



THE RELATIONSHIP BETWEEN THE INTERPRETATION OF AL-IBRIZ BY K.H BISRI MUSTOFA AND THE INTERPRETATION OF AL- MUBARAK BY K.H TAUFIQUL HAKIM

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Article Info

Article history:

Received :

Revised :

Accepted :

Available online

<http://jurnal.uinsu.ac.id/index.php/analytica>

E-ISSN: 2541-5263

P-ISSN: 1411-4380



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ABSTRACT

In comprehending and elucidating the meaning of the Qur'an, an exegete cannot entirely detach themselves from the accumulated knowledge and interpretive methodologies that have previously evolved. Consequently, new interpretations consistently represent a dialogue with and an elaboration of the existing corpus of tafsir, rather than being solely a product of independent thought. Based on this premise, this research investigates the correlation between Tafsir Al-Ibriz and Tafsir Al-Mubarak. The study addresses two primary research questions. First, what is the correlation between Tafsir Al-Ibriz by K.H Bisri Mustofa and Tafsir Al-Mubarak by K.H Taufiqul Hakim. Second, in which section in the Tafsir Al-Mubarak are influenced by Tafsir Al-Ibriz. This study employs a qualitative methodology and is categorized as library research by utilizing Karl Mannheim's sociology of knowledge theory, specially focusing on 'behavior and meaning' as its analytical framework. The findings indicate a significant correlation between Tafsir Al-Ibriz and Tafsir Al-Mubarak. A prominent aspect of this correlation is the use of Javanese language in both exegetical works. This reflects the exegetes' strategy to adapt the material, making it relevant and accessible to local audiences residing in their respective regions. Furthermore, in depth observation reveals that several sections of Tafsir Mubarak exhibit a strong dominance from Tafsir Al-Ibriz.

Keywords: Correlation, Tafsir Al-Mubarak, Tafsir Al-Ibriz

1. INTRODUCTION

An interpretation of the Qur'an never arises in a vacuum. Every interpreter inevitably relies on and is influenced by the thoughts of those who came before them. For example, in this case, Tafsir Al-Mubarak by K.H. Taufiqul Hakim, who used Tafsir Al-Ibriz as a reference in writing his commentary (Taufiqul Hakim, 2021). Tafsir Al-Ibriz itself is the work of a renowned scholar from Rembang, K.H. Bisri Mustofa. This book is widely used

in various Islamic educational institutions, one of which is the Darul Falah Amtsilati Islamic Boarding School owned by K.H. Taufiqul Hakim. It was even once a requirement for students to graduate from the boarding school (Muhammad H. Mubarak, personal communication, October 12, 2024).

The book of Tafsir Al-Ibriz is also one of the most dominant references used by K.H. Taufiqul Hakim in writing the book of Tafsir Al-Mubarak (Sadam, 2020). Although, in his writing, K.H. Taufiqul Hakim does not explicitly mention that this book is influenced by Tafsir Al-Ibriz. However, indications of a relationship between these two interpretations are seen from the similarities found in Tafsir Al-Mubarak itself, for example the meaning of *gandhul* in Surah Al-Hujurat verse 1, in the sentence "*hai wong-wong kang iman ai alladzina*" (Mustofa & Team, 2015). Meanwhile, in Tafsir Al-Mubarak uses the sentence "*hai wong-wong kang iman sopo alladzina*" (Taufiqul Hakim, 2021). It appears that the meaning of *pegon* in Tafsir Al-Mubarak is very similar to Tafsir Al-Ibriz, with only slight differences, such as the phrase "*ai alladzina/sopo alladzina*."

Furthermore, the similarities between the two interpretations can be seen in the way the verses are spelled out. For example, in Surah Yasin verses 1, 2, and 3, in Tafsir Al-Ibriz, after explaining the number of verses in the surah and its category, the surah number is immediately written and an explanation of the *asbabun nuzul* is written (Mustofa & Team, 2015). Similarly, in Tafsir Al-Mubarak, after explaining the category of the surah and the number of verses in the surah, the *asbabun nuzul* of the verse is then explained by writing the surah number first (Taufiqul Hakim, 2020). There are no significant differences in the way the two interpretations spell out the *asbabun nuzul*. The differences are limited to lexical variations in Javanese, such as "*gusti Muhammad/kanjeng nabi Muhammad*," which do not significantly alter the meaning.

