

Artikel Syafruddin Mystical Resioning

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Mystical Reason of Pandemic Verses in The Interpretation Study of Archipelago in Indonesia

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This paper takes the theme: mystical reason in pandemic verses in the interpretation study of archipelago in Indonesia. This paper is dominated by literature study and field research. There are three questions in this paper, first, what is mystical reasoning in pandemic verses? Second, how are the verses interpreted during the pandemic in Indonesia? Third, what is the impact of the interpretation of pandemic verses in Indonesia? The purpose of this paper is first, to find out critical reasoning in pandemic verses. Second, to comprehend the interpretation of the verses during the pandemic in Indonesia. Third, to find out the impact of the interpretation of pandemic verses in Indonesia

Keywords: Pandemic; Interpretation; Archipelago.

BACKGROUND

The scholars attempted to do Ijtihad by pouring his ideas and thoughts through writing various works, starting with KH Ihsan Jampes Kediri who wrote *Sirajut Thalibin*, and so did his Predecessor Scholars who wrote about the field of Hadith Interpretation, and fiqh books, such as Sheikh Nawawi al-banteni, youth works starting from *Niahayah al-Zein*, in the field of Fiqh, *Tafseer al-Munir* in the field of Tafsir al-Qur'an, *Quratul al-Uyun* in the field of Family law, fiber of other works, not hanay Javanese scholars, Sumatran scholars and Kalimantan also have serious studies in the field of pouring his ideas in the form of Writing, one of the famous is Sheikh Yasin al-Padangi, he was the Mast¹¹ of KH Sahal Mahfudz who wrote the most important syarah in explaining the book of his book *Asbah Wa an-Nazhair* which is in *karanya* by Imam as-Syuyuti in the book there is *Nzaham-Nazham* Indah which iskaiatan with the Fiq Rule he finally explained in detail by Sheikh Yasin al-Padangi with his work entitled *Fawaidul Janiyyah Bi Sharhi Faraidul al-bahiyyah* this book is very fond of By pesantren who likes fan Ushul fiqh and Fiqhiyyah Rules.

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Indonesia, which has a compound cultural and social context, makes Islamic da'wah that develops in nusantara society is also compound, the da'wah activity is often referred to as *Mauidhoh* or oral lecture. But that is not true overall, because if we look historically we can find various manuscripts written by nusantara scholars when Islam is still growing rapidly in Bumi Nusantara. Referring to the study of Islah Young Intellectual Gusmian from IAIN Surakarta who has been trying for almost ten years to work on various manuscripts that exist and still exist in Indonesia that have been written by Indonesian scholars.¹

In addition, there is a cleric who tries to translate the Quran and interpret the Qur'an one of the Scholars is KH Bisri Musthofa who wrote the book of interpretation entitled *Al-Ibriz Lima'rifati Tafsiril Al-Quran al-Aziz Bi Al-Lughah al-Jawiah*, who interpret the verses of the Quran in Javanese, indeed if we refer to the Indonesian Tafsir Scholars also make up also using Arabic, but there is also kh Bisri Musthofa who uses more local language or Nusantara language to explain into the meanings of the Quran. In this paper the author tries to examine aspects of locality absorbed in the Tafsir section with Javanese language, which contained reasonings that are related to the locality that live around the interpreter, such as sharia reasoning, mystical reasoning and other reasoning that has not been revealed. And this is one of the unique studies in the world of Interpretation.

BIOGRAPHICAL COMPARISON KH. BISRI MUSTHAFI, SHEIKH NAWAWI AL-BANTANI AND KIAI SHOLEH DARAT.

First, Bisri Musthafa was a Charismatic Kiai and also a founder of Raudhatu at-Thalibin Rembang Boarding School in Central Java. He was born in Kampong Sawahan Gang Palen Rembang Central Java in Thuan 1915. As a child he was named Mashadi by his parents H. Zainul Musthafa and Chodijah. However, after performing Hajj in 1923, his name was changed to Bisri.² As a child he or Bisri Musthofa was a lazy child studying and lent at Pondok Pesantren. In fact, he prefers to work to make money rather than pay. Luckily this did not last long, finally little Bisri wanted to learn to pay and pursue religious sciences, at first Bisri Musthofa pursued religious studies at Pesantren Kasingan Rembang which was taken care of by Kiai Cholil. In this Kasingan boarding school, he pursued various religious sciences that later provided valuable supplies in using his life. After completing his education at Pesantren Kasingan. Bisri continued his Religious Science odyssey in several Pesantren. Usually he's in *toji Pasanan*³

One of the destinations of *Ngaji Pasanan* is Pesantren Tebuireng Jombang, which at that time was taken care of by KH Hasyim Asyari and this was an attempt to deepen his knowledge in the field of hadith which was indeed at that time the most famous reading of hadith was done by KH Hasyim Asyari. It turns out that the scientific passion and thirst for the scientific owned by Bisri is still galvanizing, so bring Bisri Musthofa to continue studying to the Holy city that is to Mecca around the Year 1936. And in the city Bisri Musthofa learned and delved into science fans such as Tafseer, Hadith and fiqh. Among his teachers were: *first*, KH Bakir, to whom Bisri Musthofa learned to study the book *lubb al-Ushul* by the great cleric Sheikh al-Islam Abi Yahya Zarkashi and the Book of *Umdat al-Abrrar* by Muhammad ibn Ayyub and the book of Tafsir al-Kassiyaf by Zamakhsari. *Secondly*, Shaykh Umar Khamdan, with him Bisri Musthofa studied the hadith, namely the two hadiths *that are famous sahih bukhari and Sahih Muslim*. *Third*, Shaykh Ali al-Maliki, with him Bisri deepened several important books namely, *Al-Asbah Wa al-Nazhair*

¹ About the term "still exists and exists in Indonesia" has its own history, based on the analysis of the author and the author's readings, that many rare manuscripts had been deliberately "looted" or borrowed for mere "collection" by Western invaders and scholars, still remember that when General Refles entered Jogjakarta and took control of Jogjakarta, he looted nearly two palace manuskrip warehouses that were eventually brought to London England, as Martin continued to have a collection of manuscripts that he searched in the interior of Borneo, IMartin, Yellow Book Sheets, (Yogyakarta : LKIS,)

² A. Zaenul Huda. "Kiai Bisri Musthafa" www.gusmus.net Retrieved 13 June 2015.

³ The term *ngaji Pasanan* is the term *ngaji jawa* or *ngaji* which is done during the fasting month which is widely done by students from various areas in the huts who have qualified specialists in certain fields of science, such as *fak ushul fiqh*, hadith and Sufism.

by Ima Jalaludin Asy Syuyuthi and *Al-Hajaj By Al-Qusyaisyri* and by al-Naisaburi. *Fourth*, Sayyid Amin, with him Bisri studied Ibn Malik's Book of *Alfiyah Ibn Aqil*. Works Ibn Malik. *Fifth*, Shaykh Hasan Masysyth, kepunyaanya Bisri learned to study the book *manhaj Dzawi Al-Nazhar* By Sheikh Mahfudz al-T¹masi. *The sixth*, With Sayyid Al-maliki, with him Bisri Studied *Tafsir Jalalain*, The Work of Imam Jalalain Al-Suyuthi and Imam Jalalain Al-Mahalli.

In addition to Kiai Chalil's teacher is Bisri Musthofa's father-in-law because he was married¹⁰ to his daughter Ma'rufah, This marriage to Ma'rufah was blessed with eight children, namely Chalil, Musthofa, Adieb, Faridah, Najichah, Labib, Nihayah and Atikah, bisri musthofa's life experienced various dynamics over time with the conditions of the time experienced bitterly living in the Japanese colonial period mas Early Independence until the time of rebellion G 30 S. PKI. After The Death of Kiai Chalil, Bisri Musthofa participated actively in teaching students at Pondok Pesantren Kasingan Rembang, because the Japanese Occupation of the cottage was scorched. Then Bisri Musthofa continued to create pesantren in Leteh, Rembang, which was named Raudhatul at-Thalibin.⁴ Bisri Musthofa is a highly dedicated man for the world of Education although very busy but he is rarely absent to teach his students.

In addition to kiai, Bisri Musthofa was a reliable politician, respected by all circles, before NU left Masyumi, Bisri was a very persistent Masyumi activist, but after NU declared himself out of Masyumi, he left Masyumi and fought in NU. In the 1955 election Bisri Musthofa was elected as a Contituante who was a representative of the NU Party, after the decree of the President bargaung in 1959 who dissolved the Contituante Council and in the form of Dean of the Provisional People's Representative (MPRS) Bisri Musthofa was also appointed as an MPRS member from the Ulama community, then in the 1971 election he continued to consistently fight in the NU Party which subsequently sent him as an MPR member from Central Java.⁵ As the period entered the order of the New Order to implement the merger of the existing parties, the NU Party was also claimed to be affiliated with the Development Party (PPP). Bisri Musthofa eventually joined the PPP and fought for the party. In the 1977 election he was on the list of legislative candidates (Caleg) of the PPP from the central Java constituency, but when the campaign period was almost here, precisely Wednesday, February 17, 1977 (27 Shafar 1397 H) ahead of the time of ashar Bisri Musthofa dies.

