

## Dynamics Of The Interpretation Of The Qur'an In Javanese: Methods, Interpretation, Ideology, And Genealogy

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**Abstract:** This article examines the dynamics of Javanese-language Qur'anic exegesis by focusing on the styles, methods, and ideologies constructed by the mufassir in their works. Qur'anic interpretation in local languages across the Indonesian archipelago cannot be separated from the dialectical relationship between the sacred text and the socio-cultural context of society. In this regard, Javanese language and script serve not only as a medium of pesantren literacy but also as a marker of Javanese cultural identity. This study employs a qualitative approach through library research, with primary data drawn from Javanese Qur'anic commentaries and secondary data from scholarly works, articles, and books obtained through academic databases such as Google Scholar, Sinta, and Garuda. Data analysis was conducted in three stages: data reduction, data presentation, and conclusion drawing. The findings indicate three key aspects. First, the exegetical styles of Javanese tafsir are deeply shaped by their social environment—pesantren, royal courts, and urban centers—resulting in diverse emphases in interpretation. Second, the exegetical methods combine *bi al-ma'thūr* and *bi al-ra'y* approaches with local pedagogical practices such as *bandongan* and communal readings. Third, the ideologies reflected in these works reveal the efforts of Javanese mufassir to *preserve* the intellectual authority of Islamic scholarship while simultaneously responding to political and cultural realities. This study argues that Javanese Qur'anic exegesis should not merely be regarded as a cultural or linguistic heritage but also as an epistemological space where local traditions negotiate with global Islamic scholarship. The study contributes to broader Qur'anic studies by situating Javanese tafsir as both a continuation of local intellectual traditions and an adaptive response to the dynamics of Indonesian Islam in a modern context

**Keywords:** Qur'anic Exegesis; Javanese Tafsir; Pesantren Tradition; Vernacular Hermeneutics; Nusantara Islamic Scholarship.

**Abstrak:** Artikel ini mengkaji dinamika penafsiran al-Qur'an berbahasa Jawa dengan menitikberatkan pada corak, metode, dan ideologi yang dibangun oleh para mufasir dalam karya-karyanya. Penafsiran al-Qur'an dalam bahasa-bahasa lokal di kepulauan Indonesia tidak dapat dipisahkan dari hubungan dialektis antara teks suci dan konteks sosial-budaya masyarakat. Dalam hal ini, bahasa dan aksara Jawa tidak hanya berfungsi sebagai medium literasi pesantren, tetapi juga sebagai penanda identitas budaya Jawa. Penelitian ini menggunakan pendekatan kualitatif melalui studi pustaka, dengan data primer berupa karya-karya tafsir al-Qur'an berbahasa Jawa, sedangkan data sekundernya berupa karya akademik, artikel, dan buku yang diperoleh melalui basis data ilmiah seperti Google Scholar, Sinta, dan Garuda. Analisis data dilakukan melalui tiga tahap, yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan tiga aspek utama. Pertama, corak penafsiran tafsir Jawa sangat dipengaruhi oleh lingkungan sosialnya—pesantren, keraton, dan komunitas urban—yang menghasilkan penekanan interpretasi yang beragam. Kedua, metode penafsiran memadukan pendekatan *bi al-ma'tsūr* dan *bi al-ra'yi* dengan praktik pedagogis lokal seperti bandongan dan pembacaan komunal. Ketiga, ideologi yang tercermin dalam karya-karya tersebut menunjukkan upaya para mufasir Jawa dalam menjaga otoritas keilmuan Islam sekaligus merespons realitas politik dan kultural. Penelitian ini berargumen bahwa tafsir al-Qur'an berbahasa Jawa tidak hanya perlu dipandang sebagai warisan budaya atau linguistik, melainkan juga sebagai ruang epistemologis di mana tradisi lokal bernegosiasi dengan khazanah keilmuan Islam global. Kontribusi penelitian ini adalah menempatkan tafsir Jawa baik sebagai kelanjutan tradisi intelektual lokal maupun sebagai respon adaptif terhadap dinamika Islam Indonesia dalam konteks modern.