Based on the explanation above, there are indications of a relationship or influence between Tafsir Al-Ibriz and Tafsir Al-Mubarak. To assess the extent of Tafsir Al-Ibriz's dominance over Tafsir Al-Mubarak, more in-depth research is needed. This study aims to analyze the relationship between the two tafsir books and identify which parts of Tafsir Al-Mubarak are influenced by Tafsir Al-Ibriz. Of course, this is not the first time research on this tafsir book has been conducted. Therefore, the researcher will include several previous studies relevant to the research.

Among these is Saal Al Sadad's study entitled "Study of Tafsir Al-Mubarak by KH. Taufiqul Hakim," which focuses on the methodology and interpretative style used by Tafsir Al-Mubarak (Sadam, 2020). The results of this study indicate that Tafsir Al-Mubarak uses the *ijmali* method in its interpretation, and the chosen style is language (Sadam, 2020). This is in line with K.H. Taufiqul Hakim's statement in the foreword to his tafsir book, which states that the purpose of writing this tafsir is to accompany learning the *amtsilati* method (Taufiqul Hakim, 2020).

There are also studies examining the epistemology of the Tafsir Al-Mubarak, namely the research of Atik Maslukhi et-al. entitled *Epistemology of the Tafsir Al-Mubarak* by K.H. Taufiqul Hakim. Based on the results of the study, this tafsir book is categorized as a *tafsir bil-iqtirani*. This is because the researcher in this tafsir combines personal interpretations of the verses of the Qur'an by referring to various authentic sources, such as the Qur'an itself, the hadith of the Prophet, and also the opinions of the companions (Maslukhi. et al., 2023). As well as the work of Ulis Syifa' Muhammadun entitled *Study of the Locality Aspects of the Tafsir Al-Mubarak* Taufiqul Hakim. This study focuses on the locality aspects

contained in the Tafsir Al-Mubarak. Based on the findings, the local aspect lies in the form of presentation of the interpretation and the language used (Javanese), as well as the poetry commonly used in Islamic boarding schools and has become customary there (Muhammadun, 2022).

Based on the previous research mentioned above, there has been no study specifically comparing and analyzing the intertextual relationship between Tafsir Al-Ibriz and Tafsir Al-Mubarak using Karl Mannheim's sociology of knowledge approach. The use of Karl Mannheim's theory plays a crucial role in this research, identifying specific influences and uncovering the layers of socio-cultural meaning underlying both works of interpretation. Therefore, the purpose of this study is to determine the relationship between Tafsir Al-Ibriz and Tafsir Al-Mubarak, and to identify the parts of Al-Mubarak that are influenced by Tafsir Al-Ibriz. These previous studies will serve as the theoretical and methodological foundation for this research and provide a more comprehensive overview of the topic to be discussed. This research is very important to discuss because it not only fills an academic gap but also opens the door for further research on the network of interpretive scholarship in Indonesia and how the interpretive tradition continues to live and develop through adaptation and transformation.

2. RESEARCH METHOD

This research employed content analysis and was classified as a library research study. The data collection method involved a review of primary and secondary data. Primary data was obtained through interpretive analysis of the Tafsir Al-Ibriz and Tafsir Al-Mubarak. Meanwhile, secondary data was collected from various external sources, including individual statements and written documentation such as articles, journals, and other relevant sources. This research employed Karl Mannheim's sociology of knowledge as its analytical tool.

In his theory, Karl Mannheim stated that human action is shaped by two fundamental dimensions: observed behavior and the underlying meaning (Rahmanto, 2020). Furthermore, Mannheim identified three categories of meaning in social action: objective, expressive, and documentary meaning (Anita et al., 2023). The analytical steps the researcher took included analyzing both books, including the methods used, the language style, the form of interpretation, and the local elements contained in both interpretations. Afterward, the researcher conducted a comparative analysis of the interpretations of the two commentators. The researcher then analyzed the results of the comparative interpretations using Karl Mannheim's theory of the sociology of knowledge to understand the "behavior and meaning" of the two commentators.