The second, Nawawi al-Bantani with the full name Muhammad Nawawi bin Umar al-Bantani. He was born in 1230 H / 1814 M⁶ in Tanara, Serang, Banten, the eldest of seven children. His father was a cleric named Kyai Umar and a mother named Zubaidah (Nyai Zubaidah). In 1821, when Sheikh Nawawi was 8 years old, he began seeking knowledge, with his two younger brothers, Tamim and Said, at the behest of his father, who was one of the famous scholars in Banten at the time. After teaching to KH Sahal, little Nawawi then went to Surakarta to see KH Yusuf. Not long ago, he also studied in Cikampek West Java untuk nyantri in Pesantren which is famous for the development of Arabic language science.

When she was 15 years old, during many wars in Java around 1830 M, karen felt a heated socio-political condition, then Nawawi left the country to perform hajj in Makkah and settled⁹ here to study for 3 years. Teachers of Shaykh Nawawi al-Bantani in Makkah: *first*, Sheikh Sayyid Ahmad an-Narawi *second*, Sheikh Sayyid Ahmad Dimiyati *third*, Shaykh Sayyid Ahmad Zaini Dahlan *the fourth*, Sheikh Muhammad Khatib al-Ham⁹li *the fifth*, Sheikh Abdul Ghani Bima *sixth*, Sheikh Yusuf Sambulaweni *seventh*, Sheikh Abdul Hamid ad-Daghestani Next Sheikh Nawawi a¹⁰antani became a teacher at the Grand Mosque around 1860-1870 M.⁶

¹⁰**The third**, Muhammad Saleh ibn Umar as-Samarani, he was known as Mbah Soleh Darat. He died in Semarang on Fe³ay 29 Ramadan 1321 H. or 18 December 1903 AD. He lived contemporaries with Sheikh Kholil Bin Abdul Latif Bangkalan Madura, born in Kedung Cemplung Jepara in 1235 H./1³20 AD and also Sheikh Nawawi Banten. Meanwhile, also a teacher in Makkah with Sheikh Amrullah (Datuk Prof. Dr. Hamka) from Minangkabau, West Sumatra. His

⁴ A. Zaenul Huda. "Kiai Bisri Musthafapage 18.

⁵ A. Zaenul Huda. "Kiai Bisri Musthafa page 19.

⁶ Rofik Maftuh, Inklusiveness of Shaykh Nawawi al-Bantani's Thought: Study of the Concept of Alh al-Fatrah in The Interpretation of Marah Labid, in the Journal of Quranic Science and Tafseer: Maqza, Vol. 3, No. 1, 2018, p. 123-125.

educational footsteps began with his own father, Kyai Haji, covering the basics of Islam. Furthermore, he studied to Kyai Haji Syahid, a great cleric in Waturoyo, Pati, Central Java. Then, he went to Semarang to study to Kyai Haji Muhammad Saleh Asnawi Kudus, Kyai Haji Ishaq Damaran, Kyai Haji Abu Abdillah Muhammad Hadi Banguni (*Mufti Semarang*), Kyai Haji Ahmad Bafaqih Ba'alawi, and Kyai Haji Abdul Ghani Bima. His father Kyai Umar had high hopes that his son would one day become a cleric. That's why his father took him to Singapore. Then, he went to Makkah to perform hajj and settled to study various knowledge to several scholars in Makkah at that time, the teachers were: Shaykh Muhammad ibn Sulaiman Hasbullah al-Makki, Sayyid Ahmad ibn Zaini Dahlan, Shaykh Ahmad Nahrowi, Shaykh Yusuf al-Mishri and Shaykh JamAl- (*Mufti Madzhab Hanafi*), Sheikh Muhammad Al-Muqri, Sayyid Muhammad Saleh bin Sayyid Abdur Rahman Az-Zawawi, Shaykh Zahid, Shaykh Umar Asy-Shami.

After settling in Makkah for several years to study and teach, Mbah Saleh Darat called on his heart to return home to Semarang because he was responsible and wanted to serve on his own spilled land. "*Hubbul wathan minAl-Iman*" which means the love of the homeland is part of the faith. That's why he had to go back to Semarang. Mbah Saleh Darat established a boarding school on the coast of Semarang. Among his students who became a well-known cleric was KH. Hasyim Asy'ari (Founder of Nahdlatul Ulama) Shaykh Mahfudz At-Turmusi (Great Cleric of Madzhab Shafi'i who is expert in hadith). Kh. Ahmad Dahlan (Founder of Muhammadiyah), KH. Bisri Syamsuri (Founder of Pesantren Mamba'ul Ma'arif Jombang). Kh. Idris (Founder of Jamsaren Boarding School, Solo) KH. Sha'ban (Ulama Ahli Falak in Semarang) KH. Dalhar (Founder of Watucongol Muntilan boarding school, Magelang). Raden Ajeng Kartini, who became a symbol of Indonesian women's pride. There are three of Kyai Soleh Darat's students who were confirmed as Indonesian National Heroes, namely KH. Ahmad Dahlan (1868–1934 AD), with Decree of the Government of the Republic of Indonesia, No. 657, 27 December 1961, Hadratus Syaikh Hasyim Asy'ari (1875–1947 AD), with Decree of the President of the Republic of Indonesia, No. 294, 17 November 1964, Raden Ajeng Kartini (1879–1904 AD), with Decree of the President of the Republic of Indonesia, No. 108, 12 May 1964. Among the works of Mbah Saleh are: *Majmu'ah Asy-Shari'ah al-Fiqyah li Al-Awam, Al-Hakim, Kitab Munjiyat, Book Batha'if At-Thaharah, Kitab Faidhir Rahman, Kitab Manasik Al-Hajj, Book of Ash-Shalah, Translation of Sabil al-'Abid 'Ala Jauharah At-Tauhid, Mursyid al-Wajiz, Minhaj Al-Atqiya', Hadeeth al-Mi'raj, Kitab Asrar as-Shalah*. Almost all of Mbah Saleh Darat's works are written in pegon and Javanese, only a few of which are written in Arabic.

KH'S THOUGHTS AND FIGURE. BISRI MUSTHOFA, KH HOLEH DARAT AND SHEIKH NAWAWI AL-BANTANI

First, KH Bisri Musthofa is a reliable figure in the field of Politics, although born from the womb of Pesantren, in every Campaign he is always made a spokesman for the Party. His ability in the field of language and mastery of Panggung is indeed recognized by many circles. It is true that kh Syaifudin Zuhri said Bisri Musthofa was an Orator, a speechwriter who said things that were actually difficult to understand. Easy to accept by villagers and as well as city people. The real thing is boring to be a mess. The sharp critiques of the very boring original glide sharply smoothly and refreshingly. The critics are not angry about the polite and pleasant delivery. In addition, he also entertains with his humors that make everyone laugh.

By many circles, Bisri Musthofa has a fairly intelligent and moderate mind, he is a Sunni cleric who is very persistent in fighting for Ahlu Sunnah Wal-Jama'ah as well as who often calls for *Amar Ma'ruf Nahi Mungkar* which by Bisri Musthofa is aligned with the concept of Rukun Islam. And if only it could be that the fifth Islamic harmony was added to the concept of the sixth Islamic harmony, *Amar Ma'ruf Nahi Mungkar*. If we want to learn the concept of thought possessed by Bisri Musthofa then we can read in his works, among others that has now been referenced by many Scholars who teach in

Pesantren and the handle for kiai and santri, even according to Kiai Cholil Bisri that all of Bisri Musthofa's works are printed approximately Jumbelahnya 176 books / books.⁷

The second, Nawawi al-Bantani's *Tafsir Marah Labid* is based on a classical tradition that refers also to the works of medieval scholars. *Tafsir Marah Labid* sought to preserve the orientation of the thinking of medieval scholars such as Jalaluddin al Mahalli, Jalaluddin al Suyuthi, Ibn Kathir and so on. In the reference used nawawi al Bantani is *Tafsir Mafatih al Ghaiyb* which is known to be very thick with *ra'yu*. Therefore, The Interpretation of *Marah Labid* is often seen as Tabyin and a collection of quotations referring to previous books.

