

Strengthening Social Morality in Education through Tafsir Al-Ibriz by Bisri Mustofa

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Abstract

Social morals are the core of a harmonious, civilised and inclusive society. This article examines how social moral values are understood and developed through Tafsir Al-Ibriz by Bisri Mustofa and how they are relevant in improving the quality of moral education in Indonesia. Tafsir Al-Ibriz was chosen because of its proximity to local culture and its practical approach in grounding the teachings of the Qur'an. The research method used is qualitative literature study research using content analysis. The results of this study are expected to provide conceptual and practical contributions in integrating Islamic-based social and moral values into the national education system and creating a generation with tolerant and competitive character. This article thoroughly explores Bisri Mustofa's interpretation of social morals in Tafsir Al-Ibriz on several verses of the Qur'an, namely QS. Al-Ahzab verses 70-71, QS. The results show that Bisri Mustofa puts forward three central values: taqwa, justice, and tolerance. Taqwa is interpreted as active awareness in every action, justice as a universal principle that must be upheld even though it clashes with personal interests, and tolerance as an essential foundation in building healthy and respectful social relations.

Keywords: Character Education, Social Morality, Tafsir Al-Ibriz, Bisri Mustofa

Abstrak

Moral sosial memegang peran sentral dalam membentuk kehidupan masyarakat yang harmonis, beradab, dan inklusif. Artikel ini bertujuan untuk mengkaji bagaimana nilai-nilai moral sosial dipahami dan dikembangkan melalui Tafsir Al-Ibriz karya Bisri Mustofa serta bagaimana relevansinya dalam meningkatkan kualitas pendidikan moral di Indonesia. Tafsir Al-Ibriz dipilih karena kedekatannya dengan budaya lokal dan pendekatannya yang praktis dalam membumikan ajaran Al-Qur'an. Metode penelitian yang digunakan adalah penelitian studi kepustakaan kualitatif dengan menggunakan analisis konten. Hasil kajian ini diharapkan dapat memberikan kontribusi konseptual dan praktis dalam mengintegrasikan nilai-nilai moral sosial berbasis Islam ke dalam sistem pendidikan nasional, guna menciptakan generasi yang ber karakter, toleran, dan berdaya saing. Artikel ini mengkaji secara mendalam interpretasi moral sosial dalam Tafsir Al-Ibriz karya Bisri Mustofa terhadap beberapa ayat Al-Qur'an, yaitu QS. Al-Ahzab ayat 70–71, QS. An-Nisa' ayat 135, dan QS. Al-Hujurat ayat 11. Hasil kajian menunjukkan bahwa Bisri Mustofa mengedepankan tiga nilai utama: taqwa, keadilan, dan toleransi. Taqwa dimaknai sebagai kesadaran aktif dalam setiap tindakan, keadilan sebagai prinsip universal yang harus ditegakkan meskipun bertentangan dengan kepentingan pribadi,



dan toleransi sebagai landasan penting dalam membangun relasi sosial yang sehat dan saling menghargai.

Kata Kunci: Pendidikan Karakter, Moral Sosial, Tafsir Al-Ibriz, Bisri Mustofa

Introduction

Social morals play an important role in shaping a harmonious and civilised society (Padila et al., 2024). As an ethical guideline, social morals guide how individuals act in their self-interest and for the common good. Moral values such as honesty, justice and social care help create an environment conducive to individual and societal growth. In a society that instils these moral values, social conflicts can be minimised, as community members tend to behave in accordance with norms that support the common welfare (Astuti et al., 2022).

In addition, social morals play a role in shaping social identity and strengthening community cohesion. A group's moral norms and values provide a framework for its members to understand their social roles and responsibilities. Morality helps regulate behaviour, prevent social deviance, and sanction offenders, which ultimately creates a sense of security and trust among community members (Yudhayana & Aziz, 2024). Social morality guides behaviour and is important in maintaining social stability and harmony, as well as building inclusive and sustainable communities.

Social morals include a set of values, norms and attitudes that support the creation of a harmonious and civilised society. Values such as honesty, responsibility, social care, and tolerance are important parts of social morals that must be instilled early in the education process (Daryanto & Ernawati, 2024). However, the application of these values in the education system often does not receive serious attention. As a result, there is a gap between knowledge and behaviour, where individuals may be intellectually intelligent but lack social sensitivity and moral responsibility. Therefore, a more contextualised approach that draws on authentic Islamic scholarly traditions is urgently needed.

