

The Acculturation of the Qur'an and Javanese Culture: Variations in the Translation of the Word *Khasara* in the *Tafsir Al-Ibriz* by Bisri Musthofa

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Abstract

Loss, whether material or non-material, is an inseparable part of the human experience that is constantly avoided. In a broader perspective, the concept of 'loss' extends beyond the loss of property, encompassing the loss of time, opportunity, and even faith. Despite being the most avoided thing, loss is often inevitable in life. Therefore, it is important to study this phenomenon in depth, especially from the perspective of the Quran as the primary source of guidance for Muslims. This study explores the acculturation of the Qur'an and Javanese culture through a linguistic analysis of the various translations of the term *kebasara* (loss/ruin) in K.H. Bisri Musthofa's *Tafsir Al-Ibriz*. As a significant local Javanese commentary, *Tafsir Al-Ibriz* offers a unique lens to understand how Islamic sacred texts are contextualized within diverse cultural frameworks. Utilizing a qualitative methodology and library research, this study systematically inventories and analyzes 60 occurrences of *kebasara* within the Qur'an, focusing on their interpretations in *Tafsir Al-Ibriz*. Findings reveal seven distinct translations for *kebasara* in *Tafsir Al-Ibriz*: *rugi*, *ngerugekake*, *tuno*, *ketunan*, *nunaake*, *kapitunan*, and *getun*. Each translation is shown to carry specific semantic and pragmatic nuances rooted in Javanese cultural lexicon, transcending mere literal equivalents to convey deeper spiritual, ethical, and existential implications. This linguistic adaptation not only facilitates broader understanding among Javanese society but also demonstrates the dynamic interplay between divine revelation and local wisdom. The study concludes that K.H. Bisri Musthofa's *Tafsir Al-Ibriz* stands as a profound example of cultural adaptation in Qur'anic exegesis, highlighting how indigenous languages and cultural expressions can enrich the comprehension and internalization of religious teachings. This research contributes to the broader discourse on local tafsir traditions and the phenomenon of acculturation in Islamic intellectual history.

Keywords: Qur'anic Acculturation, Javanese Culture, *kebasara*, *Tafsir Al-Ibriz*, K.H. Bisri Musthofa

Abstrak

Kerugian, baik dalam bentuk materi maupun non-materi, adalah bagian tak terpisahkan dari pengalaman manusia yang senantiasa dihindari. Dalam perspektif yang lebih luas, konsep 'kerugian' melampaui kehilangan harta benda, mencakup hilangnya waktu, kesempatan, dan bahkan iman. Meskipun menjadi hal yang paling dihindari, kerugian sering kali tak terelakkan dalam kehidupan. Oleh karena itu, penting untuk mengkaji fenomena ini secara mendalam, terutama dari perspektif Al-Qur'an sebagai sumber petunjuk utama bagi umat Islam. Penelitian ini mengkaji akulturasi Al-Qur'an dan budaya Jawa melalui analisis linguistik terhadap ragam terjemahan kata *kebasara* (kerugian) dalam *Tafsir Al-Ibriz* karya K.H. Bisri Musthofa. Sebagai salah satu kitab tafsir lokal Jawa yang signifikan, *Tafsir Al-Ibriz* menjadi cerminan unik bagaimana teks suci Islam dikontekstualisasikan dalam kerangka budaya yang beragam. Dengan menggunakan metode kualitatif dan studi kepustakaan, penelitian ini secara sistematis menginventarisasi dan menganalisis 60 kemunculan kata *kebasara* dalam Al-Qur'an, dengan fokus pada penafsirannya dalam *Tafsir Al-Ibriz*. Hasil penelitian menunjukkan adanya tujuh ragam terjemahan yang berbeda untuk kata *kebasara*

dalam *Tafsir Al-Ibriz*, yaitu: *rugi*, *ngerugekake*, *tuno*, *ketunan*, *nunaake*, *kapitunan*, dan *getun*. Setiap terjemahan ditemukan membawa nuansa semantik dan pragmatik yang spesifik dan berakar kuat dalam leksikon budaya Jawa, melampaui padanan literal untuk menyampaikan implikasi spiritual, etis, dan eksistensial yang lebih mendalam. Adaptasi linguistik ini tidak hanya memfasilitasi pemahaman yang lebih luas di kalangan masyarakat Jawa, tetapi juga menunjukkan interaksi dinamis antara wahyu Ilahi dan kearifan lokal. Penelitian ini menyimpulkan bahwa *Tafsir Al-Ibriz* karya K.H. Bisri Musthofa merupakan contoh luar biasa dari adaptasi budaya dalam penafsiran Al-Qur'an, menyoroti bagaimana bahasa dan ekspresi budaya pribumi dapat memperkaya pemahaman dan internalisasi ajaran agama. Kontribusi penelitian ini memperkaya diskursus tentang tradisi tafsir lokal dan fenomena akulturasi dalam sejarah intelektual Islam.

Kata Kunci: Akulturasi Al-Qur'an, Budaya Jawa, *Kbasara*, *Tafsir Al-Ibriz*, K.H. Bisri Musthofa

Introduction

As the primary source of guidance for Muslims, the Qur'an plays a central role in guiding happiness and well-being in life.¹ A deep understanding of its meaning and secrets, as well as the implementation of its teachings in daily life, is the key.² Therefore, efforts to interpret the Qur'an have become an intellectual tradition that has never stopped since the revelation was sent down until now.³ Each period has given birth to various styles of interpretation, influenced by socio-political and cultural conditions, and of course, the thoughts of the interpreters who studied it deeply.⁴ As the largest archipelagic country, Indonesia has more than 17,000 islands and a diversity of ethnicities, languages, and cultures, which have become fertile ground for the emergence of local styles of interpretation.⁵ Indonesia's diversity enriches the treasury of interpretation, proving that understanding the Qur'an is a dynamic process that is relevant to the socio-cultural context.

This diversity has led to the emergence of interpretations in regional languages, especially in Javanese, which is widely used by most people on the island of Java.⁶ Some interpretive works originating from Javanese cultural roots include: "*Tafsir Fayd Al-Rahman fi Tarjumat Tafsir Kalam Malik Al-Dayyan (1819) karangan K.H. Saleh Darat (Mbah Saleh)*, *Tafsir Al-Huda Tafsir Al-Qur'an Basa Jawi karangan Dja'far Amir*. *Tafsir Al-Qur'an Saba Pethikan Warna-Warni*,⁷ *Qur'an Suci Jarwa Jawi Dalah Tafsiripun*. *Tafsir Soerat wal-'Asri (1925)*,⁸ *Tafsir*

¹ Salua Omais and Manoel Antonio dos Santos, "Happiness in Islam The Role of Religion and Spirituality in Muslims' Well-Being," *Selected Proceedings from the 1st International Conference on Contemporary Islamic Studies (ICIS 2021)*, No. Icis (2022): 208.

² Sulieman Ibraheem Shelash Al-Hawary et al., "The Education of Children in an Islamic Family Based on the Holy Qur'an," *HTS Theologiese Studies / Theological Studies* 79, No. 2 (2023): 3.

³ Patsun Stai, Hasan Jufri, and Bawean Gresik, "Gaya Dan Metode Penafsiran Al-Qur'an," *Cendekia: Jurnal Studi Keislaman* 7, No. 3 (2021): 68.

⁴ Ismail Albayrak, "Modernity, Its Impact on Muslim World and General Characteristics of 19–20th-Century Revivalist–Reformists' Re-Reading of the Qur'an," *Religions* 13, No. 5 (2022): 10.

