah, srampung khutbah nuli medun, terus diiqomati, nuli

<sup>18</sup> Meaning: when the imam has ascended the pulpit and the muezzin has called the call to prayer on Friday, then the Muslims are obliged to immediately fulfill the muezzin's call and leave all his work.

solat jumat. Barang ono ing zaman sahabat Usman, menuso soyo akeh, omah-omah adoh-adoh, sahabat Usman nambahe azan siji maneh, dadi ping pindo. Azan kang sepisan kanggo ngumpaleke wong, yen wong-wong wus kumpul, mung munggah mimbar, nuli azan sepisan maneh, kolo iku ono sahabat kang nulayani, jalaran kanjeng Nabi Muhammad wus meling *alaikum bisunnati wa sunnatil khulafa al-Rasyidin mim ba'di*. Dadi anane jumatan azan loro iku wus *majma' alaihi ijma' sukutina*. Yen ono wong ngarani menowo azan loro iku bid'ah mungkaroh, iku ora bener, sebab senajan Nabi Muhammad ora nindaake azan loro, nanging azan loro mau wus ditindaake sahabat Usman, salsh sewijine khulafa al-rasyidin ing mongko kanjeng Nabi Muhammad andawuh ake, *alaikum bisunnati wa sunnatil khulafa al-Rasyidin mim ba'di*. Wa Allahu A'lam. Kanggo al-faqir dewe koyo iki iku ora perlu digawe ramen-ramen, ngisin-ngisini, sebab karo-karone ono sebab hukume, sing siji manut tindakane kanjeng Nabi, sing azan loro manut dawuhe kanjeng Nabi. Semuno ugo masalah tarawih-tahlil-talqin lan sepade, al-faqir kuwatiran embo menowo ono golongan tertentu kang sengojo ngadu natarne kito karo kito supoyo tansah geger ing bab perkoro kang sepele-sepele nganti umat Islam podo lali tujuane kang pokok, yo iku *izzatul Islam wa al-muslimin, utowo baldatun tayyibatun warabbun ghafur*.<sup>19</sup>

On this issue, Bisri Musthofa provides an interpretation by taking the historical context of the beginning of the Friday call to prayer. At the time of the Prophet, the companions Abu Bakar, and Umar only made the call to prayer once, but at the time of Usman the Friday call to prayer was made twice because the human race at that time was already numerous and the places of residence were far apart, so it was feared that the sound of the call would not be heard. So Usman took the initiative to use the Friday call to prayer twice.

<sup>19</sup> Bisri Musthofa, *al-Ibrîz*, h. 2069-2070.

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For Bisri Musthofa, such issues should not be exaggerated because they will only cause embarrassment, because both of these things have a basis. First, those who do the call to prayer once follow the actions of the Prophet, and the second follows the words of the Prophet. Both bases can be used by Muslims, so as not to forget the main goal of religion, namely the unity of Muslims in order to become a country that is *baldatun tayyibatun wa rabbun ghafur*.<sup>20</sup>

### 7. Eliminating Khurafat

Allah Said:

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Meaning:

And when it was said to them: "Follow what Allah has sent down," they say: "No, but we follow what we have seen our fathers do." And would they have followed their fathers even if the devil had called them to the torment of a blazing fire (Hell)? (QS. Luqman: 21)

Coord. Conjunction (ETS)

<sup>20</sup> The term *baldatun tayyibatun wa rabbun ghafur* in the context of the Qur'an is mentioned in verse 15 of the letter Saba.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَيْنِ عَنْ يَمِينٍ وَشِمَالٍ ۚ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ

English Sahih Internasional

15. There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."

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Javanese language

Ono ing kalangan kito Islam dewe iki, kadang yo isih ono kang ninda'ake tinda'an-tinda'an kang alasan nanging miturut nenek moyang. Bab iku keno dipada'ake babarpisan karo kang kasebut ono ing ayat iki, balik isih kudu di tafsil. Yen sekira atentangan karo aturan Islam, syo kudu diberantas, koyo to aturan sajen-sajen, coro ngaturi dahar dayang, ambuai sengkembang, bubur, lan gajan ono ing perempatan lan sepadane. Dene kang ora atentangan karo Islam, balik nanging ngerupa'ake adat ora dadi opo, koyo selamatan nganggo ambeng, selamatan mitoni lan sepadane, iku ora dadi opo, opo maneh kabeh mau prinsip (poko'e) shodaqoh.<sup>21</sup>

In the interpretation of the verse, Bisri Musthofa tries to eradicate traditions that are contrary to religious norms. Such as the tradition of offerings. This tradition developed in the Javanese community, namely feeding, sowing flowers, porridge, and snacks at the boundaries of the garden. The purpose of these offerings is to ask that the garden or house be protected from wild animals or other things. On the other hand, Bisri Musthofa tries to preserve cultures that are in accordance with religious norms, such as joint prayer events (for the dead, sending prayers for the departed, seven days of death, sixty days, one hundred days, and one thousand days), then eating together in a designated room. However, this last tradition must be done with the intention of charity.

8. An Invitation To Stick To The Shari'ah

Allah said:

□□□□ □□□□□□□□□□ □□□ □□□□□□□□  
□□□□□□□□ □□□□□□□□□□

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<sup>21</sup> Bisri Musthofa, *al-Ibrîz*, p. 1414.





1  
nganggo kelambi semacam nilon-kang katon susune, dadane  
lan gegere, banjur kudung-kudung India (terang bulan), dasar  
nganggone naming separo sirah utowo naming dikalungake.  
iki iseh lumayan; mergo isih jagitan, ono maneh kang wus  
Gerang pangkaran iseh mentolo nganggo barok kang disebut  
yukensi, kang katon kekeke dengkulé. *Inna lillahi wa inna*  
*ilaihi rajiun* Mugo-mugo bahe enggal ono perubahan lan  
konco-konco kang inggal podu eleng.<sup>25</sup>

Regarding Bisri Musthofa's interpretation above, it can be seen that he interpreted adornment with the Indonesian context. The context is seen from the description of adorning with clothes worn by Muslim women who have gone far from Islamic teachings. For example, clothes that show body parts or what is known as yukensi (*you can see*). These traditions have been crowded or become a trend when this tafsir was written.

### C. Conclusion

From the above discussion, several conclusions can be drawn. Among them:

#### 1. Purification of faith

Bisri Musthofa tries to provide understanding to Muslims that believing in inanimate objects is not an Islamic teaching and is included in the shirk group.

#### 2. Moderate tendency

On the issue of differences of opinion among scholars, Bisri Musthofa tends to be moderate. This means that he does not defend one school of thought. But rather takes the middle ground between the two.

<sup>25</sup> Bisri Musthofa, *al-Ibafz*, h. 1456-1457.

### 3. Social community

Bisri Musthofa's contribution in the social field is related to ethics in daily life.

### 4. Emphasizing the unity of the ummah

An equally important contribution is to prioritize the unity of Muslims in order to become a country that is *baldatun tayyibatun wa rabbun ghafur*.

### 5. Eliminating khurafat

Bisri Musthofa's contribution was to try to eradicate traditions that contradict religious norms and try to preserve cultures that are in accordance with religious norms.

### 6. An invitation to stick to the Shari'ah

As humans travel, there will always be changes in everything, one of which is dressing. The clothes worn by Muslim women are far from the teachings of Islam.

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