3. RESULT AND ANALYSIS

Tafsir Al-Ibriz and Tafsir Al-Mubarak

This book was written for 9 years (1951-1960) (Mustofa & Team), 2015). It was born as a response to the difficulties of the Rembang community in understanding the Arabic Qur'an due to the lack of access to easily accessible translations and interpretations (Mustofa & Team), 2015). He then carried out hermeneutical activities in his interpretation through two things: translating the Qur'an from the 'sky' language to the

'earth language' that is easily understood by the community, and understanding the social context across space and time so that God's message remains relevant to the community at that time (Fahmi, 2019). The interpretation of Al-Ibriz has its own uniqueness, the verses of the Qur'an are interpreted one by one with the meaning of *gandhul* according to the position of *nahwu* and *sharaf* (Masruchin, 2015). The interpretation text is located in the margin of the box, marked with the verse number at the end of the verse and the interpretation number at the beginning. Additional information: The explanation of the verses uses linguistic markers such as *tanbih* (warning), *faidah* (benefit), and so on (Mustofa, n.d.). This tafsir book uses the *ijmali* method, which is characterized by its concise and easy-to-understand explanations (Lukman Nul Hakim & Iffatul Bayyinah, 2023). This demonstrates a teaching strategy to facilitate access and efficiency in conveying the meaning of the Qur'an, while also considering the needs of various levels of understanding for effective learning. However, in terms of the order of interpretation, this book is classified as *tahlili*, because it interprets the entire Qur'an from Surah Al-Fatihah to Surah An-Nas, following the order of the Mushaf, and includes discussions of faith, morals, worship, laws, warnings, and stories or history in its interpretation (Misnawati, 2023). This book demonstrates significant methodological flexibility in interpreting the Qur'an. He adapted his method to the substance of the verse being interpreted, such as using a legal approach for legal verses or a Sufi approach for Sufi verses (Abu Rokhmad, 2011). This tafsir book is primarily sourced from the Tafsir Jalalain, Tafsir Baidhawi, and Tafsir Khazin. However, the possibility of other references is not ruled out (Mustofa, n.d.). This demonstrates Kiai Bisri's care and precision in compiling the Tafsir Al-Ibriz, and demonstrates that this tafsir book has a strong foundation and can be scientifically justified.

Tafsir Al-Mubarak Originally designed as a companion to the *amtsilati* method, this tafsir helps enrich vocabulary, textual understanding, and translation of Arabic texts (Hakim, 2004). However, it later experienced a shift in audience from Islamic students (*santri*) to the general public, demonstrating a strategy of democratizing Islamic scholarship through simplification of language and structure. Tafsir Al-Mubarak has been compiled in 30 chapters, with only chapters 1-4 and 30 being published in mass. This printed edition is still focused on Islamic students (Sadam, 2020). Meanwhile, the one circulating to the general public consists of seven volumes, focusing on specific themes (R. Zukkarnain, personal communication, July 9, 2024). Starting with Tafsir Al-Mubarak (Surah Al-Fatihah) and Tafsir Al-Mubarak (Surah Al-Waqi'ah) (Taufiqul Hakim, 2020); then Tafsir Al-Mubarak (Surah Yasin) (Taufiqul Hakim, 2020); Tafsir Al-Mubarak (Surah Al-Hujurat) (Taufiqul Hakim, 2021); Tafsir Al-Mubarak (Surah Ar-Rahman) (Taufiqul Hakim, 2021); Tafsir Al-Mubarak (Surah Al-Baqarah verses 219-232) (Taufiqul Hakim, 2021); and finally Tafsir Al-Mubarak (Surah Kursi and An-Nisa' verses 1-4) (Taufiqul Hakim, 2021). This reflects a problem-based preaching strategy in writing his interpretations. The Tafsir Al-Mubarak is systematically compiled following the order of the Ottoman Mushaf, beginning with Surah Al-Fatihah and ending with Surah An-Nas (Basri et al., 2021). The Tafsir Al-Mubarak is classified as an *ijmali* (Islamic) interpretation. Kiai Taufiq presents his interpretation by discussing one or two verses, analyzing them from a grammatical perspective, and then explaining their meaning concisely and comprehensively at the bottom of the page (Sadam, 2020). However, the Tafsir Al-Mubarak circulating in the community is considered a *maudhu'i* (Islamic) interpretation. Analysis

of the Tafsir Al-Mubarak shows that Kiai Taufiq uses various interpretive approaches that integrate the *ijtima'i* (social and cultural), *lughawi* (linguistic), and *fiqhi* (Islamic law) perspectives. Furthermore, the uniqueness of the Tafsir Al-Mubarak lies in its use of poetry as a method of explaining the verses of the Quran.