⁵ Choirul Anwar and Roy Kulyawan, "Peran Pendidikan Multikultur dalam Membangun Bangsa yang Nasionalis dan Religius," *PIJAR: Jurnal Pendidikan dan Pengajaran* 1, No. 1 (2022): 88

⁶ Hasani Ahmad Said, "Mengenal Tafsir Nusantara: Melacak Mata Rantai Tafsir dari Indonesia" *Refleksi* 16, No. 2 (2017): 207.

⁷ Islah Gusmian, "Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika," *Nun: Jurnal Studi Al-Qur'an dan Tafsir di Nusantara* 1, No. 1 (2015): 19.

Al-Ibriz li Ma'rifat Tafsir Al-Qur'an Al-'Aziz,⁹ *Tafsir Al-Iklil fi Ma'ani al-Tanzil* Karya K.H. Misbah Mustafa,¹⁰ *Tafsir Al-Qur'an Suci Basa Jawi*,¹¹ *Kur'an Jawen dan Tafsir Kur'an Jawen*,¹² *Tafsir Qur'an Hidaajat-Rahman*,¹³ and *Tafsir Al-Balagh*.¹⁴ The existence of these Javanese interpretations shows how dynamic the interaction between sacred texts and local contexts is.¹⁵ Javanese interpretations prove that understanding of the Qur'an adapts dynamically to local wisdom, enriching the intellectual treasure trove of Islam.

Essentially, every interpretation is the result of human reasoning that is relative, contextual, temporal, and personal.¹⁶ Interpretations are not fixed; they continue to evolve and change over time.¹⁷ Religious texts, in whatever form, are created, compiled, and adapted by their authors, and cannot be separated from the socio-political and socio-cultural challenges that surround them.¹⁸ This aspect, in addition to the author's experience, background, and scientific discipline, helps shape the interpretation produced.¹⁹ Regional language interpretations aim to make the teachings of the Qur'an more accessible and understandable to Muslims in Indonesia, and are created out of the need to understand the content of the Qur'an in accordance with one's local context. These works include interpretations in Javanese, Malay, Sundanese, Minang, and other languages.²⁰ Regional language interpretations are clear evidence that the understanding of the Qur'an is dynamic, able to adapt to the local context, and remains relevant to the wider community.

⁸ Islah Gusmian, "Bahasa dan Aksara dalam Penulisan Tafsir Qur'an di Indonesia," *Mutawâtir: Jurnal Keilmuan Tafsir Hadis* 5, No. 2 (2015): 230.

⁹ Bisri Musthofa, "*Al-Ibriz Lima'rifatil Qur'anil Aziz Bil Lughotul Jawiyyah*," Menara Kudus, Jawa Tengah, (1959). Bagian pengantar.

¹⁰ Ahmad Zainal Abidin, M. Imam Sanusi Al-Khanafi, Eko Zulfikar, "Tafsir gender Jawa: Tela'ah Tafsir al-Iklil fi Ma'ani al-Tanzil Karya Misbah Mustafa" *Jurnal Studi gender dan Islam* Vol.18, No.1, Januari 2019: 3.

¹¹ Islah Gusmian, "Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 1, No. 1, (2015): 21.

¹² Siti Mariatul Kiptiyah, "Tradisi Penulisan Al-Qur'an Bahasa Jawa" *Jurnal Lektur Keagamaan*, Vol.15, No.2, (2017), 421.

¹³ Islah Gusmian, "Bahasa dan Aksara dalam Penulisan Tafsir Al-Qur'an" *Jurnal Mutawâtir*, Vol.5, No.2, (2015): 241

¹⁴ Islah Gusmian, "Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 1, No. 1 (2015): 7.

¹⁵ Akhmad Arif Junaidi and Luthfi Rahman, "The Biblical Insertion In The Javanese Quranic Exegesis Textual and Contextual Analysis of Tafsir Soerat Wal'Asri by Siti Chayati, Surakarta," *Journal of Indonesian Islam* 16, No. 2 (2022): 352.

¹⁶ Muhammad Alwi HS, "Epistemologi Tafsir: Mengurai Relasi Filsafat Dengan Al-Qur'an," *Substantia: Jurnal Ilmu-Ulmu Ushuluddin* 21, no. 1 (2019): 9.

¹⁷ Desi Lestari, Abu Anwar, and Zainur, "Bentuk Tafsir dalam Kajian Al-Qur'an," *Al Furqan: Jurnal Ilmu Al-Qur'an dan Tafsir* 5, No. 1 (2022): 8.

¹⁸ Burcu Dilek, "Muslim Qur'anic Interpretation Today: Media, Genealogies and Interpretive Communities, Johanna Pink (Sheffield: Equinox Publishing, 2019)," *Eskişehir Osmangazi Üniversitesi İlahiyat Fakültesi Dergisi* 9, No. 2 (2022): 1426.

¹⁹ M. Khai Hanif Yuli Edi Z et al, "Pendekatan Tektual Kontekstual dan Hemenuetika Dalam Penafsiran Al-Qur'an," *DIMAR: Jurnal Pendidikan Islam* 4, No. 2 (2023): 261.

²⁰ Islah Gusmian, "Bahasa dan Aksara Tafsir Al-Qur'an di Indonesia," *Jurnal Tsaqafah* 6, No. 1 (2010): 7.

In Indonesia, the dominance of the Javanese language in the daily lives of the majority of the population cannot be denied.²¹ Historically, the study of interpretation among the Javanese community has largely been centered in Islamic boarding schools, educational institutions that study various fields of religion, including interpretation.²² Initially, Islamic boarding schools in Java generally relied on Arabic exegesis such as *Tafsir al-Jalalain* or *Marah Labid*.²³ However, over time, there has been a significant shift towards local exegesis, with *Tafsir Al-Ibriz* being one of the prime examples.²⁴ This tafsir, which was originally only popular among communities on the north coast of Java, has now spread widely and is taught in various public recitation assemblies.²⁵ The shift to local tafsir in Javanese Islamic boarding schools shows a dynamic adaptation in understanding the Qur'an to make it more relevant and accessible to the community.

The appeal of *Tafsir al-Ibriz* is inseparable from the unique interpretive style of K.H. Bisri Musthofa.²⁶ He uses a narrative approach that resembles a father telling a story to his child. His choice of diction and style of delivery is nuanced, touching the emotions of the reader and capable of evoking a distinctive imagination.²⁷ This differs from the literal and flat approach seen in *Tafsir Jalalain* or *Marah Labid*.²⁸ Even when explaining verses that have the potential to cause ambiguity, he inserts notes or special advice sourced from local wisdom and deep spiritual experience in order to avoid misunderstandings, so that readers not only understand the meaning of the verses, but also obtain relevant guidance for life.²⁹ The narrative and contextual approach of *Tafsir al-Ibriz* makes it more than just an exegesis, but a relevant and easy-to-understand guide to life, especially for the Javanese community.

There are several reasons why this interpretation is very interesting to study. *First*, *Tafsir Al-Ibriz* stands out for its interpretation using the Javanese language, complete with

²¹ Dwi Cahyono Aji, "Konsepsi Arah Bagi Orang Jawa (Tinjauan Antropologi Linguistik)," *Adabiyat: Jurnal Babasa dan Sastra* 9, No. 1 (2010): 47.

²² Arif Puji Haryadi, Muchotob Hamzah, and Vava Imam Agus Faisal, "Metode Pembelajaran Kitab Tafsir Al-Ibriz Dalam Meningkatkan Kemampuan Pemahaman Berbahasa Jawa Santri Di Pptq Al - Asy'ariyyah," *Journal of Mandalika Literature* 4, No. 2 (2023): 343.

²³ Ajeng Indira Dewi, "Constellation and Vernacularization of Javanese Texture of the Qur'an: Characteristics and Cultural Locality of Javanese Pondok Pesantren in Tafsir Al-Ibriz Li Ma'Rifah Tafsir Al-Qur'an Al-Aziz," *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 3, No. 2 (2023): 48.