The interpretation of *Marah Labid* is said by Rifa'i Hasan to use a more diverse method than Abdurrauf Singkil when compared to The Angry Interpretation of *Labid* Himself. Imam Nawawi al Bantani, meanwhile, placed the main emphasis on verse-by-verse explanation based on the pattern of language analysis. However, according to Ahmad Rifa'i Hasan, *Tafsir Marah Labid* bears a resemblance to *Tafsir Jalalain* written by Imam Syuyuti and Mahalli which by interpretation observers is included in the *ijmali* method. It's just that the power of *Labid's* Angry Interpretation is also thanks to the interpretation of verse with verse. Muhammad Ali Iyazi categorized *Tafsir Marah Labid* as a Sufi interpretation considering in his interpretation in every verse of the Quran *Tafsir Marah Labid* always refers to the book *al Futuhat al-Ilahiyah* by Muhyidin Ibn Arabi but does not make the interpretation nuanced *ishari*. While *Tafsir Marah Labid* is classified as interpreting the verses of the Quran in *dhahir*. The interpretation of *Marah Labid* has the privilege of language, which mentions the meanings of letters, names and continues with the content of the contents of the surah in several aspects. Nawawi al Bantani also explained *aspke qira'at* and various narrates from the *tabi'in* and other scholars.

From this it can be concluded that when Nawawi al Bantani in *Tafsir Marah Labid* attempted to explain the Quran based on the sequence of verses, verses with a brief, clear description and a concise language. Thus, it can be suspected that *Tafsir Marah Labid* uses the *ijmali* method, but if the facilitation of the Quran based on the systematics of the sequence of verses according to the *mushaf* and reviewed in various other aspects. Like *qira'at*, *asbab al-Nuzul* and so on. Then it can be expected to be strong using the *tahlili* method. Therefore, it can be concluded that the pattern of *Tafsir Marah Labid* is to use a combination of *tahlili* bi al *Matsur* and *ijmali*.⁸

Third, showing the figure of Kiai Sholeh Darat can not escape our attention to the book of interpretation *Faidh al-Rahman fi Tarjamah Tafsir Kalam Malik ad-Dayyan* as his greatest work in the field of interpretation. A book of interpretations written by a great cleric named K.H. Muhammad Shaleh Ibn Umar as-Samarani (1321 H/1903 M). Furthermore, the author tries to get to know the book further, and as a first step we must remember Kiai Shaleh Darat's own opinion of his book. According to Kiai Shaleh Darat, the writing of the interpretation of *Faidh al-Rahman fi Tarjamah Tafsir Kalam Malik ad-Dayyan* was backgrounded by Kiai Shaleh Darat's desire to translate the Qur'an into Javanese so that lay people at that time could study the Qur'an because at that time people could not speak Arabic and as an answer to the anxiety of R.A. Kartini. Because at that time no cleric dared to translate the Qur'an in Javanese because the Qur'an was considered too sacred, should not be translated into any language and strictly forbade the translation and interpretation of the Quran in Javanese. In terms of shape and packaging, the book consists of two volumes and was first published in Singapore by the printing press Haji Muhammad Amin on 27 Rabi'ul Akhir 1311 H/7 November 1893 M.⁹

⁷ *Tafseer (Tafseer al-Ibriz, Tafseer al-Yasin, Kitab al-Iksier), Hadith (Sulamu afham, Al-Awzahad Al Musthowafiyah Al-Mandhomatul Baiquniyyah) Aqidah Rawihatul Aqam, Dururul Aqam, Dururul Bayan) Shari'ah (Sullamu al-Afham li Mafatih Adillatil Ahkam fi Bulughul Maram, Qawaidul Bahiyah, Tuntunan Shok and Manasik Haji. Islam and Prayer, Akhlaq Sufism (Washaya al-Abda' lil Abna', Syiir Ngudi Susilo, True Partner of Qasidah al-Ta'liqatu al-Mufidah) Arabic Science (Jurumiyah, Nadham Imrithi, Alfiyah Ibn malik, Nadham al-Maqsul, Syarah Jauhar Maknun) Mantiq Science /logic (Tarjamah Sullamu al-Munawarrah, and so on. View. www.pondokpesantren.net. Retrieved 19 June 2015.*

⁸ Ansor Bahary, *Tafsir Nusantara: Critical Study of Angry Labid Nawawi al Bantani*, in *Ulul Albab Journal*, Volume 16, Number 2, 2015, p: 184-187

⁹ We can find out from *muqaddimah* the book of interpretation *faidh ar-rahman fi Touching the interpretation of Kalam malik ad-Dayyan*, as follows:

Below, the author will explain how the *book of Tafsir Faidh al-Rahman* was composed by Kiai Shaleh Darat from the first volume to the second volume. The First Volume, beginning with the *muqaddimah* of *Tafsir Faidh al-Rahman*, then followed by *muqaddimah surat al-Fatihah*, then continued with the interpretation of verses 1 to verse 7. Then followed by the interpretation of Surah al-Baqarah which begins with *muqaddimah* surat al-Baqarah then interpretation of verses 1 to verse 286. With a total of 503 pages. This first volume began to be written on the evening of Thursday 20 Rajab 1309 H/19 February 1892 M, and was completed on the evening of Thursday 19 Jumad al-Awal 1310 H/9 December 1892 M. Printed in Singapore by Haji Muhammad Amin on 27 Rabi'ul Akhir 1311 H/7 November 1893 M.

Surah al-Baqarah includes the letter Madaniyah, the verse is two hundred and eighty-six or two hundred and eighty-seven. This surah al-Baqarah is sent down in Medina there are two hundred and eighty-seven or six because of the difference of waqof, it can be said madaniyyah or Makiyyah, that is, where there is a letter that comes down in Makkah or Arafah or Tabuk, the verse that came down before hijra is called Makiyyah even though the revelation is not in Makkah, this letter al-Baqarah is early *A'udzubillahi min asy-Syaython al-Rojim* down after hijra, Allah is All-Knowing, All-Wise.

Each book of interpretation written by mufassir has a different systematika than other books. These differences depend on the author's tendencies, skills, interests, and points of view influenced by the background of knowledge and experience and the goals that the author wants to achieve. The systematics of interpretation of the Qur'an is the rule of preparation or ordinance in interpreting the Qur'an, for example related to the technique of drafting or writing an interpretation. So the interpretation systematics place more emphasis on the interpretation procedures passed or emphasizes on the sequences of the Qur'an.

In *Tafsir Faidh al-Rahman* the discussion begins by directing a description of the identity of the letter which includes the history of the revelation of a letter, then proceeds with an explanation of the letter name, the purpose of the letter, and the number of verses. In converting verse by verse, he first switched languages, translating into Javanese (Arab to Pegon). Based on his understanding and guide to the translation of the Qur'an namely the Book of Imam Jalal al-Din al-mahalli and Imam jalal al-Din al-suyuthi and the Book of *Tafsir al-Kabir* Imam al-razi and the Book of *Lubab at-Ta'wil* imam al-Khazin and the Book of *Tafseer* Imam al-Ghazali.¹⁰

A BRIEF HISTORY OF AL-IBRIZ, FAIDUR ROHMAN AND TAFSIR MARAH LABID

First, historically there is no complete background in the writing of *Tafsir al-Ibriz*, however, the author in *muqaddimah* states that basically translation and interpretation only want to follow Muslims before Bisri Hidup, because Muslims have also previously also interpreted or also interpreted in various languages, some Indonesian there are German, some are English, even in the form of local languages in the archipelago, for example is *Tafsir* in Javanese and interpretation in Sundanese.¹¹ For example, the Javanese book *Tafsir* by Imam Nawawi Bin Umar al-Nawawi al-Banteni Al-Munir Li Ma'rifati *At-Tanzil*, followed by Kiai Sholeh Darat on the reef in the 19th century, entitled *Faidur Rohman*, (abundance of God) a book that reached 5 large volumes printed in Singapore in 1987.¹² Next up is *Raudhotul Irfan* Li Ma'rifatul Al-Qur'an. By KH Ahmad Sanusi bin Abdur Rahim *Tafsir al-Iklil* Li Ma'ani *al-tanzil*, by KH Misbah bin in Musthofa the younger brother of KH Bisri Musthofa, followed by *Tafsir Nur Al-hsan* written by Muhammad Said bin Umar Qadi al-Qodah in Malay, *Azikro* *Terafmah* and *Tafsir AL-Quran* By *Bachtiar Surin*.¹³

اع حالى نيعالى اعسن غالبى ووع عجم اورا فدا اعن-اعن اع معنا نى قرآن كرن اورا عرتى جارائى لن اورا عرتى معنا نى كرن قرآن تمورونى كلوان بسا عرب مك ان معكونو دادى اعسن كاوى ترجمه نى معنائى قرآن.

¹⁰ Muhammad Shaleh Ibn Umar as-Samarani p. 6.

¹¹ Bisri Musthofa, *Al-Ibriz Li Ma'rifatul Tafsir Al-Qur'an Al-Aziz Bi Al-Lughah Al-Jawiyah*, (Holy: Holy Tower, tt) p. 1.