The Position of the Sociology of Knowledge in the Study of Interpretation and the Sociology of Knowledge Karl Mannheim (Behavior and Meaning)

The discourse on the Islamization of the sociology of knowledge (the use of the sociology of knowledge in the context of Islamic studies) explores relationalism as an alternative way to understand the social construction of religious phenomena, emphasizing the interdependence between religion and the formation of social reality (Imdad, 2015). From the perspective of the modern sociology of knowledge, the interaction between humans and the environment is not viewed as an ontologically separate subject-object dichotomy. Instead, the two are intertwined in a mutually constitutive and inherent ontological relationship (Mujamil et al., 2023). It can be argued that humans and the environment are mutually shaping and dependent, rather than being in a conflicting relationship. From the explanation above, it can be said that the sociology of knowledge is an innovative approach to Islamic studies. This approach no longer views religious phenomena as separate and static entities from social reality, but rather as parts that mutually shape and are shaped by society.

Referring to this explanation, researchers argue that there are several reasons why the sociology of knowledge is an innovative approach to Islamic studies, including the study of interpretation. First, it overcomes the subject-object dichotomy. The sociology of knowledge in Islamic studies rejects the rigid separation between Islamic teachings (as objects or knowledge) and Muslims as social agents (subjects) who practice them. Instead, the sociology of knowledge views the two in an interdependent and mutually constitutive relationship. Second, it understands relationalism. This approach highlights how religion and society are closely intertwined in an inherent ontological interweaving. Third, it explores the social construction of religious phenomena. The sociology of knowledge allows us to analyze how religious phenomena, from beliefs and rituals to institutions and interpretations of sacred texts, are the result of social construction processes. Thus, the sociology of knowledge offers a rich lens for understanding the complexities between religion and society in an Islamic context. This approach allows us to see Islam not only as a belief system but also as a living, interacting, and constantly evolving social force along with changing times and social environments.

The sociology of knowledge is a science that studies the reciprocal relationship between thought and social structure. Its primary focus is examining how social and existential conditions influence the formation, dissemination, and acceptance of knowledge in society (Fanani, 2010). One of the scientists who developed the sociology of knowledge is Karl Mannheim. Mannheim was born in Hungary, then moved to Germany, and then to England (Hamka, 2020). His main contribution lies in the analysis of scientific systems. Furthermore, he played a significant role in the development of the modern field of study, the sociology of knowledge (Arisandi, 2015).

Essentially, the sociology of knowledge encompasses the systematic study of knowledge, ideas, or general intellectual phenomena (Arisandi, 2025). Mannheim argued

that knowledge is determined by the context of social life. For example, he attempted to correlate the ideas of a social group with that group's structural position in society (Ritzer, 2015). According to Karl Mannheim, the sociology of knowledge assumes that a mode of thought cannot be understood without clarifying its social genealogy. Ideas emerge in response to crucial issues in society, and their significance can only be revealed through a deep understanding of the social basis that gave rise to them (Rahmanto, 2020). Based on the principles of the sociology of knowledge, ideas must be analyzed within the social context of the society that produces them and reflects them in life.

Karl Mannheim stated that human action is shaped through two dimensions: behavior and meaning (Kholis & Isnaini, 2023). To understand social action, one needs to analyze both the external behavioral expression and the underlying meaning. Mannheim identified three categories of meaning in social action: objective, expressive, and documentary meaning (Anita et al., 2023). These are as follows:

1. Objective meaning refers to the meaning determined by the social context in which the action occurs (Maula I.W. et al., 2021). Objective meaning is used to determine or seek the underlying meaning and true meaning based on the underlying social context (Munib Zuhdi et al., 2024). It can be concluded that objective meaning is the true meaning of an action, understood based on the socio-community context, not from an individual perspective.
2. Expressive meaning relates to the explicit meaning demonstrated by the actor (Syirwan et al., 2022). It can be said that this meaning refers to the meaning expressed through the actor's behavior (Abdur Rohman & Haidar Ali, 2024). This meaning is the meaning conveyed directly and clearly by the actor through their actions.
3. Documentary meaning refers to implicit or hidden meanings, which may not be fully realized by the actor but reflect broader cultural values or patterns (Kafiyah et al., 2024). Therefore, to understand behavior that emerges from the interpretation of religious texts, it is important to analyze the cultural structures that underlie and motivate such behavior. This means that religious actions need to be examined within the cultural context that shapes the beliefs and values that drive them.