Several previous studies provide valuable insights in this research to understand the improvement of social morality through the perspective of Tafsir Al-Ibriz by Bisri Mustofa. The first one written by Sartika & Amin (2023) aims to explore the influence of Al-Khazin in tafsir writing in Indonesia, especially from the 17th century to the 20th century, by using the comparative analysis method of two different tafsir. The main result of this study shows that although both tafseers use references from Al-Khazin, Tafsir Tarjuman Al-Mustafid is more clear in listing its sources compared to Tafsir Al-Ibriz which is more implicit in its interpretation.

Second, Andriawan (2023) examines the genealogy of kalām thought in Tafsir Al-Ibriz. The aim is to understand the roots of thought that shape this tafsir. The method used is text analysis and historical context. The results showed that Tafsir Al-Ibriz is part of a tradition of tafsir writing that influences each other between generations, which reflects the dynamics of Islamic thought in Indonesia.

Third, written by Mahbub et al. (2024) with the title Exploring the values of character education in Tafsir Al-Ibriz. The aim is to highlight the relevance of this tafsir in the context of character education in Indonesia by using the content analysis method. The results showed that

Tafsir Al-Ibriz emphasises the importance of nationalism and tolerance as crucial educational values to maintain unity in the midst of diversity.

Furthermore, the article written by Shohib (2022) which focuses on moderated Islamic education through Tafsir Al-Ibriz. The aim is to understand how this tafsir interprets moderate verses in the context of education. The method used is thematic analysis. The results showed that Tafsir Al-Ibriz provides a relevant approach to moderate Islamic education amid the challenges of globalisation.

The similarities and differences between the above studies show that Tafsir Al-Ibriz has a strong relevance in the field of education and social morals. However, the difference lies in the focus of each study. Andriawan emphasises more on the influence and genealogy of thought, while Mahbub and Shohib emphasise more on the application of educational and moral values. The gap seen in previous studies is the lack of focus on how Tafsir Al-Ibriz can directly improve social morals in the context of modern education. These studies tend to focus on historical and theoretical aspects, without providing practical solutions to apply these values in contemporary education.

As something new from previous studies, this research fills the void by exploring how Bisri Mustofa's opinion in his tafsir book, Tafsir Al-Ibriz, can improve social morals in the world of education. This research tries to raise tafsir as a contextual and applicable source of value in shaping the character of students, especially in an increasingly complex and plural social environment. Integrating the values contained in this tafsir into the education curriculum is expected to create a generation that is more tolerant, characterised, and able to face the challenges of the times.

One of the important contributions in the archipelago's tafsir treasures that is relevant to the issue of character education and social morals is Tafsir Al-Ibriz by Bisri Mustofa. This tafsir is written in Javanese, which shows closeness to the local community and represents Islamic values that synergise with local culture. Bisri Mustofa, as a scholar and educator, emphasises the importance of moral values, social togetherness, and strengthening faith in his various interpretations of Quranic verses. Tafsir Al-Ibriz does not only offer textual explanations of the Qur'an, but also ground it in the context of everyday life of Indonesian people, especially in Java. In this tafsir, social moral education is not only understood as a theoretical teaching, but also as a life practice that must be instilled through exemplary, habituation, and comprehensive teaching.

This article aims to see how Bisri Mustofa develops the concept of social morality in Tafsir Al-Ibriz and to what extent these values can be implemented in the education system in Indonesia. Through this approach, it is expected to find a model of social moral education that is not only sourced from Islamic texts, but also culturally and contextually relevant to Indonesian society. Education not only aims to educate the nation intellectually, but also has a great responsibility in shaping the character and morals of students. In the midst of various social challenges in modern life, education that is oriented towards strengthening moral and social values is becoming increasingly urgent. In this context, Islamic religious education becomes one of the pillars of forming strong morals and morality.

Research Methods

The focus of this research is on improving social morals through the perspective of Tafsir Al-Ibriz by Bisri Mustofa. The method used by researchers is library research. This approach aims to understand the key concepts that form the basis of the discussion of social morals and how these values are applied in the context of education. By using literature study, this research can summarise theories and previous findings that support in-depth analysis of Tafsir Al-Ibriz. The data sources of this research are various relevant references, such as books, journals, documents, and scientific articles that discuss social morals, moral education, and Qur'anic interpretation, especially Tafsir Al-Ibriz.