¹² Ling Misbahudin, *Tafsir al-Ibriz Li Ma'rifati Tafsir al-Qur'an Al-Azizi*, Karya KH Bisri Musthofa Rembang, Study methodology and thought, Postgraduate Thesis IAIN Suman Kalijaga Yogyakarta 1989, pages 97-98,

¹³ *Ibid.* pages 97-98.

One of the reasons that could be the basis of this commentary war is because of the camp's efforts by KH Bisri Musthofa against the Qur'an, Bisri Mushtofa considers that the Qur'an is a special Scripture. The Qur'an was revealed to the Prophet Muhammad as a guide to human life through the Angel Gabriel (a). KH Bisri Musthofa believes that by reading the Qur'an and although he does not yet understand the content of his reading. He's got a gift.¹⁴ But it is not in the *pungkiri* that the understanding of the Qur'an is a necessity, because without the understanding of Muslims will not have a good dialogue in understanding the meaning of the verse as a clue. When viewed at that time, Islam in Java or Muslims in Java as well as Javanese who entered Islam is still very difficult to understand the meaning of verses of the Qur'an. With this condition, KH Bisri Musthofa¹² ready to serve by writing translations and interpretations of the Qur'an as beware of Muslims to be able to understand the verses of the Qur'an. By using *Javanese*, and used by KH Bisri Musthofa is *Javanese-style* boarding school, *Pegon Jawa*.¹⁵ If we study in depth that Tafsir al-Ibriz is an interpreter as well as an interpretation, the author himself declares this as touched.¹⁶ But if we look and are observant to read the work then we will find a lot of interesting content done by KH Bisri Musthofa doing interpretation of some verses of the Qur'an, which in Bisri Musthofa's view is considered important and should be explained by interpreting. The model used by KH Bisri Musthofa in this interpretation is a fairly simple interpretation in which the simplicity of the word and easy to understand, this indicates that the goal of al-Ibriz interpretation is indeed written for readers who are lay in religious understanding. If we go further, the emergence of Tafsir Al-Ibriz is actually very closely related to the study or implementation of the interpretation studies conducted on Tuesday and Friday, from the study appeared Tafsir al-Ibriz , this was also revealed directly by KH Cholil Bisri (First Son of KH. Bisri Musthofa) that:

*Bisri's writing activities began and began by giving the meaning of the yellow book used in pesantren, and because of the encouragement of Bisri's friends, then the member's activity of meaning was increased by becoming a book and disseminated in Pesantren-Pesantren, especially when Bisri wrote Tafsir al-Ibriz which is considered the largest work, Bisri is always in the most sacred condition and not in limited condition and accompanied by sunnah Fasting worship on Monday and Thursday Bisri wrote the interpretation of al-Ibriz for approximately Four Years, so it was approximately in 1957-1960. Each time, bisri invites close disciples to make a pilgrimage to the Tomb of the Nine guardians.*¹⁷

Before this interpretation was spread among *pesantren* tafsir was in *Tashih* by some of the old kiai in this Land of Java, **Kiai Arwani Amin**, **Kiai Abu Umar K. Hisyam**, and **K. Sha'roni Ahmad**¹⁸ the book was finished and disseminated in the form of three Great Volumes including, The First Volume (Juz' 1-10) the second Volume (Juz' 11-20) and the third volume (Juz' 21-30). The entire interpretation reaches 2270 pieces.

Third, in the study of the interpretation of Tafsir Marah Labid in several previous studies for example ed by Rifa'i Hasan many use *banya baragam* method, compared to the interpretation on the reef by *abdurahman singkil*, the di religion of the interpretation of *angry labid* can be shown from the way *Sheikh Nawawi al Bantani* in presenting the study of language as the most prominent study in the interpretation of *angry labid*, still also according to the view of Rifa'i that there are some similarities between the interpretation of *anger withering* with the *jallain* interpretation by *imam Suyuthi* and *Imam Mahalli* , in terms of similarity is to use the study and approach of *ijmali* method in the study of its interpretation. But it is worth remembering in the *angry interpretation labid* many in support of the study of the interpretation of the Qur'an bil Qur'an.

¹⁴ Bisri Musthofa *al-Ibriz*, page 1.

¹⁵ *Pegon Arabic or Javanese pegon is Javanese written in Arabic, the method of writing is different from Arabic in general. It's right there. characteristics such as the addition of three dots in the letter kaf, to symbolize the letter G, the letter Ain with point 3 which symbolizes "ng" and so on.*

¹⁶ Bisri Musthofa, *Al-Ibriz*, halaman 2.

¹⁷ *Ibid*, Ling Misbahudin, *Tafseer al-Ibriz*, p. 98.

¹⁸ *Ibid*, Bisri Musthofa, *Al-Ibriz*,

In subsequent studies many experts labeled that the study of angry interpretation of labid is closer to the study of Sufi interpretation, Muhammad Ali Iyadi stated that the interpretation of Marah labid leads like the interpretation of al Futuhat al Ilahiyah by Muhyidin Ibn Arabi, although the interpretation of Marah Labid is not isyari nuanced. On the contrary, labid still interprets with the capacity of meaning dhahir Verse, the speciality of angry labid as stated by Rifa'i is a victory in processing the language of the content and meanings of the letter and qiroat aspect is very noticed by Nawawi al Bantani. Further, Nawawi wanted to show that the angry interpretation of Labid tried hard to show the Qur'an with verse-by-verse aransement with a simple and clear description, in the content also displays the ijmal method by presenting the study of asbab an-Nuzul and qiroat studies, as well as the study between tahlili bil amsur and ijmal study.¹⁹

COMPARISON OF INTERPRETATION METHOD BETWEEN AL IBRIZ, FAIDUR ROHMAN AND MARAH LABID OR TAFSIR MUNIR

First, in the writing of al-Ibriz interpretation always takes from classical and contemporary interpretation sources, and it is said in Mukaddimah Tafsir al-Ibriz:

*Dene Bahan-bahanipun Tarjamah Tafsir engkang Kaula Segahaken punika, amboten sanes inggih namung metik sangking kitab-kitab Tafsir (tafasis al-Mu'tabarah) kados Tafsir Jalalain, dan Tafsir Baidhawi Tafsir Khazin, lan sepinunggalipun.*²⁰

Meaning: (As for the translation material that I emphasize is not just a metaphor from the Books of Tafseer (tafasis al-Mu'tabarah) such as Tafsir Jalalain, and Tafsir Baidhawi Tafsir Khazin, and so on.)

In addition to the commentaries mentioned in Mukaddimah al-Ibriz, KH Bisri Musthofa also took the time to study and study the works of Modern Tafsiri, *Tafsir Almanar* (Muhammad Abduh and Rasyid Ridha) *Tafsir Fi Dhalali Al-Quran* (Sayid Qutub) and *Tafsir al-Jawahir* (Jauhar Tanthawi). *Mahasin al-Takwil* (Al-Qasimi). *Mayaza Al-Quran* (Abu Su'ud).²¹ The Book of Al-Ibriz is one of the Muslim scholars who put forward the locality aspect in its interpretation, this is seen from the language used by using Javanese as an introduction to this tafsir al-Ibriz. In the translation method alone is quite unique because Mualif this book is KH Bisri Musthofa trying to translate with a unique language. Because in translating it in interpreting or translating Mualif using three steps at once, First, by giving the meaning of Gandul as the typical meaning of Pesantren and showing this interpretation is a collection of Pesantren. ie by interpreting lughawi Nahwi, and Shorfi, in addition to the uniqueness of this book is to display the distinctive meaning of pesantren, namely the meaning of Utawi, iku, Kelawan, ing dalem, and so on, and this first method immediately exists and is written under the verse meaning gandul. So according to the theory of the language of meaning gandul is a form of precision giving linguistic rules in the sense of each lafadz and position in the order of sentences.

As for the *second* langak is to translate in Javanese at once, and it is placed on the side in the sheets of the book, translated at the beginning with the numbering according to the translated verse, this is the opposite of the verse, if the numbering verse is located at the end then the translation of the verse number is located at the beginning. And *third*, completing the translation with certain descriptions related to the verse, the description there is a mentioned explanation that can basically be distinguished from the aspect of the content. (contents). If the content is a warning then *Muallif* mentions *with the word tanbih* in this case *tanbih* is an effort to provide additional information that is important in the attention of a reader in the book of interpretation of al-Ibriz, for example in Surah QS al-Kahfi 23-24. "*Tanbuhun*".

¹⁹ Ansor Bahary, *Tafsir Nusantara: Critical Study of Marah Labid Nawawi al Bantani*, in *Ulul Albab Journal*, Volume 16, Number 2, 2015, p: 184-187

²⁰ *Ibid*..... page 1.