²⁴ Farida Nur Afifah, "Relevansi Tafsir Al-Ibriz Dengan Komik Surga Dan Neraka Karya Mb. Rahimsyah," *Mafatih: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, No. 1 (2022): 48.

²⁵ Ahmad Zainal Abidin, Thoriqul Aziz, and Rizqa Ahmadi, "Vernacularization Aspects in Bisri Mustofa's Al-Ibriz Tafsir," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 7, No. 1 (2022): 10.

²⁶ Diana Kholidah, "Telaah Tradisi Jawa Dalam Tafsir Al Ibriz Karya KH. Bisri Musthofa," *Jurnal An-Nur* 11, No. 2 (2022): 104.

²⁷ Didik Andriawan, "Bisri Mustofa And His Work Entitling Al-Ibriz Li Ma'rifati Tafsir Al-Qur'an Al-Aziz," *Din ve Bilim - Muş Alparslan Üniversitesi İslami İlimler Fakültesi Dergisi* 5, No. 1 (2022): 56.

²⁸ Didik ANDRIAWAN, "Bisri Mustofa And His Work Entitling Al-Ibriz Li Ma'rifati Tafsir Al-Qur'an Al-Aziz," *Din ve Bilim - Muş Alparslan Üniversitesi İslami İlimler Fakültesi Dergisi* 5, No. 1 (2022): 70.

²⁹ Islah Gusmian and Mustaffa Abdullah, "Scientifical Method of the Tafsir of Pesantren," *AL-A'RAF Jurnal Pemikiran Islam dan Filsafat* 19, No. 2 (2022): 152.

its linguistic structure “(unggab-unggub: *kerama, kerama inggil, ngoko, madya*)”.³⁰ Second, KH. Bisri Musthofa was a highly respected Javanese figure in education and was very skilled in the use of the Javanese language, which made the diction used in his work more beautiful. Third, his work is very important because of his status as a bureaucrat, scholar, and Islamic boarding school leader, making it very worthy of further study.³¹ The use of ethical Javanese language, the author's expertise, and his status as an influential scholar make Tafsir Al-Ibriz a monumental work that bridges sacred texts with local wisdom.

The issue of loss, both material and non-material, is inherent in human experience and is always avoided.³² This phenomenon needs to be studied in depth, especially from the perspective of the Qur'an, given that this Holy Book is the main source of guidance for Muslims.³³ A comprehensive analysis of the concept of loss in the Qur'an is essential.³⁴ An accurate understanding of this matter not only helps humans anticipate and avoid loss in this world and the hereafter, but also has broad implications for the lives of Muslims today, especially in realizing true welfare and happiness.³⁵ Therefore, an in-depth study of the concept of loss in the Qur'an is highly relevant to guiding Muslims to achieve true happiness and avoid loss, both in this world and in the hereafter.

Research on loss in the Qur'an, or specific studies on Tafsir Al-Ibriz, has actually been conducted extensively. For example, an article by Sulthoni Akhmad, entitled “*The Concept of Loss in the Qur'an from the Perspective of Tafsir Al-Misbah*,” analyzes M. Quraish Shihab's interpretation of *khusr* in Tafsir Al-Misbah, identifies the factors causing loss, and solutions in Islam.³⁶ Similarly, Karamah Tusadiah's thesis entitled “*People Who Suffer Loss in the Perspective of the Qur'an (A Comparative Study of Marāb Labīd's Tafsir by Nawawi Al-Bantani (d. 1897) and Al-Misbah's Tafsir by M. Quraish Shihab (d. 1944 AD))*” compares the concept of *khusrān* based on two interpretations with different historical and methodological backgrounds, namely Nawawi Al-Bantani (classical, Sufi, fiqh) and M. Quraish Shihab (contemporary, hermeneutic, contextual).³⁷ Then there is an article by Muflikh Syaifuddin

³⁰ Ahmad Zainal Abidin and Thoriqul Aziz, “Javanese Interpretation of Moderatism: Contribution Of,” *Justicia Islamica* 15, No. 2 (2018): 239.

³¹ Ridhoul Wahidi, “Hierarki Bahasa dalam Tafsir Al-Ibriz,” *Subuf* 8, No. 01 (2015): 144.

³² Tubagus, Akhmad Sulthoni, and Murdianto, “Konsep Kerugian dalam Al-Qur'an Perspektif Tafsir Al-Misbah,” *El-Wasathy: Journal of Islamic Studies* 2, No. 1 (2024), 95.

³³ Ahmad Rifa'i and Marhamah Marhamah, “The Method of Messenger of Allah in Al Qur'an Learning,” *Journal of Educational and Social Research* 10, No. 3 (2020): 131.

³⁴ Ali Albashir Mohammed Alhaj, “A Comparative Study of Loss and Gain in Three English Translations of the Qur'ānic Arabic Words of L-Faḍli)A Semantic and Cultural Perspective,” *Journal of Language Teaching and Research* 15, No. 4 (2024): 1305.

³⁵ Syarif Hidayat, “Bangkrut dalam al-Quran; Studi Tematis Pemahaman Kata Khasara dalam Al-Qur'an,” *Saliba: Jurnal Pendidikan dan Agama Islam* 5, No. 2 Juli (2022), 237.

³⁶ Tubagus, Akhmad Sulthoni, and Murdianto, “Konsep Kerugian dalam Al-Qur'an Perspektif Tafsir Al-Misbah,” *El-Wasathy: Journal of Islamic Studies* 2, No. 1 (2024).

³⁷ Karamah Tusadiah, “*Orang Yang Rugi Dalam Perspektif Al-Qur'an (Studi Komparatif Tafsir Marāb Labīd Karya Nawawi Al-Bantani (W. 1897 M) Dan Tafsir Al-Misbah Karya M. Quraish Shihab (L. 1944 M))*, Skripsi Institut Ilmu Al-Qur'an (IIQ) Jakarta, (2024).

Anshori entitled “*Bisri Musthofa's Subjectivity in Interpreting Verses on Death in Tafsir Al-Ibriz Lima'Rifati Tafsiri Al-Qur'an Al-'Aziz Bi Al-Lughah Al-Jawiyyah.*” focuses on Bisri Musthofa's subjective interpretation of verses related to death.³⁸

However, what fundamentally distinguishes this research from previous works is its in-depth focus on K.H. Bisri Musthofa's interpretation of verses on loss (*khasara/khusrān*) in the Qur'an. Interestingly, *Tafsir Al-Ibriz* does not only translate the word as “loss,” but uses unique variations such as *ngerugeake, tuno, ketunan, nunaake, kapitunan, and getun*. This study will attempt to examine in depth his interpretation of these *khasara/khusrān* verses. Furthermore, the researcher will explore whether there are specific expressions in Javanese culture that reflect the word *khasara/khusrān* and why the translation of *rugi* can vary in *Tafsir Al-Ibriz*. This factor has prompted the researcher to examine the word *khasara* in the Qur'an from the perspective of *Tafsir Al-Ibriz* by K.H. Bisri Musthofa. To gain a comprehensive understanding of the variations in the translation of the word loss (*khasara/khusrān*), this study will conduct an in-depth analysis of K.H. Bisri Musthofa's understanding of the verses containing this word. Thus, it is hoped that this study will not only provide answers to these questions but also make a valuable contribution to the study of Qur'anic exegesis and Javanese culture.