Data analysis in this research uses various materials which are then grouped, reviewed, commented on, and concluded as the result of the analysis. This process includes in-depth reading of relevant passages, thematic coding, and contextual interpretation in accordance with the research objectives. Through text analysis, this research explores how Tafsir Al-Ibriz interprets Qur'anic verses related to social morals and how these interpretations can be applied in the context of social moral education. By combining these two methods, the researcher can provide a comprehensive picture of the contribution of Tafsir Al-Ibriz in improving the morals of society.

Results and Discussion

A. Interpretation of Social Morals in Tafsir Al-Ibriz

Social morality is an important dimension of community life that reflects values about relationships between individuals in society, social obligations, and the responsibility of Muslims towards others (Ulung & Aderus, 2025). By using Tafsir Al-Ibriz by Bisri Mustofa as a reference, the values of social and moral understanding contained in these verses can be identified. This interpretation provides a deep understanding of how social morals can be carried out in the context of modern life, while maintaining the relevance of the teachings of the Qur'an in facing contemporary social challenges (Hakim & Bayyinah, 2023). To understand Bisri Mustofa's views on social morals, this study focuses on the interpretation of three Qur'anic verses related to this aspect, namely Surah Al-Ahzab verses 70-71, Surah An-Nisa' verse 135, and Surah Al-Hujurat verse 11.

1. Surah Al-Ahzab verses 70-71

Allah says in Surah Al-Ahzab verses 70-71: *"O you who believe! Fear Allah and say what is true. Surely Allah will bless your deeds and forgive your sins. And whoever obeys Allah and His Messenger, then indeed he has gained a great victory."*

According to Bisri Mustofa's opinion, Allah Subhanahu wa Ta'ala begins Surah Al-Ahzab Verse 70 with *yaa ayyuhal ladziina aamanuu*. Allah is calling His servants who believe. Furthermore, if a verse begins with the call *yaa ayyuhal ladziina aamanuu*, then there will be one of three things afterwards (Musthofa, n.d.). Firstly, commands that must be carried out. Second, prohibitions that must be avoided. Third, important news that must be considered. He emphasised that *taqwa* is not only the fear of Allah, but also the awareness of His presence in every aspect of life. According to him, *taqwa* is an attitude that is reflected in concrete actions, such as honesty, justice, and trust.

In this context, verse 70 of Surah Al-Ahzab which commands to fear Allah and speak the truth (*qaulan sadiidan*) is in line with Bisri Mustofa's teachings on integrity and honesty in daily life. He also implements this verse by making taqwa the foundation of every action in worship and social interaction. Fearing Allah and speaking the truth are ritual obligations and moral responsibilities that must be realised every day. Thus, although he did not write a special tafsir on Surah Al-Ahzab verse 70, his teachings are in line with the message of the verse, namely the importance of making taqwa as a foundation in every aspect of life, including in telling the truth and maintaining good relations with others.

2. Surat An-Nisa' verse 135

Allah says in Surah An-Nisa' verse 135: *"O you who believe! Establish justice, bear witness for the sake of Allah, even if it is against yourselves, your mothers and fathers, or your relatives. Whether they are rich or poor, Allah knows better. So let not your desires cause you to deviate from justice. If you distort your words or are reluctant to bear witness, then know that Allah is the All-Knowing of all that you do."*

Justice is the recognition and balanced treatment of rights and obligations. Justice can also be interpreted as an action that is not one-sided or impartial to one party, giving something to another person according to his rights (I. F. K. Sari, 2024). Acting fairly means knowing rights and obligations, understanding right and wrong, acting honestly and appropriately in accordance with applicable rules and laws, and not acting arbitrarily. Bisri Mustofa also asserts that justice in Islam is not just a formality, but must be part of the character and daily behaviour of Muslims (Zulkarnaen, 2024).

In the context of this verse, the justice in question is a fair attitude in giving testimony and decisions, regardless of social status, emotional closeness, or personal interests, including justice in the social and family context in Surah An Nisa' verse 135 emphasises the importance of being fair to oneself, parents, and relatives, which is often difficult to do because of emotional ties.

Bisri Mustofa taught that despite his affection and closeness to his family, the principle of justice must still be prioritised (Almarzuqi, 2023). He often reminded us that affection should not prevent a person from being fair and objective in assessing a matter, that justice should be realised in various aspects, including in interacting with others, in work, and in the family. He emphasised that everyone should strive to be fair, even if it means sacrificing personal interests or facing unfavourable consequences. His teachings are in line with the message of the verse, which is the importance of upholding justice regardless of social status or emotional closeness. Justice should be a fundamental principle in every aspect of Muslim life, as a manifestation of devotion and obedience to Allah.