The Process of Forming K.H Taufiqul Hakim's Knowledge in Compiling the Tafsir Al-Mubarak

It is important to explore how K.H. Taufiqul Hakim developed his knowledge, particularly in compiling the Tafsir Al-Mubarak. To see how his background and experiences shaped the objective, expressive, and documentary meaning of his work, as follows:

1. The Process of Forming Objective Meaning.

Objective meaning can be understood as the interpretation or significance of an action shaped by the social context in which it occurs (Anita et al., 2023). For K.H. Taufiqul Hakim, the formation of this objective meaning was influenced by his structured and in-depth formal and non-formal education. From childhood, K.H. Taufiqul Hakim was directed towards formal education (kindergarten, elementary school, and Islamic junior high school) and later integrated it with Islamic boarding schools (pesantren), such as the Maslakul Huda Islamic Boarding School,

Kajen, and the Mathali'ul Falah Islamic School (PIM). (Muhammadun, 2022). This environment equipped him with a standardized and established understanding of Islamic sciences, including tafsir. Then, in presenting his commentary, he employed a writing style consisting of a discussion of one or two verses, followed by analysis from the perspective of grammar and integrating it with lughawi and fiqh (Taufiqul Hakim, 2021). This demonstrates his mastery of linguistics (nahwu) and Islamic law (fikih), which serve as the objective basis for his interpretation. Furthermore, Tafsir Al-Mubarak utilizes at least seven primary works as his reference base, including Tafsir Al-Munir, Tafsir Ibn Kathir, Tafsir At-Tabari, and Tafsir Al-Qurtubi, as well as, most importantly, Tafsir Al-Ibriz (Taufiqul Hakim, 2021), demonstrating his reference to the established corpus of tafsir knowledge. This is a process of internalizing objective meanings agreed upon within the Islamic scholarly tradition. Thus, the objective meaning in Tafsir Al-Mubarak is formed through the accumulation and internalization of standard and recognized Islamic knowledge from a strong educational path and references to authoritative exegetical works.

2. The Process of Forming Expressive Meaning

Expressive meaning is related to the intentions, goals, and motivations, or meanings demonstrated by K.H. Taufiqul Hakim in producing his work (Rahmanto, 2020). He wrote Tafsir Al-Mubarak with the initial pedagogical purpose of serving as a companion instrument to the amtsilati method, particularly in the context of vocabulary enrichment, textual comprehension, and translation of Arabic texts (Hakim, 2004). This expresses a clear pedagogical intention: to facilitate access for novice students to more complex books. Subsequent editions expanded the scope for the general public. This revised edition is designed to make it easier for the general public to read and understand Tafsir Al-Quran.

And as a response to contemporary social issues, for example, the launch of the Tafsir Al-Mubarak series on Surah Al-Hujurat in response to the rise of disinformation, slander, and conflict among Muslims (Alfadlil, 2022), demonstrates an expansion of the scope of da'wah (Islamic outreach) and a desire to reach a wider audience, as well as a desire to contribute to resolving social problems through Qur'anic interpretation. In short, the expressive meaning of Tafsir Al-Mubarak is a manifestation of K.H. Taufiqul Hakim's intention to facilitate access to religious education, address practical learning challenges, and address social issues.