²¹ Ling Misbahuddin, *Ibriz*, p. 101.

And *Third*, complete the translation with the descriptions of the interpretation of the verse at once with javanese language placed on the side in each sheet of the book. Translations are prefixed with numberings according to the verse. The description is called *Tanbih*, *Muhimmah*, *Qishah*, and *Mujarrab*, the explanation can basically be distinguished from the content aspect (the content of those content).

If the description is a warning then *Muallif* mentions it by the term *Tanbih*, for example in QS al-Kahfi : 23-24. "*Tanbihun*" "*Mulo Wahyu nganti pedot Limolas dini iku, perlune kanggo mulang marang Kanjeng Nabi, supoyo sak badane iku, ora kesupen Moco Insyallah, semono ugo kito yen kabeh iku kondo-kondo iyo ojo lali muni Insyallah, nanging ojo salah faham ! Insyallah itu Istitsna' dadi Mustasna' Minhu-ne Kudu di tutur, Umpomo ono Wong ngulemi marang sampean mengkene, mas benjing Injing Sampeyan kulo aturi Rawuh ing griyo kulo, yen pancen sampeyan sanggup, wangsulono! Inggih, Insyallah. Ojo nganti naming Sampeyan wangsuli: Insyallah (Tok), luwih-luwih upomo sampean sakbenere ora sanggup. Dadak muni Inya Allah iku ora keno*"²²

That is: "Tanbihun" therefore the mandate should not be broken until 15 days, it is necessary to re-create for the Prophet Muhammad SAW. Therefore we should not forget to say the word god god. But jagan misunderstood! He said, "O my people! If someone tells you like this: In the morning, I'm welcome to come to my house, if you can. Answer! Yes, God willing, but don't just say the word God willing. And if you do not believe in It, do not use it, and do not use it."

And if a *Tambihun* is an *Insyad* (Education) in which it is sometimes formed in the category of *amaliyah* and (practical), *Mouidhoh* (Advice). Or a *Tamsil* (Parable). So sanga *Muallif* will mention with *Faidah-Faidah*, while the *Faidah-Faidah* is taken from the hadiths of *Fadhoil Amal* as well as the views or opinions of salaf scholars. Examples can be read at the End of Surah Al-Baqarah and also al-Kahfi verse 45. "*Faedah*" *ono hadist kang nerangaken suroso mengkene: seng sopo wonge moco telung ayat saking pungkasan surat Baqarah iki iyo iku wiwit : Lillahi Ma Fi Samawati, Tumoko : fansurna ala al-Qaumi al-Kafirin setan ora wani merek-merek omah wong kang moco mau sak jerone Telung Wengi, Wallahu A'lam.*²³

There is also an idea that according to the author it is very important to express in this paper whether it is a new thing related to social science and/or about *Asbabun Nuzul*, in which case *Muallif* uses the phrase *Muhimmah* as in revealed in Surah Al-Kahfi 28, Ar-Ra'du: 12. ("*Muhimmah*" *siji dino Kanjeng Nabi ketamunan Uyainah Ibnu Hisnin sak kancane, golongan wong-wong suguh, naliko iku Kanjeng Nabi nuju rubung dening Sahabat Salman sak Kancane golongan wong-wong kang faqir kang jalaran Faqire, wis mesti bae sandangane yo orang salin, gandane kecut kummel, Naliko semono Uyainah matur marang kanjeng Nabi: menopo panjenengan mboten munek-munek mambet gandaniipun tiyang-tiyang meniko,kulo meniko sejatosipun kepengen anderek panjenengan, naggng kaweratan, inggih jalaran kempal kaliyan tiyang-tiyang ngaten meniko, menopo mboten prayogi tiyang-tiyang meniko panjenengan damelaken majlis piyambak ?? jalaran anane peristiwa iki, ayat no 27 iki temurun, Wallahu A'lam.*)²⁴

It means: ("*Muhimmah*" One day the prophet Uyainah Ibn Hisn's day as his neighbor, the richest people, whereas the prophet tends to be rubung by Salman's companions during Kancane the faqir faqir faqir, anyway only yo clothes people imitate, smell Hahahaha, then Uyainah said to the Prophet: If you do not want to smell these people, I really want to follow you, naggng fear, it's because of the association with the people waiting for this, why don't you like people. So you made your own ceremony?? Because of this incident, verse 27 is hereditary, Wallahu A'lam)

In addition, there is also *Qishah* in the book of Tafseer al-Ibriz, as well as *Hikayat*, as explained in surah Al-Lahab which describes the story of his wife Abu Lahab and *Hikayat* which tells about the Year of the Prophet's birth in Surah al-Fiil. "*Al-Qishah*" *Bojone Abu Lahab (Ummu Jamil) iki bencine marang Kanjeng Nabi, nemen Banget, sangkeng Nemene nganti direwangi golek carang-carang, utowo kayu-kayu kang ono erine di gendong dewe, siji dini deweke golek kayu, jalaran sayah leren ngasu, Tali sangking Lulup kang biasane kanggo ngendong kayu di kalungke gulene, Dilalah Emboh Keping, weruh-weruh Ummi Jamil wis mati ketekek, mestine kan nekek iyo malaikat, sapo maneh ?.*

It means: "*Al-Qishah*" his wife Abu Lahab (Ummu Jamil) hated the Prophet Muhammad so much that he was willing to look for things that were used to elevate his hatred, but did not know what happened suddenly Ummi Jamil was dead in strangulation, which is according to the presumption that it was the angel who did it, if not

²² Bisri Musthofa, Al-Ibriz, Juz' 11-20, Page 891.

²³ Ibid, Juz' 1-10, p. 121.

²⁴ Ibid, juz 11-20, page 894.

who else?. On the other hand Muallif also mentioned "Mujarrab" is used to add information that is amaliyah and smells "mystical" This additional language is commonly associated with medicine and others as in QS An-Nahl: 69.

"Mujarrab" *Madu yen di campur karo peresan jahe iku kanggo tomo loro weteng, Madu, Samin lan endok Pitik, Taker podu di adeng kaya srikoyo, biso nambah tenogo muda, lan liya-liyane maneh.* Meaning: "Mujarrab" Honey when mixed with ginger squeeze is made stomach pain medicine, honey, samin oil, and chicken eggs, measured from srikaya fruit, and it can add energy to young people, and others.

And in explaining the verses of the Qur'an Ling Misbahudin observed the interpretation of Bisri who paid great attention to some things, as follows. *first*, the emphasis on a very strong linguistic approach, this is seen from the explanation and description of the meaning of each verse accompanied by explaining the position or tarkib of each lafadz. *Secondly*, noticing *Asbabun Nuzul* in explaining some verses related to the cause of going down, Bisri Musthofa did not forget to mention the narration of *asbabun nuzulnya*, but did not mention *isnas* and his wife. *Third*, paying attention to the story of the earlier generations or a figure ed in the Qur'an, for the verse related to The Story, Bisri explained the story in great detail and clear, Perhaps karean was influenced by the book of interpretation of al-Khazin which became one of the refrence of al-Ibriz's interpretation, and when explaining about the story does not explain the origin, sanad and perawi of the story, and does not explain whether the story is Israiliyat or not.

Fourth, when interpreting verses about Kauniyah, Bisri is very attentive to the aspects of real life experience and science, the style of language he uses is a popular language of the region, namely Javanese language, this is inseparable from the social conditions of society that do require an understanding of the Quran easily. *Fifth*, Bisri also paid great attention to Qiraah. *Sixth*, and in interpreting theological and caunid verses, Bisri uses much more reasoning than narration.

What makes it unique is that KH Bisri Musthofa in doing a rare interpretation and quoting very little about the Hadith of the Prophet, there are only a few verses that are sometimes followed by some hadiths, the most basic thing to be our record is in this interpretation of al-Ibriz, the referral of classical books, such as Tafsir jalalain, *Tafsir Baedhawi* and *Tafsir al-Khazin*. In addition in the interpretation of al-Ibriz, many of the israiliyat histories or stories are taken from classical books, without criticizing the otensitas of the history, this is what some researchers think is a point of weakness in the interpretation of al-Ibriz, however, in the local kontek interpretation actually gets a welcome and apreation from the community, because the construct of religious and cultural values formed in the past, especially in javanese society, which is still very thick with elements of mysticism in the memory of his life. So if this interpretation of al-Ibriz contains mystical ungsurs, then it is natural, because it is very in accordance with the background of *the life of the Muallif* and society as *mukhatab* that becomes the object of interpretation.

In the discussion of Tafsir the pattern is an inevitability that is very inherent in an interpretation, and it is inesvitable, because a mufassir will surely bring an identity that is never separated from the interconnectedness of space and time (*locus and Tempus*), he associates with the community and participates in the social and cultural changes of society. It was this encounter that then formed the horizontal-horizon and there was also the process of "Interconnectedness" which is influenced and influenced. So that social conditions and *beckground* scientific is the main element that makes an interpretation color, alive (at least for the context of the local community) and different from other interpretations.