3. Surat Al-Hujurat verse 11

Allah says in Surah Al-Hujurat verse 11: *"O you who believe! Let not some of you make fun of others, when perhaps others are better than them, and let not some of you make fun of others, when perhaps others are better than them. Do not slander one another, and do not call one another by offensive nicknames. How evil it is to act*

rebelliously after having faith! And whoever does not repent, then they are the wrongdoers."

According to Bisri Mustofa, Surah Al-Hujurat verse 11 teaches the importance of maintaining good manners in interacting with fellow Muslims (Nafisah, n.d.). He highlights Allah's prohibition against demeaning, mocking, and calling others bad names, as this can damage ukhuwah Islamiyah and create enmity. Bisri Mustofa reminded that each individual should refrain from being arrogant and feeling better than others, because it could be that the person who is considered inferior is better in the sight of Allah (Jerakah, n.d.). He also emphasised the importance of self-introspection and not easily judging others based on appearance or social status. In this context, he taught that justice in Islam is not only about giving rights proportionally, but also about respecting the dignity and worth of each individual.

This verse teaches us to be fair, respect others, and keep our tongues from hurting other people's feelings. Thus, Bisri Mustofa invites Muslims to make the values contained in the verse as guidelines in social interaction to create a harmonious and tolerant society. Furthermore, Bisri concluded that by being tolerant in the realm of worship, then there is nothing, meaning that there is no more bargaining in the area of worship, everything is absolute. At the same time, respecting the followers of other religions and the plurality of the Indonesian nation is highly recommended in social life.

B. The Role of Tafsir Al-Ibriz in Social Moral Learning

Tafsir of the Qur'an is very important in explaining the meaning of verses that contain moral and social values. In this case, tafsir is not only a linguistic tool to interpret the text, but also an educational tool in instilling noble moral values (Ramadani & Ishak, 2024). Tafsir becomes a bridge between divine revelation and the reality of human life, especially in shaping behaviour that is in line with the principles of justice, compassion, and social responsibility. In this context, tafsir does not only function as a scientific study or academic material, but also as a practical instrument to guide people in living their daily lives with grounded and relevant Qur'anic values.

One example of a tafsir that successfully plays this role is Tafsir Al-Ibriz by Bisri Mustofa. This tafsir plays an important role in grounding the teachings of the Qur'an into the socio-cultural context of Javanese society, so that moral values become more easily understood and accepted by the wider community (Maulida & Rohmah, 2024). Bisri Mustofa carefully conveys the messages of the Qur'an with simple, straightforward Javanese language, and full of depth of meaning so that it can reach not only academics or pesantren, but also ordinary people who use the local language daily. This shows the inclusiveness of Tafsir Al-Ibriz as a medium of da'wah that blends with local culture, without losing the essence of the divine message.

With a simple, communicative, and very down-to-earth language style, Tafsir Al-Ibriz becomes a means of social transformation through a concrete and applicable moral approach. Bisri Mustofa interprets the verses of the Qur'an by emphasising moral aspects that touch everyday life, such as the importance of telling the truth, respecting parents, helping, keeping the tongue, and avoiding negative behaviour such as gossip and slander (Wahid, 2018).

These values are not only emphasised in the form of theory, but contextualised in people's life experiences, so that the teachings of the Qur'an become more alive and form ethical social behaviour. Thus, Tafsir Al-Ibriz is not only a work of interpretation, but also a moral guide that is relevant to fostering individual character and strengthening social ties in the community.

One of the advantages of Tafsir Al-Ibriz is its contextual and cultural approach, which distinguishes it from other works of tafsir. Bisri Mustofa not only interprets the Qur'anic verses textually, but also relates them to the reality of Javanese life (Ulumi, 2024). He understands that in order for the moral messages in the Qur'an to permeate and shape behaviour, the values must be adapted to the cultural background, language, and way of thinking of the local community. Therefore, the cultural approach makes the moral messages in the Qur'an feel closer and more relevant, and does not seem abstract and far from everyday life.

An example can be seen in the interpretation of Surah Al-Hujurat verses 11-12, which contains a strong prohibition on mocking, reproaching, calling by bad names, prejudice, finding fault with others, and backbiting (Lubis, 2023). Bisri Mustofa explains this verse in a simple and down-to-earth style, using analogies and real-life examples of village communities. He describes how making fun of friends because of their economic status, spreading rumours, or suspecting neighbours for no reason can damage social harmony. With a narrative that is close to the daily experiences of its readers, this tafsir becomes more communicative and can touch both the emotional and rational sides of society.