This article aims to explore in depth the interpretation of the word *khasara* in the book *Tafsir Al-Ibriz* by K.H. Bisri Musthofa. By applying qualitative methods, this study will collect data through library research. The main data source for the *Tafsir Al-Ibriz* book by K.H. Bisri Musthofa is supported by books, scientific articles, and relevant electronic documents as secondary sources. Furthermore, the analysis technique used in this study is *descriptive analysis*. The researcher begins with a comprehensive inventory using *Mu'jam al-Mufabras li Alfaẓh al-Qur'an al-Karim* to identify all 60 verses of the Qur'an that contain the root word ر س خ (*kha-sin-ra*). After that, each verse was traced in *Tafsir Al-Ibriz* by K.H. Bisri Musthofa to record and identify the various Javanese translations used. This was followed by an explanation of the verses containing the concept of loss in the *Tafsir Al-Ibriz* book, until finally formulating the final conclusion of the study.

Results and Discussion

The word *Khasara* in Arabic

The term “loss” in Arabic is expressed by the word *khasara /khusrān*, which in the *al-Munawwir* Dictionary is interpreted with various connotations, including loss, misguidance, destruction, ruin, loss, reduction, and humiliation.³⁹ Meanwhile, the *al-Munjid* Dictionary explains that the derivations of this word, such as *khasira, khasran, khusran, khasaran, khusūran, kbāsan, khasāran, and khusrānan*, refer to the opposite of *ribh* (profit),

³⁸ Farida Nur Afifah and Muflikh Syaifuddin Anshori, “Subjektivitas Bisri Musthofa Menafsirkan Ayat-Ayat Kematian dalam Tafsir Al-Ibriz Lima'Rifati Tafsiri Al-Qur'an Al-'Aziz Bi Al-Lughah Al-Jawiyyah,” *Al Mubafidz: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, No. 1 (2024): 1.

³⁹ A.W. Munawwir, “*Kamus al-Munawwir Arab-Indonesia*”, (Surabaya: Pustaka Progressif, 1997), 339.

thus meaning loss. In other forms, such as *kbāsīr*, *kbāsīr*, and *kbāisarā*, this word also contains the meanings of misguidance and destruction. When associated with property, *kbāsara* refers to the act of wasting or squandering wealth. Meanwhile, the form *kbāsara* means to cause loss or lead to misguidance and destruction. Expressions such as *akbshara/kbāsara rajulun nafsahu* describe someone who has brought themselves into a state of loss. A person who experiences loss is linguistically referred to as *al-kbāsīr*. In the Qur'an, phrases such as *karratun kbāsīratun* indicate uselessness or ineffectiveness, which refers to loss. Meanwhile, in the context of muamalah and scales, the words *kbāsara*, *kbāsran*, or *kbūsranān* mean to reduce or destroy justice in measurement or size.⁴⁰ Linguistic analysis shows that the concept of “loss” in Arabic (*kbūsran*) has a broad and multidimensional meaning, not limited to material loss, but also including misguidance, spiritual destruction, and injustice.

According to Arab lexicographers, the term *kbāsāra* or *kbūsran* (loss) has a rich and multidimensional meaning. Al-Ashfahani in *Mufradāt Alfāz al-Qur'ān* defines it as a reduction in capital, both in a material and spiritual context, where spiritual loss, especially the loss of opportunity in the hereafter, is considered the greatest loss. He emphasizes that this meaning is often used to describe spiritual destruction, as in Surah Al-‘Aṣr.⁴¹ Meanwhile, Ibn Manẓūr in *Lisān al-‘Arab* defines *kbāsāra* as the opposite of profit, referring to a condition in which something is reduced or destroyed. This explanation extends from the loss of life and defeat in war to the physical damage to an object.⁴² Similarly, Ibn Faris in *Maqāyīs al-Lughab* associates the root word *kbā-sa-ra* with the concepts of deficiency and evil. He sees *kbāsāra* as a condition of losing something valuable, which causes a person or thing to be in a lower or worse state.⁴³ Overall, these lexicographers agree that the concept of loss in Arabic goes beyond financial meaning, encompassing spiritual, physical, and existential aspects.

The Acculturation of the Qur'an and Javanese Culture: A Contemplation of Local Interpretation

The styles of Qur'anic interpretation in the archipelago show a rich spectrum, greatly influenced by the scientific and cultural backgrounds of the mufassir who study this divine revelation.⁴⁴ Among these various styles, there is an interpretation that is closely related to local cultural nuances, a constructive effort to bridge the universal messages of the Qur'an with the reality of Indonesia's diverse society.⁴⁵ The interpretation of the holy

⁴⁰ Luis Ma'luf, *“Al-Munjid Fi Al-Lughab Wa Al-A'lam”* (Beirut: Darulmasyriq, 1973), 178.

⁴¹ Abu al-Qasim Al-Ashfahani, *Mufradāt Alfāz al-Qur'ān*, (Lebanon: Dar Al-Kutub Al-Imiyah, 2013), 281.

⁴² Jamaluddin Muhammad bin Mukarram Ibnu Manẓūr, *Lisān al-‘Arab*, (Bairut: Dar Shadir, 1990), 2180.

⁴³ Abu al-Husayn Ibnu Fāris, *Maqāyīs al-Lughab*, (Bairut: Ittihad al Kitab al 'Arabi, 2002), 182.

⁴⁴ Islah Gusmian, “Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika,” *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 1, No. 1 (2015): 17.

⁴⁵ Wardani, “Al-Qur'an Kultural dan Kultur Qur'ani: Interaksi Antara Universalitas, Partikularitas, dan Kearifan Lokal,” *Al-Tabrir* 15, No. 1 (2015): 125.

verses in dialogue with local wisdom indicates that the Qur'an has the adaptive capacity to address different cultural contexts. However, it must always be based on the basic principles of Qur'anic interpretation so as not to fall into biased interpretations or deviate from the essence of Islamic teachings.⁴⁶ In this context, *Tafsir Al-Ibriz* by Bisri Musthofa stands as a significant representation of interpretation with a local cultural nuance, particularly Javanese culture, where the Javanese language is the main medium for explaining the meaning of the verses of the Qur'an, enriched with the penetration of Javanese cultural elements such as distinctive terms, proverbs, and local folklore.⁴⁷ Thus, *Tafsir Al-Ibriz* is a concrete example of how the interpretation of the Qur'an can interact with local culture, making it relevant and easy to understand, while emphasizing the importance of preserving the essence of religious teachings amid diverse interpretations.⁴⁸

The inclusion of Javanese cultural elements in *Tafsir Al-Ibriz* does not erode the substance of the messages of the Qur'an, but rather strengthens the resonance of those messages in the minds of the audience.⁴⁹ By adopting language and expressions that are familiar to the Javanese people, the messages of the Qur'an become easier to internalize and appreciate. Therefore, the *Tafsir Al-Ibriz* has become a solid cultural bridge between the Qur'an and Javanese culture, facilitating the understanding and practice of the teachings of the Qur'an in the daily lives of the Javanese people.⁵⁰ This phenomenon of acculturation between the Qur'an and Javanese culture can be observed in depth in the interpretation of verses that mention loss. In *Tafsir Al-Ibriz*, Bisri Musthofa interprets these verses using Javanese terms that are relevant to the context of the verses, such as *tuno*, *ketunan*, *nunaake*, *kapitunan*, and *getun*. These terms have a deeper and more contextual meaning for Javanese society, making it easier for them to understand and feel the message conveyed by the Qur'an. In addition, Bisri Musthofa also uses Javanese proverbs in his interpretation to clarify the meaning of verses related to loss.⁵¹ The acculturation between the Qur'an and Javanese culture in *Tafsir Al-Ibriz* is an effective interpretation strategy. This not only enriches the interpretation of the Qur'an, but also ensures that its universal message can be deeply understood and relevant to the local audience.

⁴⁶ A. Mujahidin, "Integrative Education Paradigm Based on Local Culture," *Advances in Social Science, Education and Humanities Research* 261, No. 2 (2018): 264.