**Kata Kunci:** Tafsir al-Qur'an; Tafsir Jawa; Tradisi Pesantren; Hermeneutika Vernakular; Keilmuan Islam Nusantara.

## **Introduction**

The activity of interpreting the Qur'an in the archipelago cannot be separated from the intersection of mufassir with the socio-cultural that develops around it.<sup>1</sup> Tafsir as a cultural tradition will continue to be dialectic with culture, tradition and political reality.<sup>2</sup> In this theme, the history of tafsir in Indonesia proves the existence of the above elements. As can be seen from the interpretation patterns that follow and are influenced by existing cultures and traditions. Among them are the use of scripts, language and socio-political issues raised in interpretation.<sup>3</sup> Such as *Tafsir Al-Iklil Fiy Ma'āni al-Tanzil* which is written in Javanese with pegon script, and contains responses to various issues of socio-historical reality of

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<sup>1</sup> Saichul Anam, "Identitas Tafsir Modern Pesantren: Interpretasi Kh Maimoen Zubair (1928 M-2019 M) Dalam Tafsir Safinah Kalla Saya'lamun" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2024).

<sup>2</sup> Walid A. Saleh, "Preliminary Remarks on the Historiography of Tafsir in Arabic: A History of the Book Approach," *Journal of Qur'anic Studies* 12, no. 1–2 (2010): 6–40, <https://doi.org/10.3366/E146535911000094X>.

<sup>3</sup> Islah Gusman, "TAFSIR AL-QURAN BAHASA JAWA Peneguhan Identitas, Ideologi, Dan Politik Perlawanan," *Suhuf* 9, no. 1 (2016): 141, <https://doi.org/10.22548/shf.v9i1.116>.

mufasir.<sup>4</sup> In this Tafsir, the author uses Javanese because this tafsir grew up in a Javanese-speaking environment. Also, in terms of script, the use of pegon is a characteristic of the interpretation of Islamic boarding schools and the coast as the place where this interpretation appears.<sup>5</sup> So, the squirming in this interpretation will not come out of the context of space and time of the mufasir itself.

In the historical map of tafsir in Indonesia, tafsir products appear in various languages and diverse scripts.<sup>6</sup> The use of language and script in writing this tafsir goes hand in hand following local ethnic patterns. In terms of language, for example, there are interpretations in Sundanese, Javanese, Madura, and other languages. While in the script there is a tafsir with Latin script, pegon, and the language of cacarakan. Such as *Al-Ibriz* by K.H. Bisri Mustafa, *Al-Iklil* by K.H. Misbah Zainul Mustafa, and *Faid al-Rahmān* by K.H. Saleh Darat written in Javanese Pegon, *Raudah al-'Irfan* by K.H. Ahmad Sanusi written in Pegon-Sundanese, and Tafsir Al-Huda by Bakri Syahid written in Roman script and Javanese.<sup>7</sup> According to Bidowi, such practices are the result of the vernacularization of the Qur'an by Islamic scholars in the archipelago.<sup>8</sup> From this, it can be seen that the Islamization in the archipelago has contributed to the emergence of a variety of tafsir writing scripts. This is due to the friendship between the local culture of the archipelago and the Arab community which eventually colored the vocabulary and language in the writing of Tafsir.

This tendency is also reflected in the studies of the last decade that examine the dynamics of the interpretation of the archipelago. The study of the interpretation of the Qur'an in the archipelago in the last decade shows three main interrelated tendencies. First, the process of vernacularization through the use of local languages and scripts, as seen in works such as *al-Ibriz* by KH. Bisri Mustafa and *Faid al-Rahmān* by KH. Shaleh Darat written in Javanese with the Pegon script, or *Raudah al-'Irfān* by KH. Ahmad Sanusi who combines Sundanese with the Pegon-Sundanese script, thus confirming the identity of the pesantren

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<sup>4</sup> Nehru Millat Ahmad, *Kritik Sosial Dalam Tafsir Al-Iklil* (Kendal: Eksystika, 2023). 24.