So when viewed from that aspect the pattern of interpretation of manjadi is very unique and important in research and in study, if an entity of an interpreter is in a particular pole and political organization, as is Bisri Musthofa who is very involved culturally and socially and politically with the largest and influential organization in Indonesia namely Nahdhatul Ulama, obviously this background has little effect on his interpretation. Bisri's existence as the Head of Pesantren (Kiai) is also a clue that he belongs to the people who keep "Tradition" and this becomes a dynamic of his own in relation to the context of interpretation, on the other hand, intimately related to the national context that is multicultural and close to modernity. These aspects need to be the benchmark in assessing the interpretation of al-Ibriz.

Theoretically, some scholars have tried to make an effort to classification of the interpretation pattern into five outlines of interpretation patterns. The *first*, Sufi *Taswuf*, while the *second*, is the *third fiqhi (Fiqh)* pattern, *Ilmi*, (Science) *fourth, falsafi* (Philosophy), *fifth, Adab-Ijtima'i* (Social Literature).²⁵ In addition, Muhammad Husayn Adz-Zhahabi also tried to group some of the interpretations of the Scholars, both from traditional times, to contemporary into four patterns of interpretation, *ilmi* pattern (Science) *ilhadi* (deviant) *Mazhabi* (Fanaticism manzhab) and *Adab al-Ijtima'i* (Literary-Social).²⁶ Against the classification of the above interpretation patterns, the author only makes a theoretical basis to look at the category of *bisri musthofa* interpretation pattern, because if in deeper study basically the pattern of interpretation has undergone quite progressive development, the pattern is a certain identity that displays the pad of an interpretation, and when the interpretation meets different conditions and times, then the interpretation will give rise to a solitary character that may not be covered by the classification of the pattern, for example the very popular *kalam* pattern in the classical century, the *liguistic* pattern that has undergone the usual development in the middle ages with the modern century movement patterns (*Hirarkhi*) that appeared in the modern century with the figure *sayyid Qutb*; and the mystical pattern may be thick with the mix of syncretic cultures; and so on. As far as the author's observations, the Book of *Tafsir al-Ibriz* has at least a tendency in the *adab ijtima'i ilmi* and mystical patterns although in this interpretation is quite numerous and even includes the entire interpretation pattern that has become the framework above, but these three patterns have their own uniqueness in describing the book of interpretation.

Second, The word *tafsir* is derived from the interpretation of the word "*fassara-yu fassinu-tafsira*" which means description or description. Al-Jurjani argues that the word "interpretation" according to etymology means "*Al-kasyf wa Al-izhar*" which means to reveal (open) and give birth.²⁷ Basically, the meaning of "interpretation" based on language will not be separated from the meaning of *al-idlah* (explain), *al-bayan* (explaining), *al-kasyf* (revealing hidden meanings), *al-izhar* (revealed), and *al-ibanah* (explaining).²⁸ In terms of science, there have been many scholars in the field of Science of the Qur'an providing a definition of interpretation. Khalid ibn Usman as-Sabt, in *qawaid at-Tafsir*, for example, briefly defined the science of interpretation. *Ilm yubhatsu fihi an ahwal Qur'an al-Aziz min haitu dilalatuhi 'ala muradillahi ta'ala biqadri at-taqah al-basysyariyyah*.²⁹

This definition contains two meanings. First, interpretation is understood in context as a "function" of understanding the content, messages, and instructions of God found in the text of the Qur'an. Second, the interpretation as a "method of understanding" is stacked on the level of human resourcefulness (*at-taqah al-basysyariyyah*). Thus, the material object of interpretation is the text of the Qur'an and the formal object is the method or paradigm of giving, producing, and revealing the meaning contained therein. The purpose is to understand well the will of God that is included in the text (Qur'an).³⁰

Knowing the figure of *Kiai Sholeh Darat* can not escape our attention to the book of interpretation *Faidh al-Rahman fi Tarjamah Tafsir Kalam Malik ad-Dayyan* as his greatest work in the field of interpretation. A book of interpretations written by a great cleric named *K.H. Muhammad Shaleh Ibn Umar as-Samarani* (1321 H/1903 AD). Furthermore, the author tries to get to know the book further, and as a first step we must remember *Kiai Shaleh Darat's* own opinion of his book. According to *kiai shaleh darat*, the writing of the *interpretation of Faidh al-Rahman fi Tarjamah Tafsir Kalam Malik ad-Dayyan* is backgrounded by *kiai shaleh darat's* desire to translate the Qur'an into Javanese so that lay

²⁵ Abd Al-Hayy Al-Faraway, *Method of interpretation of Maudhu'i An Introduction to Terj.* : Suryan A Jamrah, (PT Garfinda Persada 1994) halaman 12.

²⁶ Muhamad Husain Azh-Zhahabi, *At Tafseer Wa al-Mufasssirin Juz' 2* (Cairo: Maktabah Wahbah,tt) p. 364.

²⁷ Al-Jurjani, *At-Ta'rifa At-Thaba'ah wa An-Nasyr wa At-Tauzi'*, Jeddah: t.t., hlm. 63.

²⁸ Muhammad Abdul Azhim Al-Zarqani, *Manahil al-'irfan fi Ulum al-Qur'an Juz II (Mesir : Mustafa Babi al-Halabi)*, h. 3.

²⁹ Khalid ibn Usman as-Sabt, *Qawaid at-Tafsir : Jam'an wa Dirasat, Jilid I (Dar Ibn Affan, 1421)*, h. 29.

³⁰ Islah Gusmian, *Epistemologi Tafsir Al-Qur'an Kontemporer, Jurnal As-A'raf Edisi 14 (Vol XII No 2 Juli-Desember 2015)*, h. 22.

people at that time could study the Qur'an because at that time people could not speak Arabic³¹ and in response to R.A. Kartini's anxiety. Because at that time no cleric dared to translate the Qur'an in Javanese because the Qur'an was considered too sacred, should not be translated into any bahaasa and strictly forbid the translation and interpretation of the Quran in Javanese. In terms of shape and packaging, the book consists of two volumes and was first published in Singapore by the printing press Haji Muhammad Amin on 27 Rabi'ul Akhir 1311 H/7 November 1893 AD.

Below, the author will explain how the book of *Tafsir Faidh al-Rahman* was composed by Kiai Shaleh Darat fi in the first volume to the second volume. The First Volume, beginning with the *muqaddimah* of *Tafsir Faidh al-Rahman*, then followed by *muqaddimah* surat al-Fatihah, then continued with the interpretation of verses 1 to verse 7. Then followed by the interpretation of Surah al-Baqarah which begins with *muqaddimah* surat al-Baqarah then interpretation of verses 1 to verse 286. With a total of 503 pages. The first volume began writing on the evening of Thursday 20 Rajab 1309 H/19 February 1892 AD, and was completed on the evening of Thursday 19 Jumad al-Awal 1310 H/9 December 1892 AD. Printed in Singapore by the printing of Haji Muhammad Amin on 27 Rabi'ul Akhir 1311 H/7 November 1893 AD.

The letter al-Baqarah includes the letter Madaniyah, this verse is two hundred and eighty-six or two hundred and eighty-seven. This letter of Baqarah was revealed in Medina there are two hundred and eighty-seven or six because of the difference in waqf, It can be said that the Madaniyyah or Makiyyah, where there is a letter that comes down in Makkah or Arafah or Tabuk, the verse that came down before hijra is called Makiyyah although the descending is not in Makkah, this letter al-Baqarah is the beginning in the verse down after hijra, this letter al-Baqarah is very widely used if read at home then satan can not enter it for three days and can thwart acts of magic the handyman, in this surah al-Baqarah there are a thousand commandments, and a thousand prohibitions and a thousand laws, and a thousand rumors, and sunnah for people to read the Qur'an says *A'udzubillahi min asy-Shayaiton al-Rojim*.

Each book of interpretation written by mufassir has a different systematika than other books. These differences depend on the author's tendencies, skills, interests, and points of view influenced by the background of knowledge and experience and goals his author wants to achieve. The systematics of interpretation of the Qur'an is the rule of preparation or ordinance in interpreting the Qur'an, for example related to the technique of drafting or writing an interpretation. So the interpretation systematics place more emphasis on the interpretation procedures that are passed or emphasize on the sequences of the Qur'an.