⁴⁷ Anjani Panatul Maula, Azzurri Nisa' Salsabila Syafitri Inayah, and Aris Fathur Rohman, "Analyzing the Characteristics and Uniqueness of Tafsir Al-Ibriz by KH. Bisri Musthofa," *Al-Karim: International Journal of Quranic and Islamic Studies* 2, No. 1 (2024): 75.

⁴⁸ Lukman Nul Hakim, Iffatul Bayyinah, Eko Zulfikar, and Kusnadi Kusnadi, "Isra'iliyyat Discourse In Archipelago Interpretation: Bisri Musthofa's Study of The Tafsir Al-Ibriz," *Al-Tabrir: Jurnal Pemikiran Islam* 23, No. 1 (2023): 103.

⁴⁹ Abd. Majid Abror and Sayyidah Fatimah Z., "Idealisasi Tafsir Al-Ibriz di Jawa," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 4, No. 2 (2023): 288.

⁵⁰ Misnawati, "Pemikiran KH. Bisri Musthofa dan Tradisi Kultural Jawa dalam Tafsir Al-Ibriz," *TAFSE: Journal of Quranic Studies* 8, No. 1 (2023): 129.

⁵¹ Bisri Musthofa, "*Al-Ibriz Lima'rifatil Qur'anil Aziz Bil Lughotul Jawiyyah*", (Jawa Tengah: Menara Kudus, 1959): 539.

Thus, Bisri Musthofa's interpretation of the verses on loss in *Tafsir Al-Ibriz* clearly shows the dialogical potential of the Qur'an with Javanese culture. The use of Javanese as a medium of interpretation in *Al-Ibriz* is a clear manifestation of the acculturation between the Qur'an and Javanese culture.⁵² The familiarity of the Javanese language makes it easier for Javanese audiences to absorb and understand the meaning of the Qur'an. Not only that, the adoption of the Javanese language also strengthens local cultural identity amid the onslaught of globalization.⁵³ More than just a language of delivery, Bisri Musthofa also integrates the rich elements of Javanese culture into his interpretation, as evidenced by his use of Javanese terms, proverbs, and folk tales to elaborate on the meaning of the verses of the Qur'an. The infiltration of these cultural elements makes *Tafsir Al-Ibriz* increasingly relevant to Javanese society, while also serving as an effective means of introducing Islamic teachings in a contextual and interesting way.⁵⁴ *Tafsir Al-Ibriz* is not only evidence of the acculturation of the Qur'an with Javanese culture, but also an important instrument that makes the universal message of Islam relevant and easy to understand for local communities, even in the modern era.

A Brief Biography of K.H. Bisri Musthofa and *Tafsir Al-Ibriz*

K.H. Bisri Musthofa, the figure behind the masterpiece *Tafsir Al-Ibriz*, was born in Pesawahan Village, Rembang, Central Java, with the name Mashadi, in 1915. He took the name "Bisri" after performing the Hajj pilgrimage.⁵⁵ He was the eldest of four children born to H. Zaenal Musthofa and his second wife, Hj. Khatijah. His family life began on 17 Rajab 1354 H/June 1935, when he married Ma'rufah binti K. H. Cholil. They were blessed with eight children: Cholil (born 1941), Mustofa (born 1943), Adieb (born 1950), Faridah (born 1952), Najichah (born 1955), Labib (born 1956), Nihayah, and Atikah (born 1964). Around 1967, K.H. Bisri remarried Umi Atiyah from Tegal, and from this marriage a son named Maimun was born. K.H. Bisri Musthofa passed away in Semarang on February 16, 1977, due to complications from a heart attack, high blood pressure, and lung disorders, leaving behind an invaluable intellectual legacy in the form of *Al-Ibriz li Ma'rifah Tafsir Al-Qur'an al-Aziz*.⁵⁶ Nevertheless, K.H. Bisri Musthofa remains known as a central figure

⁵² Misnawati, "Pemikiran KH. Bisri Musthofa dan Tradisi Kultural Jawa dalam Tafsir Al-Ibriz," *TAFSE: Journal of Qur'anic Studies* 8, No. 1 (2023): 133.

⁵³ Abd. Majid Abror and Sayyidah Fatimah Z., "Idealisasi Tafsir Al-Ibriz di Jawa," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 4, No. 2 (2023): 287.

⁵⁴ Dewi, "Constellation and Vernacularization of Javanese Texture of the Qur'an: Characteristics and Cultural Locality of Javanese Pondok Pesantren in Tafsir Al-Ibriz Li Ma'Rifah Tafsir Al-Qur'an Al-Aziz." *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 3, No. 2 (2023), 53.

⁵⁵ Farida Nur Afifah and Muflikh Syaifuddin Anshori, "Subjektivitas Bisri Musthofa Menafsirkan Ayat-Ayat Kematian dalam Tafsir Al-Ibriz Lima'Rifati Tafsiri Al-Qur'an Al-Aziz Bi Al-Lughah Al-Jawiyah," *Al Mubafidz: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, No. 1, (2024): 35.

⁵⁶ Risalah NU, "In Memoriam: KH. Bisri Musthofa", Semarang: PWNJ Jateng, Edisi No. 2, Tahun II-1399/1979 M, 7.

whose intellectual legacy, particularly through *Tafsir Al-Ibriz*, continues to make a significant contribution to education and religious understanding in Indonesia.

K.H. Bisri's exegesis was officially published under the title *Al-Ibriz li Ma'rifah Tafsir al-Qur'an al-'Aziz*. Before being printed, this manuscript underwent a process of tashih (verification and correction) by a number of prominent scholars in Kudus, including K. H. Arwani Amin, K. H. Abu Umar, K. H. Hisyam, and K. H. Sya'roni Ahmadi, in order to ensure its moral and scientific accountability. As stated by Bisri Musthofa himself, this tafsir was deliberately written in Javanese so that the Javanese people could better understand the contents of the Qur'an.⁵⁷ Its light and easy-to-digest style makes it relevant to various groups, from students in Islamic boarding schools to the general public.⁵⁸ The writing of this 2,270-page tafsir, divided into three large volumes, was completed in 1960 AD/29 Rajab 1379 AH. It should be noted that the title of this book differs on the cover, in the introduction, and at the end of the third part; on the cover it is written as *Al-Ibriz li Ma'rifah Tafsir al-Qur'an al-'Aziz*, in the introduction as *Al-Ibriz fi Ma'rifah Tafsir al-Qur'an al-'Aziz*, and in the conclusion it is written as *Al-Ibriz li Ma'ani Tafsir al-Qur'an al-'Aziz*, which means "Gold/Gems for Understanding the Interpretation of the Noble Qur'an". This title indicates that this tafsir is a valuable resource designed to help people understand the Qur'an.⁵⁹ In this context, we tend to use the title on the cover for consistency, given that linguistically, the prepositions *fi* and *li* in Arabic are often interchangeable with similar meanings.⁶⁰ Thus, *Tafsir Al-Ibriz* is a monumental work that is scientifically valid, specifically designed to facilitate the understanding of the Qur'an by the Javanese people through relevant language and approaches.

The systematic approach used in writing this interpretation reveals several aspects that distinguish it from previous interpretations. One of the characteristics of this systematic approach is as follows: (1) Each surah begins with an explanation of the name of the surah and the number of verses it contains; (2) The interpretation is presented in sequence according to the order of the surahs in the mushaf; (3) The opinions of scholars are used to interpret the verses; (4) Relevant stories are often included at the end of the interpretation of several verses; and (5) Additional information such as *tanbih* (warnings), *muhimmah* (important matters), *faidah* (benefits), *bikayah* (stories), and *mas'alah* (issues) are added to enrich understanding.⁶¹ This systematic writing style shows that this interpretation

⁵⁷ Ridhoul Wahidi, "Hierarki Bahasa dalam Tafsir Al-Ibriz." *Subuf* 8, No. 1, (2015): 146.