<sup>5</sup> Islah Gusmian, "BAHASA DAN AKSARA DALAM PENULISAN TADSIR AL-QUR'AN DI INDONESIA ERA AWAL ABAD 20 M," *Mutawâtir: Jurnal Keilmuan Tafsir Hadis* 5, no. 2 (2015): 224–47.

<sup>6</sup> Kurdi Fadal, "Genealogi Dan Transformasi Ideologi Tafsir Pesantren Abad XIX Hingga Awal Abad XX," *Bimas Islam* 11, no. 1 (2018): 73–104, <http://jurnalbimasislam.kemenag.go.id/index.php/jbi/article/view/47>.

<sup>7</sup> Islah Gusmian, "Tafsir Al-Qur'an Di Indonesia: Sejarah Dan Dinamika," *Nun* 1, no. 1 (2015): 1–23, <https://doi.org/https://doi.org/10.32459/nun.v1i1.8>.

<sup>8</sup> Ahmad Baidowi, "Aspek Lokalitas Tafsir Al-Iklil Fi Ma'Ānī Al-Tanzīl Karya Kh Mishbah Musthafa," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 1, no. 1 (2015), <https://doi.org/10.32459/nun.v1i1.10>.

while accommodating the culture of the local community.<sup>9</sup> Second, the shift of scripts from local traditions to Latin letters, as seen in *Tafsīr al-Huda* by Bakri Syahid, reflects modernization efforts while opening up wider access for readers outside the pesantren community, in line with the Latin-based national education system.<sup>10</sup> Third, the involvement of tafsir with socio-political issues, for example *al-Iklīl fī Ma'ānī al-Tanzīl* by KH. Misbah Zainul Mustafa who reflects the response of mufasir to colonialism, nationalism, and the formation of local identity.<sup>11</sup> However, most studies still focus on the description of language, script, and social context, while the hermeneutical aspects underlying the methodological choices of the mufasir are relatively neglected, leaving a gap in research on how intellectual traditions, cultural identities, and epistemological frameworks combine in shaping the pattern of interpretation of the archipelago.

Based on this gap, this study seeks to fill the gap by highlighting the dynamics of the development of Javanese interpretation of the Qur'an in more depth. The main focus is not only on linguistic descriptions and scripts, but on how Javanese interpretation moves from traditional patterns – with the Pegon script and the bandongan method – to a new form that is more academic and standardized. The fundamental argument of this study is that Javanese interpretation cannot be understood only as a linguistic product or local culture, but rather as an epistemological arena in which pesantren traditions interact with modernity. Therefore, it is important to see the Javanese interpretation not solely as a mirror of cultural identity, but also as an intellectual strategy that allows pesantren to maintain scientific authority while adapting to global academic demands. The research questions asked are: how do the intellectual traditions of Islamic boarding schools, local cultural identities, and epistemological frameworks interact in shaping the face of contemporary Javanese interpretation? Thus, this article aims to present Javanese interpretation as an

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<sup>9</sup> Ahmad Baidowi, "Vernakularisasi Al-Quran Ala Pesantren (Kajian Tafsir Al-Iklil Fi Ma'ani Al-Tanzil Karya Kh Misbah Mustafa)," in *Tafsir Al-Qur'an Di Nusantara* (Bantul: Lembaga Ladang Kata, 2020); Dindin Moh. Saepudin, "Vernakularisasi Tafsir Al-Qur'an Di Indonesia Abad Ke-20 : Studi Kasus Tafsir Berbahasa Sunda" (Disertasi Di Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2023); Moh Fadhil Nur, "VERNAKULARISASI ALQURAN DI TATAR BUGIS: Analisis Penafsiran AGH. Hamzah Manguluang Dan AGH. Abd. Muin Yusuf Terhadap Surah Al-Ma'un," *Rausyan Fikr* 14, no. 2 (2018).