In *Tafsir Faidh al-Rahman* the discussion begins by directing a description of the identity of the letter which includes the history of the revelation of a letter, then proceeds with an explanation of the letter name, the purpose of the letter, and the number of verses. In converting verse by verse, he first switched languages, translating into Javanese (Arab. Pegon). Based on his understanding and guide to the translation of the Qur'an namely the Book of Imam Jalal al-Din al-mahalli and Imam jalal al-Din al-suyuthi and the Book of *Tafsir al-Kabir* Imam al-razi and the Book of *Lubab at-Ta'wil* imam al-Khaziri and the Book of *Tafseer* Imam al-Ghazali.³²

MYSTICAL REASON CHARACTER IN PANCHEMIC VERSE IN AL IBRIZ, FAIDUR ROHMAN AND MARAH LABID

First, in addition to the aspects of the language that are understood, the cultural dimension is also often seen in *Tafsir al-Ibriz*, for example the locality aspect, which tends to be culture and mysticism. This form of interpretation may be difficult to avoid, but precisely this model of interpretation has become its own wealth in being able to explain the socio-cultural condition of

³¹ We can find out from *muqaddimah* kitab *Tafsir Faidh al-rahman fi Tarjamah tafsir Kalam malik ad-Dayyan*, as follows:

اع حالی نیعالی اعسن غالبی ووع عجم اورا فدا اعن-اعن اع معنائی قرآن کرن اورا عرتی جارانی لن اورا عرتی معنائی کرن قرآن تمورونی کلوان بسا عرب مک ان معکونو دادی اعسن کاوی ترجمہنی معنائی قرآن.

³² Muhammad Shaleh Ibn Umar as-Samarani p. 6.

society at the time. As sahiron syamsudin has explained that in the process of interpretation the relationship between interpreters and social reality is very close. So basically the interpreter needs extra effort to interpret the text with the reality of his life.³³ And from this point that we get that the relationship between Bisri and the reality of life is a reflection of a development of Islamic civilization and a picture of the level of advancement of Science at the time.

Here the author will give an example of a form of interpretation that tends to be on aspects of mystical culture, *Faidah Ashabul Kahfi* pitu mau, asma-asmane kaya kang kasebut ngisor iki: *first, Maksalmina, second, talmikha, third, martunus, Fourth, nainus, fifth, sarayulus. Sixth, dzutuannus, seventh, palyastatyunus, (nuli asune aran kedelapan, qitmir, sakweneh Ulama kuno ana kang ngendiko : (Embuh Dasare) anak-anak iro wulangan asma-asmane ashabul Kahfi, jalaran setengah saking khasiate, yen Asma-asmane Ashhabul kahfi iku di tulis ono ing lawange omah, aman sangking kobong, ditulis ana ing bondo, aman sangking kemalingan, di tulis ana ing perahu, aman sangking kerem, kabeh mau bi Idzillah Ta'aala karomatan li Ashhabul Kahfi, sedulur kang kepingin pirso jembare dak aturi mirsani ana ing jamal tafsir ala al-jalalain juz 3 shahifah nomer 17.)*³⁴

It means: "quickly his dog's eighth name, qitmir, as some scholars used to say: (somehow) the children should be taught the names of ashabul kahfi, because half of the properties, if the asthma ashhabul kahfi is written on the door of the house, be safe from fire, written on the fence, safe from theft, written on the boat, safe from drowning, all that bi idzillah ta'aala that is in the names of li ashhabul kahfi.. brother who wants to know the extent can be seen in the book jamal bad interpretation al-jalalain juz 3 shahifah number 17.

From the above description can be underlined that Bisri is very accommodating on issues of mysticism. And the incarnation presents to us how the reality of the moment was so thick with mysticism. The *amulets, hizibs*, prayers are certain and sometimes accompanied by special practices, such as fasting and pilgrimage to the guardian's tomb and so on. It is a form of religious expression that becomes the treasure of Keislaman Nusantara. *Second*, the Mystical Pattern in Labid's Anger is in a formative era. In this era, the interpretation of the Quran occurs in classical times, where the source of the dominating interpretation is bi al-ma'sur which is thick on bayani reasoning. In this interpretation, it can be seen in the interpretation of alif, laam, raa he tried to uncover the secret behind the letters at the beginning of some letters. For example, when interpreting lafadz Alif, Lam, Mim found at the beginning of the opening of Q.S al-Baqarah:

*Imam Syu'bah said that lafadz Alif, Lam, Mim and other hijaiyah such as: ThaHa, YaSin, Nun and so on are part of the miracle of the Quran known only by Allah Almighty. In all books are secrets. Abu Bakr said: The secret of Allah in the Qur'an is the verse or recitation found in the beginning of each letter. However, not all of Labid's Angry Interpretations leave it alone that the letters of muqhata'ah are not interpreted, in a separate place he also interprets the letters at the beginning of the letter with the opinion of the scholars.*³⁵

Third, In the interpretation of al ibriz there is a description related to pandemic can we see as an opening related to the interpretation of pandemic, the story of the Shamud in hud letter identifies that doom and disease is god's test on his Servant, we can read in the interpretation of al ibriz surah Hud verse 61

Satus tahun sakwusi Nabi Hud, Allah mengutus Nabi Sholih, di utus mituturi kaum kang di sebut kamu shamud, Nabi Sholeh dawuh, Hai kaum Ingsun podoyo wijikne marang Allah, siro kabih sejatine podora duwe pangeran. Kejobo naming Allah, ya iku Allah zhat kang nitihake siro kamih sangking Nabi adam, lan siro kabih di wehi panggonan ono ing bumi, mulo siro

³³ Sahiron Syamsudin, *The Relationship between Interpretation and The Reality of Life, in the foreword of the Quran and Contemporary Issues*, (Yogyakarta : ElsaQ Press :2011) page vi.

³⁴ Bisri Musthofa, *Al Ibriz, Juz' 11-20*, p. 890.

³⁵ Masnida, *Characteristics and Manhaj Tafsir Marah Labid By Sheikh Nawawi al-Bantani*, in *Jurnal Darussalam*, Volume 8, Number 1, September 2016, p. 186-188.

kabih podo nyuwun pangapuro marang Allah sangking anggon iro podo musrik, nuli podo bali taat marang Allah.

It means: "Onehundred years of Hud, God told the Prophet Sholih to give a message to the Shamuds. O my people, we are the same in the eyes of Allah, all the same have no God except Allah Almighty, the highest dzat in the universe. Therefore ask forgiveness of Allah SWT because surely we will return to Allah SWT)

In verse 65 mentioned in the

Dilalah sangking kurang ajare kaum shamud unto mukjizat mau di sembelih, Nabi Sholeh Dawuh inak-inaknya anggone iro podo wrip telung dino maneh siro mesti keturunan sikso ancaman insun itu ancaman kang ora goroh, kaum shamud sido di rusak barang siksane Allah taala temunan, kaum shamud kang podo dhalim sak wuse telung dino anggone nyembelih unto mukjizat mahu, tenes di sambar bledek kabeh mahu ujug-ujug isuk-isuk podo markungkung ono ing omahe dewe-dewe. Lan podo uwah wajahe dadi abang beranang lan hari kaping pindo podo ijo-ijo lan podo hari ke telu podo ireng-ireng lan mati glemetakan,³⁶

It means: "Therefore with the insolent attitude of the Shamud people, camels who have miracles to be slaughtered, the Prophet Dawud said that the threat of torment from Allah SWT is real. And the people of Shamud will be threatened with a complete punishment. All the shamuds were considered Dzalim after 3 days and slaughtered the Camel of Miracles. So the Shamuds were struck with a terrible lightning bolt. And finally the shamud kauh died in the depam of their respective houses in a state of burning. The face becomes red after a few days then becomes green and the next day becomes black.

The mystical reasoning in the translation is implied in the phrase in the lightning strike and changes its face in three days, the first day is red, the second day is green and the third finger is black,³⁷ this information can also be interpreted as angry labid, More in the angry interpretation of labid the term Sheikh Nawawi in the term Pageblug, more specifically the interpretation of angry labid also mentions the story of the change of face in the three days after the torture dropped or in the lightning strike in the interpretation of al ibriz, this indicates that the mystical reason in the punishment given by the shamud is the language of identification to facilitate javanese people especially who become the audience of interpretation alibriz and interpretation of labid anger.³⁸

In other verses for example we also find in surah al Baqarah verse 249 which is framed java as mentioned below:

Barang Nabi Isroil wes podo Budal kanti pimpinan raja thalut, nalika itu mongso banget panase, ono ing tengah dalan raja tholut dawuh, iki Allah taala bakal nyoba siro kabeh, siro kabeh bakal ngelewati bengawan, sing sopo wonge ngombe sangking bengawan iku wong mu ora kelingan belas insun, lan sing sopo wonge ora ngerasaaken banyun ebengawan mau keblu

³⁶ Bisri Musthofa, *Tafsir al Ibriz (holy, Holy Tower tt)* p. 641-644.