⁵⁸ Muhammad Shohib, "Moderate Islamic Education Through the Interpretation of Moderate Verses in the Tafsir Al-Ibriz by KH Bisri Mustofa," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 14, No. 1 (2022): 351.

⁵⁹ Abu Rohkmad, "Telaah Karakteristik Tafsir Arab-Pegon Al-Ibriz," *Analisa* 18, No. 1 (2011): 27.

⁶⁰ Dewi, "Constellation and Vernacularization of Javanese Texture of the Qur'an: Characteristics and Cultural Locality of Javanese Pondok Pesantren in Tafsir Al-Ibriz Li Ma'Rifah Tafsir Al-Qur'an Al-Aziz." *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 3 No. 2 (2023): 54.

⁶¹ Ridhoul Wahidi, "Hierarki Bahasa dalam Tafsir Al-Ibriz." *Subuf* 8, No. 1, (2015): 146.

is designed using a structured and comprehensive method, aiming to make it easier for readers to understand the message of the Qur'an in a deep and contextual manner.

In general, *Tafsir Al-Ibriz* consistently refers to three main tafsir books as primary references, namely *Tafsir al-Jalalain*, *Tafsir al-Baidawiy*, and *Tafsir al-Khaz'in*. Bisri Musthofa himself confirms this in the introduction to his tafsir:

"Dene bahan-bahanipun terjemah tafsir ingkang kawula segabaken puniko mboten sanes inggih namung metik sangking tafsir-tafsir muktabarob, kados Tafsir Jalalain, Tafsir Baidhawi, Tafsir Khaz'in, lan sak panunggalipun."⁶²

"The materials used in this tafsir translation are taken from authoritative tafsirs, such as *Tafsir Jalalain*, *Tafsir Baidhawi*, *Tafsir Khaz'in*, and so on".

This confirms that the interpretive material presented is nothing more than quotations from authoritative and recognized books of interpretation. In the process of compiling it, Bisri Musthofa applied a fairly straightforward and easy-to-understand approach. As explained in the introduction to his interpretation, he explained.

"Bentuk utawi wangunipun dipun atur kados ing ngandap puniko: (1) *Al-Qur'an* dipun serat ing tengah mawi makna gandel; (2) Terjemah-ipun tafsir kaserat ing pinggir kanti tanda nomor nomoripun ayat dumawah ing akhiripun, nomoripun terjemah dumawah ing awalipun; (3) Keterangan-keterangan sak sanesipun mawi tanda tanbih, faedah, muhimmah, lan sak panggalipun."⁶³

"The form or structure is arranged as follows: (1) The *Qur'an* is written in the middle with the meaning below; (2) The translation of the exegesis is written on the side with the verse number at the end and the translation number at the beginning; (3) Other explanations are marked with symbols for notes, benefits, important points, and so on."

This means that the text of the Qur'an is written in the center, accompanied by a gandel (italicized and suspended) translation, while the tafsir translation is placed on the side, with the verse numbering at the end and the translation/tafsir numbering at the beginning, as well as additional notes such as *tanbih*, *faedah*, *muhimmah*, and others placed strategically.⁶⁴ The methodology of *Tafsir Al-Ibriz*, which refers to authoritative references and a unique presentation system, makes it a scientifically sound and effective work for facilitating understanding of the Qur'an.

Interpretation of the Qur'an generally adopts four main methods: *ijmali*, *tablili*, *muqaran*, and *maudu'iy*.⁶⁵ In compiling *Tafsir Al-Ibriz*, Bisri Musthofa predominantly uses the *ijmali* (global or concise) method. This distinctive feature is very apparent from the

⁶² Bisri Musthofa, *Al-Ibriz Lima'rifatil Qur'anil Azziz*, Bagian pengantar Tafsir Al-Ibriz.

⁶³ Bisri Musthofa, *Al-Ibriz Lima'rifatil Qur'anil Azziz*, Bagian pengantar Tafsir Al-Ibriz.

⁶⁴ Bisri Musthofa, *Al-Ibriz Lima'rifatil Qur'anil Azziz*, Bagian pengantar Tafsir Al-Ibriz.

⁶⁵ Anandita Yahya, Kadar M Yusuf, and Alwizar Alwizar, "Metode Tafsir (Al-Tafsir Al-Tahlili, Al-Ijmali, Al-Muqaran dan Al-Mawdu'i)," *Palapa* 10, No. 1 (2022): 3.

straightforward and direct explanations of the interpretation, making it easy for readers, especially the general public and santri (Islamic students), to understand a verse in a short time.⁶⁶ Regarding the sources of interpretation, *Tafsir Al-Ibriz* is a synthesis of the *ma'sur* (based on history) and *ma'qul* (based on reason or reasoning) approaches. References from other verses in the Qur'an, the hadith of the Prophet, and the sayings of his companions are *ma'sur* sources. *Ma'qul* sources, on the other hand, include linguistic understanding, *qiraah* science, philosophy, science, and technology, as well as other disciplines that contribute to the exploration of the meaning of the Qur'an.⁶⁷ *Tafsir Al-Ibriz* combines the *ijmali* method with the *ma'sur-ma'qul* approach, making it a work that is scientifically sound yet practical and easy to understand.

Inventory of Verses Related to *Khasara* and Their Various Translations in the *Tafsir Al-Ibriz*

This article focuses on analyzing 60 verses in the Qur'an that are related to the word *khasara*. Of these 60 verses, there are 7 variations in the translation of the word *khasara/khusran* in the *Tafsir Al-Ibriz*, which the researcher presents in the form of a table.⁶⁸

No	Nama Surah	Ayat	Ragam terjemahan
1	Yunus	95	Rugi (Loss)
2	Al Jasiyah	27	
3	Al-Mu'min	78, 85	
4	Hud	22	
5	Az Zumar	63, 65	
6	Nuh	21	
7	Hud	63	
8	Al Anbiya	70	
9	Al A'raf	23, 92	
10	An Nazi'at	12	
11	An Naml	5	
12	Fushshilat	23, 25	
13	Al 'Ankabut	52	
14	Al Munafiqun	9	
15	Al Mujadilah	19	
16	Al Mu'minun	34	

⁶⁶ Ridhoul Wahidi, "Hierarki Bahasa dalam Tafsir Al-Ibriz," *Subuf* 8, No. 1, (2015): 147.

⁶⁷ Anjani Panatul Maula, Azzurin Nisa' Salsabila Syafitri Inayah, and Aris Fathur Rohman, "Analyzing the Characteristics and Uniqueness of Tafsir Al-Ibriz by KH. Bisri Mustofa," *Al-Karim: International Journal of Quranic and Islamic Studies* 2, No. 1 (2024): 83.

⁶⁸ Muhammad Fu'ad Abd al-Baqi, *Mu'jam al-Mufabras li al-Faz'i al-Qur'a al-Karim*, (Beirut: Dar al al-Fikr, 1996), 285.

17	Al Kahfi	103	
18	Yusuf	14	
19	Az Zumar	15	
20	Asy Syura	45	
21	Al Isra	82	
22	At Thalaq	9	
23	Al Ahqaf	18	
24	Hud	21	Ngerugeake (Detrimental)
25	Ar Rahman	9	
26	Al Mu'minin	103	
27	Asy Syu'ara'	181	
28	Al Muthaffifin	3	
29	Fathir	39	Tuno (Loss)
30	Al Baqarah	121	
31	Al An'am	140	
32	yunus	45	
33	Hud	47	
34	Al A'raf	90, 178	
35	Al Anfal	37	
36	At Taubah	69	
37	An Nahl	109	
38	Ali 'Imran	149	
39	An Nisa'	119	
40	Al Ma'idah	21	
41	Al Baqarah	64, 27	Katunan (Losses)
42	Al Ashr	2	
43	Al Ma'idah	5, 30	
44	Al An'am	12, 20	Nunaake (Detrimental)
45	Al A'raf	9, 53	
46	Al Hajj	11	Kapitunan (Losses)
47	Al A'raf	99, 149	
48	Al An'am	31	Getun (Regret)
49	Ali 'Imran	85	
50	Al Ma'idah	53	

This study began with the identification of 60 occurrences of the word *khasara / khusran* in *Mu'jam Al-Mufabraz*. From this number, analysis of Bisri Musthofa's *Tafsir Al-Ibriq* revealed seven different interpretations. Based on these findings, we collected verses that represent each variety of translation and selected one key verse from each category.