This approach is effective in conveying religious teachings and shows Bisri Mustofa's expertise in making tafsir a medium for transformative moral education. He succeeded in eliminating the distance between the sacred text and the reality of people's lives, so that Qur'anic values are not only understood as ideal concepts, but also as practical guidelines in shaping character and building a moral society (Munawar, 2023). Thus, Tafsir Al-Ibriz plays a strategic role in bridging the universal teachings of Islam and the local context and enriching the treasures of tafsir that are responsive to the socio-cultural dynamics of society.

From an educational perspective, Tafsir Al-Ibriz by Bisri Mustofa has great potential to be used as an alternative and complementary learning resource in learning Islamic Religious Education (PAI) at various levels of education, both in public schools and pesantren (Jaeni, 2021). This tafsir not only explores the meaning of the Quranic verses in depth and communicatively, but is also full of moral and social values that are contextual to the lives of Indonesian people, especially Javanese people. One of the advantages of Tafsir Al-Ibriz is its emphasis on the balance between vertical relations with Allah (*hablum minallah*) and horizontal relations with fellow human beings (*hablum minannas*). These two aspects become the main foundation in shaping social morals in Islam, where good religiosity is always reflected in polite, caring and civilised social attitudes.

In educational institutions, values such as tolerance, cooperation, empathy, honesty, concern for others, and social responsibility are important elements in building student character (A. C. Dewi et al., 2023). In the midst of increasing social challenges such as intolerance, bullying, and identity crisis among students, the presence of teaching materials sourced from tafsir that are grounded and familiar with local culture is needed. Tafsir Al-



Ibriz strongly emphasises these values, delivered through language that is easy to understand and framed with real examples, so it is very relevant and applicable to be used as a reference in shaping the character of a religious and humanist nation.

In addition, the integration of Tafsir Al-Ibriz into the education curriculum can also be a bridge in strengthening local wisdom-based character education. When the national education system is looking for an education model that can instil moral values without eliminating cultural identity, this tafsir comes as a solution that combines Islamic spirituality and the wisdom of local traditions in harmony (Rokhim, 2022). Therefore, the use of Tafsir Al-Ibriz in learning not only enriches students' Islamic insights, but also strengthens national values that are inclusive, tolerant, and rooted in the noble culture of the Indonesian nation.

In addition to the content of his tafsir which is rich in moral and social values, the figure of Bisri Mustofa himself, as a charismatic scholar and a true educator, provides a very important and far-reaching moral example (F. P. A. Dewi, 2024). He is not only a tafsir writer, but also a figure who incarnates as a living example of the teachings he conveys. In his daily life, Bisri Mustofa is known as a simple, polite, and loving figure towards his family, community, and santri. The values he interpreted in Tafsir Al-Ibriz, such as honesty, responsibility, tolerance, and patience, are truly reflected in his daily behaviour. This shows that he teaches social morals through theory, so that it becomes a concrete and sustainable life principle.

Bisri Mustofa's example in the world of pesantren education is also clear evidence that character building cannot be separated from the role of the teacher figure as a moral example. In the tradition of Islamic education, teachers not only transfer knowledge, but also become a moral mirror for their students. Bisri Mustofa revived this tradition by educating students through a humanist approach and exemplary behaviour, where the learning process occurs in the classroom and through meaningful daily interactions. The santri not only learn to understand the verses of the Qur'an, but also witness firsthand how these values are applied in real life.

Thus, social moral learning in the perspective of Tafsir Al-Ibriz is not abstract or theoretical, but rather applicable and based on concrete examples that can be used as examples. This strengthens the position of Tafsir Al-Ibriz not only as a source of Islamic literature, but also as a comprehensive character education media, where the integration of knowledge, values, and actions becomes a complete unity in the learning process. In the context of modern education that often loses role models, the presence of a figure like Bisri Mustofa provides important inspiration on how the noble values of Islam can be revived and passed on effectively through personal example.

C. Application of Tafsir Al-Ibriz in Education

Tafsir Al-Ibriz by Bisri Mustofa is one of the monumental tafsir works that has a distinctive feature, which is written in Javanese pegon (M. Sari & Fardah, 2021). The use of this language is a form of strategic approach to ordinary people, especially Javanese people, so that they can understand the teachings of the Qur'an contextually and communicatively. Not only contains the interpretation of the text, Tafsir Al-Ibriz also contains moral, social, and spiritual values that are very relevant to everyday life. Therefore, this work is very

potential to be integrated into the world of education, especially in building the character and morality of students in the Islamic education environment in Indonesia.