³⁷ They will say, "This is a terrible lightning, Sha'iqahbolt." Second, Shayhah, a deafening loud noise. Third, Rajfah, very powerful earthquake. He said, "Enjoy yourselves for three days. It is narrated that during the three days before the adzab was revealed on the fourth day, there had been a change in their face. On the first day, their faces turn yellow; on the second day, it turns red; and on the third day, it turned black. Finally, on the fourth day came a lightning bolt (sha'iqah) and an earthquake (rajfah) that destroyed them. This change of face, while experts understand some kind of disease outbreak (epidemicper-acut) is very malignant. And thamud, before the chastisement was overtaken, they contracted a violent infectious disease, until there was a terrible change of face. Among them, as cited by Ahmad Ramali, some refer to the virus as typhus exanthematicus (typhus spotting). However, this explanation received no justification from medical historians, as the virus had only spread in the Arabian peninsula around the 6th century AD. However, this explanation is also considered weak because the virus also attacks dogs; in fact, dogs are considered immune to the anthraxvirus. A fairly logical analysis is that the virus that attacks the Tsamud is a type of sampar virus, known as haemorrhagica pestis, which according to medical experts, spreads,

³⁸ Nawawi Al Banteni, *Tafsir Marah labid or Tafsir Munir*, (Surabaya, Dar al ilm, tt) pp. 392-393.

golongan bolo ingkun, kejobo wongkang nyawuk-nyawuk tangane, wushono bani israil podo ngombe kabeh kejobo sitik ya iku telung atus telulas barang raja tholut kang kuat imane wes nyrebrang benaguan wong kang podo apes, Imani podo angkep.³⁹

It means: "When the Prophet Israel departed and only the leader of tholut remained. When it's so hot the sun. In the middle of the journey King Tholut said, (this is Allah SWT is testing us, if we later pass through a long river, no one should drink the water. If anyone does, he will have no mercy on me, and if anyone does not drink he will be among me. And at that time the children of Israel all drank the water of the river king Tholut whose strong faith managed to cross the river without drinking the water. And for those who have drank the water of the river, their faith is fading."

What is unique is the mystical reason about the river, and drinking should not be too much or enough, it is considered that three hundred and thirteen sips become very strange, besides in fact, it is also found in the interpretation of angry labid,⁴⁰ in anger labid explained in the term defiance of the order of the king tholut, because basically the children of Israel always disparaged their prophets.⁴¹ It can also be seen mystical reason in surah al fill verses 3-5, which states that :

(Allah ta'ala ngutus pirang-pirang manuk kang dempoyok podo ambalngi abraham sak balane kanti watu sangking sijil yoiku watu yang di bakar soko neroko Jahannam banjur Allah Ta'ala andadeake abraham dadi basah basah koyok rambanan kang di pangan rumangka nuli di isingake").⁴²

That is: (Allah Ta'ala sent a number of birds that flew around the abraham around him with a stone from the certificate which is a stone burned in hell then Allah Ta'ala made abraham wet as rambanan in the form of food and then stored it.)

In al ibriz reasoning that the stone was eaten by birds then removed from and thrown into the army abraham, this reason is rather difficult to digest in today's nature, should be the reason ilmi is the geographical location of Mecca and Medina in the realm of the prophet Muhammad many volcanoes and spawned eruption stones that pass through the smoke of dusty eruptions in Javanese called gembel, while the birds in the clouds , the same interpretation was also done by faidur rohman and angry labid by sheikh Nawawi al bantani.⁴³ Looking at the phenomenon of interpretation above many examples are still stuck on mystical reasoning instead of ilmi reason in digging khazznah interpretation this is caused because seeing the audience who want to be reached by the making of this interpretation, the interpretation of al ibriz and faidur rohman represents the mystical reason of javanese masyarakat, so the term java is widely mentioned in this interpretation noble with its disease up to the term parable, while the angry interpretation of labid represents middle easterners who also have mystical reason almost the same as the archipelago, seeing this in recent times must also be flexible in providing space of understanding to which audience will listen to the interpretation, as well as javanese culture that is still divided by javanese myths so that javanese interpretation should be the first bridge so that the messages of interpretation are conveyed well to the Audience.

³⁹ Bisri Musthofa, *Tafsir al Ibriz*, (holy, Holy Menoro tt) p. 97-98.

⁴⁰ Nawawi Al-bantani, *Tafsir Marah Labid or tafsir munir* (Surabaya dar al Ilm, tt) p. 62.

⁴¹ Based on both of the above histories, medical experts estimate that they were exposed to water leeches, the countrymen of *Limnatis nilotica*, which enter attached to the membranes of the mouth and the base of the throat. Western scholars state that in the summer, leeches are found in Northern Palestine, so the horses in the area, their mouths bleeding a lot. Therefore, this could have befallen a human if he drank water that had been infected with this virus. Seeing this, then the change of lips to black is accompanied by a terrible thirst every time i have it, further reinforcing the notion that they are exposed to dyspnea disease (shortness of breath) caused by oedema glottides, namely abnormal fluid accumulation in tissues involving supraglotis (the anatomy of the inner body located in the esophagus) and subglotis (an area of the respiratory tract in the laryngeal cavity/vocal conds), where the laryngeal mucosa is formed loosely, as a result of leeches entering the base of the esophagus.(interpretation of ilmi).

⁴² Bisri Musthofa, *Al Ibriz (Holy, Holy Tower , tt)* p. 2260.

⁴³ Nawawi al bantani, *Tafsir marah labid, or tafsir munir*, (Surabaya Dar al Ilm, tt) p. 463.

If we refer to the sahiron syamsudin view in his book titled *Hermenutika and The Ulumul Quran* states there are three approaches to interpretation of the Quran, *first*, is the flow of Objektivis this tradition is to emphasize on the search for the origin meaning of an object of interpretation (written text, text in spoken, behavior, and symbols etc.).⁴⁴ In this tradition, scholars in this field of sect must perform text analysis and analysis outside of the Text or outside the language, *secondly*, the Subjectivist Flow of this school prioritizes the study of the role of readers and interpreters in the inclusion of the text.⁴⁵ This is a strengthened by Gracia's view that the text is seen as self-contained entities so that it does not rely and erri regardless of the original author's intentions of the text and regardless of its historical audiend intent.⁴⁶ *Third*, is that the Objektivis-cum-Subjektivis tradition is in the midst of both streams, it seeks to re-uncover the meaning of originality/history on the one hand and also to develop the meaning of the text for the period in which the text was interpreted. If you look at the three traditions then it can be concluded that what al Ibriz and faidur rohman and marah labid tried to do the interpretation study with objective-cum-subjective methods, al ibriz for example by giving an overview of the plague with pagebluk view and pagebluk story on the stamud, this description forms the character of interpretation with mystical reason pattern because the audience faced ⁴⁷ is mystical masyarakat java or lay or abangan. While the book of interpretation faidur rohman and marah labid more in sufi pattern, and closer to the study of objective schools, the approach of historical isroiliyat and the meaning of wisdom is put forward as well as the form of interpretation rests on the study of wisdom.walupun thus the exposure of the sufi pattern feels mystical reason because also the audience faced by the last two interpretations is javanese society that notabene has a strong mystical root.

CONCLUSION

The presence of a work cannot be from the context of life that enconceal it, the external factors that are quite dominant appear in the scientific sphere of interpretation, because the interpretation is open again as a personal entity, but more on the effort of understanding aimed at social kepad, in that case, the cross of the horizon of absolute thought occurs in interpretation and that is what makes an interpretation has different characteristics than others. For the sake of the work of Tafsir al-Ibriz, Faidur rohman and Marah Labid, the locality aspect that appears in this interpretation is very rich in the form of mystical ungsurs that have deeply entrenched in javanese culture, nevertheless, the author holds the presence of a talik ulur tendency from the author (Author), where in one aspect is very loaded with mystical culture and on the other hand there is a connection with modernist culture, this makes the interpretation of Bisri Musthofa in al ibriz, and kh sholeh land in faidur rihman and sheikh nawawi al banteni in angry labid, being on two poles that have not been fully integrated and standing vis avis, therefore the author concludes that the interpretation of alIbriz, and faidur rohman and marah labid are in a position of scientific transition, from *traditional-mystical* to *modem-quasi science* , which is where kenadali interpretation is still dominated and dominant sided pad cultural roots.

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⁴⁴ In the interpretation tradition of this model are Wilhelm Dilthey, and Hirsch and Grant R, Osborne and others. sahiron, *Hermenutika And the development of Ulumul Al Quran* (Yogyakarta nawesea Press 2017) p. 45.

⁴⁵ This study is sampled with jacques derrida study which is derrida, sahiron, *Hermenutika and Ulumul alQuran Development* (Yogyakarta Nawsea Press 2017) p. 47.

⁴⁶ sahiron, *Hermenutika and Development of Ulumul alQuran* (Yogyakarta Nausea Press 2017) p. 50.

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