These seven selected verses then became the methodological foundation for an in-depth investigation of the variations in the meaning of khasara in the tafsir, which ultimately answered the main question in this article.

Representation of Varieties of Translation of the Word Khasara in *Tafsir Al-Ibriz*

The researchers have identified seven specific verses that are considered to represent seven different varieties of translation. These verses are used as prime examples to illustrate the variations in interpretation and translation:

1. QS. Yunus verse 95:

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ

“And friends, don't be like those people who are half-hearted, who are like those who are defeated by the verses of Allah, so that you will be among those who are all defeated.”⁶⁹

The word “rugi” (loss) is the most direct and commonly understood translation in Javanese (and Indonesian) for ‘*khasara*’ or “*kebasir*in.” People instantly associate “rugi” with losing something valuable, not getting any profit, or being in a disadvantageous position. The choice of this word ensures that the core message of the verse is conveyed without any language barriers. The *Tafsir Al-Ibriz*, as an interpretation that tends to facilitate understanding for the Javanese people, chooses the word “rugi,” which is very familiar and covers a broad spectrum of meanings of loss, ranging from material loss to a deeper and more fundamental loss, namely loss before Allah and in the hereafter. This is an effective choice for conveying the message of the verse to its audience.

2. QS. Ar-Rahman verse 9:

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

“Do not let yourselves be oppressed in the balance of justice, and do not oppress others in the balance.”⁷⁰

In the linguistic and hermeneutic analysis of *Tafsir Al-Ibriz*, the choice of the word “*ngerugekake*” as a translation of the word ‘*tukhsirū*’ (which is rooted in *khasara*) in the verse “*Wa aqimū al-wazna bil-qisṭi walā tukhsirū al-mīzān*” (QS. Ar-Ra'd: 9) is a manifestation of philological precision and contextual sensitivity. The word “*ngerugekake*” lexically means “to harm” or “to cause loss,” which fundamentally reflects the essence of “*tukhsirū*” in the context of the verse: namely, the act of reducing, diminishing the rights of others through injustice in weighing, or causing loss. The emphasis on the verb form that indicates action (i.e., “causing loss”) is particularly relevant in this verse because it speaks of an active prohibition against cheating or reducing rights in measurement. It is not just about

⁶⁹ Bisri Musthofa, “*Al-Ibriz Lima'rifatil Qur'anil Aziz*...”, 219.

⁷⁰ Bisri Musthofa, “*Al-Ibriz Lima'rifatil Qur'anil Aziz*...”, 539

passively suffering loss, but actively committing acts that result in loss to others. Therefore, *Al-Ibriz* chose “*ngerugekake*” to precisely capture the negative imperative nuance of the prohibition against committing acts that lead to injustice and loss, especially in the context of scales, which are a symbol of transactional justice. This choice emphasizes that this interpretation does not merely translate the words, but also interprets the ethical and legal implications of the verse in language that is most easily understood and relevant to a Javanese audience, highlighting the active dimension of harmful acts in economic transactions.

3. QS. Fathir verse 39

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَفْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا

“As for Allah, He is the One who created everything and who controls everything on this earth. Therefore, both the disbelievers and the believers are all under His control. And He does not increase the number of disbelievers or unbelievers, for they are already disbelievers.”⁷¹

In the context of *Tafsir Al-Ibriz*, the use of the word “*tuno*” as a translation of ‘*khasāra*’ at the end of the verse “*walā yazīdu al-kāfirīna kufrubum illā khasāran*” (QS. Fathir: 39) shows a deep understanding of the eschatological and consequential dimensions of disbelief. Lexically, “*tuno*” in Javanese has strong connotations of total loss, destruction, or fatal misfortune, especially in the context of the afterlife or irreparable loss. This differs from “*ruqi*,” which is often more associated with material or temporal loss. *Al-Ibriz* chose “*tuno*” to effectively describe that disbelief does not only result in ordinary loss, but rather a fundamental and comprehensive loss before God, an absolute loss of fortune and eternal salvation. This diction accurately captures the meaning of “*khasāran*” as the destructive end result of disbelief, namely the failure to obtain divine mercy and ending up in humiliation in the afterlife. This choice affirms that disbelief adds nothing to them except an eternal “*tuno*,” an insurmountable spiritual destruction, in line with the purpose of the interpretation to convey the message of the Qur'an with strong moral and spiritual resonance for the Javanese audience.

4. QS. al-Baqarah verse 27

الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ

⁷¹ Bisri Musthofa, “*Al-Ibriz Lima’rifatil Qur’anil Aziz*...”, 439.

“(Name)ly those who violate Allah’s covenant after it has been firmly established, sever what Allah has commanded to be joined, and cause corruption on earth. They are the ones who are the losers.”⁷²

In the *Tafsir Al-Ibriz*, the choice of the word “*ketunan*” to translate “*al-khāsirūn*” in the verse “*Ula’ika humu al-khāsirūn*” (QS. al-Baqarah: 27) is an indication of extraordinary semantic and pragmatic sensitivity. “*Ketunan*” in Javanese has a deeper connotation than just ‘loss’ or “*tuno*”; it inherently implies a state of already being lost or already suffering loss, a permanent and inevitable status as a consequence of certain actions. This verse specifically refers to those who violate Allah’s promise, sever what has been commanded to be joined, and cause corruption on earth. Therefore, the precise use of “*ketunan*” describes the final and inevitable status of these individuals: they will not only suffer loss in the future, but are already in a state of total loss as a result of their sinful deeds. This diction effectively highlights the causality and direct consequences of violating divine commands, showing that their loss is an inevitability that has become inherent to them as a result of their life choices. The *Tafsir Al-Ibriz*, with “*ketunan*,” successfully captures the ethical and spiritual weight of this verse, emphasizing that their destruction is a logical consequence of their own actions.

5. QS. al-An’am verse 20

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

“Those to whom We have given the Book recognize him (Muhammad) as they recognize their own children. Those who wrong themselves are the ones who are disbelievers.”⁷³

In *Tafsir Al-Ibriz*, KH. Bisri Musthofa translates the word *khāsirū* in QS. Al-Baqarah verse 20 with the word “*nunaake*”, a distinctive Javanese word full of existential irony. The word “*nunaake*” does not merely express loss, but carries the meaning of ‘wasting’ or ‘sacrificing something very valuable in vain,’ in this case, themselves. KH. Bisri understood that the loss in this verse is not about losing wealth or status, but an ontological loss, namely rejecting the obvious truth, such as recognizing one’s own child, and then throwing one’s salvation into the abyss of disbelief. “*Nunaake awake dbeve*” is a local expression that poignantly describes how someone is not only on the wrong path, but consciously relinquishes their own salvation, like exchanging gold for dust. This interpretation shows that in the Javanese cultural perspective, disbelief is not only a theological logical error, but a tragic decision that leads a person to “*nunaake uripe*” (wasting their life), squandering all the potential for life that God has bestowed upon them.

⁷² Bisri Musthofa, “*Al-Ibriz Lima’rifatil Qur’anil Aziz*...”, 5.