3. The Process of Forming Documentary Meaning

The implied meaning of a documentary is the deepest layer of meaning, revealing the mindset, social structure, or collective characteristics of the society or group from which the knowledge is produced (Rahmanto, 2020). The shift in focus of Al-Mubarak's interpretation from novice students to the general public, as well as the use of the ijmal and maudhu'i methods, documentarily reveal the characteristics of a society thirsting for practical, concise, and relevant understanding of the Quran for everyday life. This demonstrates that the social context and audience needs significantly influence the form and content of interpretation. Furthermore,

the continuing and mutually influential scholarly tradition, with Al-Ibriz's interpretation as the primary and dominant reference in Tafsir Al-Mubarak, documentarily demonstrates the continuity and mutual influence within the scholarly tradition of interpretation in Java/Indonesia.

Furthermore, his involvement in responding to disinformation through his interpretations documentarily demonstrates the role of scholars as active and relevant social agents in responding to the challenges of the times, not merely as inheritors of tradition. Through the process of forming a solid objective meaning, an expressive meaning oriented towards convenience and relevance, and a documentary meaning that reflects the dynamics of scientific traditions and social needs, K.H. Taufiqul Hakim produced the interpretation of Al-Mubarak as a work that is not only an interpretation of a sacred text, but also a rich sociological document about the context in which it was born and developed.

The Relationship between the Tafsir Al-Ibriz by K.H Bisri Mustofa and the Tafsir Al-Mubarak by K.H Taufiqul Hakim

K.H. Taufiqul Hakim initially designed this tafsir as a basic foundation and a bridge for beginners to access more comprehensive studies of the books (Hakim, 2004). Over time, this tafsir underwent revisions. This process resulted in various changes, ranging from visual design to the poetic approach in explaining the meaning of the tafsir. For example, while the first edition began with an appeal not to be afraid of mistakes, a recommendation to read Al-Fatihah, which was given to the author, and instructions for studying the book (Hakim, 2004), the revised edition begins with a selection of nadhom (poems), an operational guide to the book, an appeal to gift readings of Surah Al-Fatihah to those who believe, a table of contents, a schedule of ibarot (expressions), and reading instructions in the bottom left corner (Taufiqul Hakim, 2020).

Before delving into the interpretation, K.H. Taufiqul Hakim first explains the naming of surahs, the classification of surah groups, and the asbabun nuzul (invocation of revelation) of certain verses. Furthermore, in certain surahs, the virtues of reciting them are also explained. Furthermore, a significant difference between the revised edition and the previous edition lies in the implementation of the citation system. The previous edition did not list reference sources. In contrast, this revised edition explicitly presents at least seven primary works as reference bases. To easily understand the interpretation of Tafsir Al-Ibriz and Tafsir Al-Mubarak, the researcher has prepared the following comparison table:

Surah/Ayat	Tafsir Al-Ibriz	Tafsir Al-Mubarak	Similarity
Al-Hujurat/6 يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ تُذَمِّينَ	Hei wong-wong kang iman ai alladzina lamun teko ing siro kabeh sopo wong kang fasik kelawan kabar moko amrih pertelo siro kabeh kerono yento ngenani sopo siro kabeh ing qoum hale tetep kelawan ora ngerti moko dadi siro kabeh ing atase barang kang	Hai wong-wong kang iman sopo alladzina lamun teko ing siro kabeh sopo wong kang fasik kelawan gowo kabar mongko amrih pertelo siro kabeh kerono yento ngenani sopo siro kabeh ing kaum hale tetep kelawan ora ngerti mongko dadi siro kabeh ing ngatase barang kang	This verse is interpreted similarly by the Tafsir Al-Ibriz and Al-Mubarak, although there are differences in the lexical variations used, such as the words ai/sopo, moko/mongko, attache/ngatase. However, this does not change the intended meaning.