One of the advantages of Tafsir Al-Ibriz is its ability to raise social issues within the framework of down-to-earth Qur'anic values (Nur Ikhsan, 2022). For example, in interpreting Surah Al-Hujurat verse 11, Bisri Mustofa gives great attention to the importance of maintaining the tongue and ethics in social interaction. He explains the prohibition of mocking, reproaching, and demeaning others with language and examples that are close to the life of the village community. This emphasis is relevant in the world of education, especially in fostering relationships between school and pesantren students.

In educational practice, Bisri's interpretation of QS. Al-Hujurat verse 11 can be applied in learning morals and ethics. Teachers can raise this verse in dormitories or classrooms as a discussion material to instil social ethics, the importance of respecting others, and building empathy and mutual respect for differences. By referring to Tafsir Al-Ibriz, the students memorise the verse and understand and internalise its meaning in their social life, including social media which is now part of their daily interaction.

Moral values in Tafsir Al-Ibriz are not only limited to relationships between individuals, but also include principles of social justice (Khumaidi, 2018). In interpreting QS. An-Nisa' verse 135, Bisri Mustofa emphasises that justice is a mandate from Allah and must be upheld regardless of social background, economic status, or personal relationships. He emphasises that ignoring justice is a form of betrayal of the values of faith. This interpretation becomes very relevant in overcoming various inequalities and unfair treatment in the educational environment.

The implementation of the value of justice can be seen in the case study at Madrasah Miftahul Huda, where previously there was injustice in the application of discipline. Some students received special treatment because they came from families of community leaders or school donors, causing distrust and discomfort among other students. After an evaluation based on Surah An-Nisa verse 135 and Bisri's interpretation in Tafsir Al-Ibriz, the school began to reorganise the discipline system with universal principles of justice.

Concrete steps taken by the school include involving students and teachers in reorganising the rules, socialising the values of justice as part of faith, and applying the same sanctions to all students indiscriminately. As a result, there was a significant change in the school culture. Students' trust in teachers increased, a culture of responsibility and honesty grew, and the learning atmosphere became more inclusive and conducive. This shows that the value of justice taught in Tafsir Al-Ibriz is normative and transformative in educational practice.

The strength of Tafsir Al-Ibriz lies in its ability to explain Qur'anic values with a local and contextual approach, making it easier to understand and apply in real life (Santri, 2023). When the values in this tafsir are integrated into the education system, especially in Islamic Religious Education and character education, education that is oriented towards cognition and moral formation of students. This approach can more effectively instil values such as honesty, justice, empathy and social responsibility.

Thus, Tafsir Al-Ibriz by Bisri Mustofa contributes greatly to the contextual application of Qur'anic values in the world of education. Its down-to-earth and wisdom-filled

interpretation is able to bridge between the noble teachings of the Qur'an and the practical needs in shaping the character of the younger generation. Surah An-Nisa' verse 135, through the perspective of Tafsir Al-Ibriz, becomes a strong basis for building a culture of justice and integrity in schools. The success of this implementation proves that character education derived from the treasures of local interpretation can be a real solution to various moral and social problems in the world of education today.

Conclusion

Tafsir Al-Ibriz offers a practical and contextualised approach based on the values and local culture of the archipelago to strengthen moral and social education in Indonesia. By integrating it into the school curriculum, teacher training programmes, and daily life in educational settings, this tafsir can instil noble values such as tolerance, honesty, responsibility, and justice in an honest and down-to-earth way. Bisri Mustofa's approach to interpreting the Quran facilitates the understanding of divine messages and makes its teachings more relevant and applicable in the social context of Indonesia's pluralistic society. Tafsir Al-Ibriz helps bridge the gap between scriptural ideals and the realities of life by presenting Qur'anic values in language, examples and contexts familiar to students. This opens up space for sustainable solutions to the moral and ethical crises that often arise amidst the challenges of globalisation and the times. Implementing Qur'anic values institutionally and personally, through fair school policies and the habituation of noble morals in the daily lives of educators and managers of educational institutions, can significantly improve the quality of students' characters. This will give birth to a generation that is moral and competitive, so as to be able to build a more harmonious and dignified society. As a suggestion, this article can contribute to the development of the Islamic Religious Education (PAI) curriculum by encouraging the integration of local Islamic values contained in Tafsir Al-Ibriz into teaching materials, learning methods, and character habituation in the educational environment, in order to form students who are morally good, tolerant, and contextual to the pluralistic social reality of Indonesia.

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