⁷³ Bisri Musthofa, “*Al-Ibriz Lima’rifatil Qur’anil Aziz*...”, 130.

6. QS. Al-Hajj verse 11

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ
وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

“And among mankind are those who worship Allah on the edge; so when they receive good, they remain in that state, but when they are afflicted with a trial, they turn back. They are losers in this world and in the Hereafter. That is a clear loss.”⁷⁴

In *Tafsir Al-Ibriz*, KH. Bisri Musthofa translates the words *khasira* and *al-khusran al-mubin* with the term “*kapitunan*,” a local Javanese word that does not simply mean loss, but implies a complete, profound, and irreplaceable loss. “*Kapitunan*” refers to a situation where a person not only fails to obtain what they seek, but also loses what they already have—a tragic existential irony. In the context of this verse (QS. Al-Hajj: 11), someone who worships Allah “*ala harf*” half-heartedly, hesitantly, and opportunistically is only faithful when given blessings and turns away when faced with trials. The interpretation of “*kapitunan*” emphasizes that hesitant faith is not a neutral position, but a lonely path to total emptiness: the loss of both the world and the hereafter. This is where the power of *Tafsir Al-Ibriz*'s comes in, presenting Javanese vocabulary that not only explains the meaning of the text but also touches on local sensibilities and reasoning simultaneously. “*Kapitunan*” becomes a mirror that religion is not a space for bargaining over worldly gains and losses, but rather an act of total surrender that demands steadfastness and integrity.

7. QS. al-Maidah verse 53

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ أَنَّهُمْ لَمَعَكُمْ حَبِطَتِ أَعْمَالُهُمْ فَأَصْبَحُوا
خُسِرِينَ

“And those who believed will say, ‘Are these the ones who swore by Allah with solemn oaths that they were truly with you?’ Then all their deeds will be rendered worthless, and they will be among the losers.”⁷⁵

In the hermeneutic tradition of *Tafsir Al-Ibriz*, KH. Bisri Musthofa's interpretation of the word “*khāsirin*” as “*getun kabel*” in QS. al-Mā'idah: 53 is a choice of diction that is rich in psychological and cultural resonance. “*Getun*” in Javanese culture is not merely trivial regret; it is a profound expression of existential failure that is realized too late, when the window of opportunity for correction and redemption has closed tightly. The context of this verse, which refers to individuals who betray sacred promises and witness their deeds vanish, is poetically interpreted through “*getun*” as inner pain that tears at the soul. It is a bitter awareness of the futility of maintaining steadfast faith. Thus, “*getun*” not only

⁷⁴ Bisri Musthofa, “*Al-Ibriz Lima'rifatil Qur'anil Aziz*...”, 333.

⁷⁵ Bisri Musthofa, “*Al-Ibriz Lima'rifatil Qur'anil Aziz*...”, 117.

hints at the collapse of deeds, but also depicts the inner wounds of regret that come when everything has been destroyed. KH. Bisri Musthofa brilliantly bridges this divine message with the “language of feeling” of the Javanese people, emphasizing that errors in faith are not merely logical mistakes, but rather an inner tragedy that leads to a lifetime of regret, even into eternity.

Analysis of the Variety of Translations of the Word *Khusran* in *Tafsir al-Ibriz*

The *Tafsir Al-Ibriz*, rich in local wisdom, demonstrates remarkable linguistic and contextual sensitivity in translating the word “*kebasara*” and its derivatives, not merely translating it literally but also interpreting its implications. In general, there are significant nuances of meaning in each translation, which are adapted to the context of the verse and its ethical-spiritual implications. For example, “*rugl*” in QS. Yunus: 95 is the most common translation, indicating a broad loss, both material and spiritual, ensuring that the core message is conveyed directly. Then, “*ngerugekake*” in QS. Ar-Rahman: 9 precisely captures the meaning of actively harming or reducing the rights of others, especially in the context of transactional justice. Furthermore, “*tuno*” in QS. Fathir: 39 describes a total and fatal loss that cannot be repaired, especially in the eschatological dimension of disbelief. Meanwhile, “*ketunan*” in QS. Al-Baqarah: 27 indicates a permanent state of loss as a consequence of sinful deeds. More profoundly, “*nunaake*” in QS. Al-An'am: 20 means wasting or sacrificing something very valuable (in this case, oneself) in vain, highlighting the ontological loss of rejecting the truth. Then, “*kapitunan*” in QS. Al-Hajj: 11 refers to a complete and irreplaceable loss, emphasizing the existential irony of half-hearted faith. Finally, “*getun kabeh*” in QS. al-Maidah: 53 goes beyond trivial regret, depicting the inner pain that tears the soul apart due to an existential failure that is realized too late.

The implication of this variety of translations is that *Tafsir Al-Ibriz* not only translates the lexical meaning of the word *kebasara*, but also captures its moral, spiritual, and psychological resonance through relevant Javanese diction. From a moral and ethical perspective, the use of terms such as *tuno* and *kapitunan* emphasizes that loss is not only material, but also rooted in dishonesty and ethical violations. This serves as a strong warning that actions that harm others will result in consequences that harm oneself. Spiritually, the translation of *getun* (regret) highlights the deepest loss: the failure to use life for righteous deeds. This deep sense of regret raises awareness that life is a precious asset which, if wasted, will bring eternal regret in the afterlife. Meanwhile, psychologically, the choice of words such as *ngerugekake* and *nunaake* (harming, wasting) places direct responsibility on the individual. This diction triggers self-introspection and the realization that failure is not merely bad luck, but the result of personal choices and actions. Thus, this interpretation encourages readers to be more proactive and responsible in living their lives. Overall, this linguistic adaptation enriches the understanding of the depth of the meaning of *kebasara* in various contexts, showing how sacred texts can effectively dialogue with local cultures for a more profound internalization of teachings.

Conclusion

This study comprehensively examines the acculturation of the Qur'an and Javanese culture as manifested in the various translations of the word *khasara* in *Tafsir Al-Ibriz* by K.H. Bisri Musthofa. The main finding shows that K.H. Bisri Musthofa, through *Tafsir Al-Ibriz*, successfully bridges the universal message of the Qur'an with the rich cultural context of Java. This is evidenced by the use of seven variants of translation for the word *khasara* , namely: *rugi* , *ngerugekake* , *tuno* , *ketunan* , *nunaake* , *kapitunan* , and *getun* .

Each of these choices of diction not only translates the lexical meaning, but also enriches understanding with semantic and pragmatic nuances relevant to Javanese local wisdom. For example, “*rugi*” is used for general loss, while “*ngerugekake*” actively indicates the act of reducing, diminishing the rights of others through injustice in weighing, or causing loss. Furthermore, “*tuno*” effectively describes that disbelief not only results in ordinary loss, but also fundamental and comprehensive loss before God, an absolute loss of fortune and eternal salvation. And “*ketunan*” describes total loss, specifically referring to those who violate God's promises, sever what is commanded to be connected, and cause destruction on earth, while “*nunaake*” implies the act of wasting oneself, specifically referring to people who reject clear truths such as denying God and the Qur'an. The peak of this depiction of loss is found in “*kapitunan*,” which indicates total loss, specifically referring to those who lose in this world and the hereafter, and “*getun*,” which depicts deep regret after existential failure, specifically referring to the regret of hypocrites.

This culturally rich choice of diction, presented in K.H. Bisri Musthofa's characteristic narrative and easy-to-digest style, proves that acculturation in Qur'anic interpretation can strengthen the resonance of divine messages without eroding their substance. The *Tafsir Al-Ibriz* serves as a solid cultural bridge, facilitating the understanding and practice of the Qur'an by the Javanese people. This also confirms that local interpretations have a crucial role in introducing Islamic teachings in a contextual and relevant manner, making them easier to internalize and live out in everyday life.

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