	ngelakoni siro kabeh iku podo getun.	ngelakoni siro kabeh iku podo getun kabeh.	
Al-Baqarah/219 يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَّقُونَ	Bakal takon sopo qoum ing siro muhammad saking perkarane arak lan maisir (totohan) ngendikoho siro muhammad iku tetep ing dalem karone arak lan totohan utawi doso kang gedhe lan piro-piro piguno temuraping menungso utawi dosane arak lan totohan iku luwih gedhe tinimbang saking manfaate arak lan totohan lan bakal takon sopo qoum ing siro muhammad ing sopo podo ngebelanjake ai qoum dawuhe siro muhammad pangapuran koyo mengkono-mengkono keterangan kang wus tinutur mertelaaken sopo Allah marang siro kabeh ing piro-piro ayat supoyo siro kabeh ikui podo pikir-pikir siro kabeh.	Bakal takon sopo kaum ing siro muhammad sangking perkarane arak lan totohan ngendikoho siro muhammad iku tetep ing dalem karone arak lan totohan utawi doso kang gede lan piro-piro manfaat tumeraping menungso utawi dosane arak lan totohan iku luwih gede tinimbang sangking manfaate arak lan totohan lan bakal takon sopo kaum ing siro muhammad ing sopo podho mblanja'ake sopo kaum dawuho siro muhammad panguran/keluwihan koyo mengkono-mengkono keterangan kang wis tinutur mertela'ake sinten Allah marang siro kabeh ing piro-piro ayat supoyo siro kabeh iku podo mikir-mikir siro kabeh.	The interpretations of this verse also share similarities, with only lexical variations in the words qoum/kaum, saking/sangking, gedhe/gede, piguno/manfaat, ai/sopo, pangapuran/panguran (keluwihan), wus/wis, pikiran-pikir/mikir-mikir. These do not impact the meaning.
An-Nisa/4 وَأَثَرُوا النِّسَاءَ صَدَقْتِهِنَّ نِحْلَةً فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيًّا	Lan menehono siro kabeh ing piro-piro wong wadon ing piro-piro mas kawine nisa' kelawan menahi temen mongko lamun seneng atine sopo nisa' marang siro kabeh saking sawiji-wiji kang tetep saking sodukot apane atine mongko mangano siro kabeh ing syai'in kelawan seneng tur kepenak.	Lan menehono siro kabeh ing piro-piro wong wadon ing piro-piro mas kawini nisak kelawan menahi temen mongko lamun seneng atine sopo nisak marang siro kabeh suwiji-wiji kang tetep saking shodaqot apane atine mongko mangano siro kabeh ing syai' kelawan seneng tur kepenak.	This verse has a similar interpretation, but there are lexical variations, such as nikahe/kawini, nisa'/nisak, saking, syai'in/syai', which do not impact the meaning.
Al-Waqi'ah/1-3 إِذَا وَقَعَتِ الْوَاقِعَةُ لَيْسَ لَوْفَعَتِهَا كَآذِبَةٌ خَافِضَةٌ رَّافِعَةٌ	Tekolo tumibo opo kiamat. Ora ono iku kaduwe tumibane ai alwaqiah. Iku ngasorake tur ngunjuake.	Ingdalem nalikane tumibo opo kiamat. Ora ono iku keduwe tumibane al waqi'ah opo kang nggorohake. Utawi al-waqi'ah iku	There are differences in interpretation in the first verse, but upon further examination, they essentially have relatively similar meanings. Meanwhile, verses two and three have similar interpretations, with the

		ngasorake ngunju'ake	tur	only difference being a lexical variation that doesn't change the meaning, namely the word "ai."
Yasin/41	وَأَيُّهُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمُسْحُونِ	Lan iku dadi tondo tumerap poro menuso khususah ahli makkah utawi setuhune ingsung iku nunggangake sopo ingsun ing turun- turune ahli makkah ing dalem perahune nabi nuh kang kebaki momotan.	Lan iku dadi tondo tumerap poro menungso khususah ahli makkah utawi setuhune ingsun iku nunggangake ingsun ing turun-turune ahli makkah ing dalem perahune nabi nuh kang dikebai momotan.	The interpretations in these verses are exactly the same, but there are differences in lexical variations that don't change the meaning, such as "menuso/menungso" and "sopo."
Ar-Rahman/41-42	يُعْرِفُ الْمُجْرِمُونَ بِسِيمِهِمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ	Di weruhi sopo wong- wong kang durhoko kelawan tandane ai mujrimun moko di alap opo piro-piro embun-embunan lan piro-piro delamakan. Moko kelawan endi piro-piro nikmate pengeran iro loro anggorohake siro loro.	Diweruhi sopo wong- wong kang duroko kelawan tandane al- mujrimun mongko dialap opo piro-piro embun-embunan lan piro-piro delamakan. Mongko kelawan endi piro-piro nikmate pengeran siro loro nggorohake siro loro.	In this verse, the interpretation is the same, except for the differences in lexical variations that don't change the meaning, such as the use of "ai," "durhoko/duroko," and "moko/mongko."

Based on the table, it appears that there are no significant differences between the two interpretations of the book that would impact meaning. Referring to the data presented above, behavior refers to concrete actions or manifestations in the writing and presentation of the two interpretations. This behavior can be seen in the interpretations in Tafsir Al-Ibriz and Al-Mubarak. For example, the behavior of choosing diction that is very similar or identical to Tafsir Al-Ibriz, for example, in Surah Al-Hujurat verse 6, which shares similarities with lexical variations, such as "ai, moko, attache" (Al-Ibriz) (Mustofa, n.t.) and "sopo, mongko, ngatase" (Al-Mubarak) (Taufiqul Hakim, 2021). This demonstrates the interpreters' deliberate consistency in choosing very close synonyms, even with slight lexical differences. This behavior is not a matter of chance, but rather an internalized pattern within the interpretive tradition. Furthermore, we can also observe the use of simple local (Javanese) language, for example, in the use of phrases like "wong-wong kang iman," "oyo ndisiki," "midanget tur ngudaneni," "koyo-koyo pengeran ngendikane," and so on. Another characteristic is the consistency of essential meaning, as the researcher explains in the table above. Although there are lexical variations, they do not alter the meaning or alter the essential meaning itself. In short, this behavior reflects how the interpreters acted in the process of writing their interpretations, such as choosing similar words, presenting narratives in a similar manner, and consistently maintaining the core meaning, while using easily understood local language. This is a concrete manifestation of how they approach and present their interpretations of the Quran.

As explained in Karl Mannheim's sociology of knowledge, there are three layers of meaning that can be found in a text or social phenomenon. In this case, the objective meaning seen in these two interpretations is the similarity in the interpretation of the Quranic verses themselves. For example, in Surah Al-Baqarah verse 219, the objective

meaning is an explanation of sin and the benefits of alcohol and gambling, emphasizing that the sin is greater, as well as the prohibition against giving all one's wealth away. Then, the expressive meaning relates to the author's (interpreter's) intention or goal when composing the interpretation. Although neither interpretation directly states their intention, we can observe the expression of this intention through their choice of language. For example, the use of Javanese in both interpretations expresses the interpreter's intention to make the Quran accessible to a Javanese-speaking audience. This demonstrates the interpreter's desire to facilitate religious understanding for the local community.

Furthermore, the documentary meaning reveals the distinctive characteristics or structure of thought of a group or society, manifested through the text. For example, the strong similarities between the Tafsir Al-Ibriz and Tafsir Al-Mubarak, with very minimal differences, documentarily indicates the existence of a particular scholarly tradition or school of interpretation that is highly influential and dominant within the Javanese cultural context. This suggests that in the place where the interpreters lived (Java), a single method or style of Quranic interpretation was so dominant and widely accepted that it became almost the standard for other scholars. This is not a coincidence, but a pattern that demonstrates the strength of a particular scholarly tradition. By examining this data through Mannheim's lens, we can see how each layer of meaning provides different insights, from what is literally written, to the intention behind the writing, and to a broader picture of the society and culture that produced the work.

4. CONCLUSION

Based on the above description, the relationship between Tafsir Al-Ibriz and Tafsir Al-Mubarak reveals intellectual continuity and mutual influence within the interpretive tradition in Indonesia, particularly in Java. The work of one scholar serves as the foundation and inspiration for others. This confirms that knowledge does not emerge in a vacuum, but grows and develops within a network of traditions. Furthermore, researchers also note that Tafsir Al-Ibriz's dominance over Tafsir Al-Mubarak focuses on local Javanese culture, interpretive presentation, and a simple style. Although Tafsir Al-Mubarak is very similar to Tafsir Al-Ibriz, the addition of new features and methods by K.H. Taufiqul Hakim demonstrates the meaning of authenticity in adaptation. This is not plagiarism, but rather updating and adapting the scientific heritage to the needs of a different era. It is hoped that this research can contribute to the development of tafsir studies in Indonesia, and clarify the relationship between the various works produced by Indonesian scholars, as well as open the possibility of more comprehensive further research using field research methods or library research using Julia Kristeva's intertextuality theory approach to see the extent of the relationship between the two tafsir texts.

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