<sup>10</sup> Umayyatus Syarifah et al., "Kajian Tafsir Berbahasa Jawa : Introduksi Atas Tafsir Al-Huda Karya Bakri Syahid," *Hermeneutik: Jurnal Ilmu Al-Qur'an Dan Tafsir* 9, no. 2 (2015): 335–54, <https://doi.org/10.21043/hermeneutik.v9i2.875>; Abdul Rahman Taufiq and Abdul Rahman Taufiq, "Studi Metode Dan Corak Tafsir Al-Huda, Tafsir Qur'an Basa Jawi Karya Brigjend (Purn.) Drs. H. Bakri Syahid," *Journal of Chemical Information and Modeling* 1, no. 1 (2017): 90.

<sup>11</sup> Ahmad Maymun, "Tafsir Al Qur'an Sebagai Kritik Sosial (Studi Terhadap Tafsir Tajul Muslimin Min Kalami Rabbi Al 'Alamin Karya KH Misbah Mustafa)," 2020, i–134; Nehru Milat Ahmad, "Penafsiran Al-Qur'an Sebagai Kritik Sosial (Studi Atas Kitab Tafsir Al-Iklīl Fi Ma'ānī Al-Tanzīl Karya Misbah Musthofa)" (Tesis Magister, UIN Sunan Kalijaga Yogyakarta, 2023).

epistemological practice that does not stop at past romanticism, but continues to adapt and negotiate with the globalization of interpretation in Indonesia.

To answer these research questions, this article uses a qualitative approach with a library research model.<sup>12</sup> The selection of this method is based on the consideration that the dynamics of the interpretation of the Qur'an in Javanese are more appropriate to be traced through text analysis, because primary sources in the form of tafsir works are direct representations of the patterns, methods, and ideologies of mufassir. The primary data of this study is the works of the interpretation of the archipelago in Javanese, while the secondary data is in the form of articles, books, and previous research obtained through academic databases such as Google Scholar, Sinta, Garuda, and other portals. Data analysis is carried out through three stages, namely data reduction to group relevant findings, data presentation to structure the results of the study according to the theme, and drawing conclusions to formulate patterns and trends in the development of Javanese interpretation.<sup>13</sup> With this design, the research is not only descriptive, but also critical in filling the void of previous studies, as well as affirming the position of Javanese interpretation in the Islamic scientific treasures of the archipelago.

## **Results and Discussion**

### **Islamization, Pesantren, and the Genealogy of Javanese Qur'anic Exegesis**

The Qur'an went hand in hand with the spread of Islam in Indonesia. In the first stage of Islam entering Indonesia, Islam developed in areas that did not intersect with Hindu-Buddhist religion and culture, such as Aceh, West Sumatra and Makassar. In this phase, Islam appears significantly at the social and political levels. That way, the spread of Islam in these areas does not require much cultural diversity, so that the pattern that develops in this region is Sufism. This can be seen from the ideology brought by religious leaders/scholars who lean towards *Sufism*. such as Hamzah Al-Fansuri, Abdurrauf al-Sinkili, Yusuf al-Makasari, or abdussamad al-Banjari.<sup>14</sup>

Meanwhile, in Java, Islam must be faced with a culture and culture that is thick with Hindu-Buddhist traditions. Therefore, Islam in Java has a pattern that is close to the local culture. Fauzan Saleh said that at this stage wali songo has a significant role in the spread of Islam. The reason is that the wali songo can include Islamic teachings in Javanese traditions. So that Islam can develop and

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<sup>12</sup> Norman K Denzin and Yvonna S. Lincoln, *The SAGE Handbook of Qualitative Research* (United Kingdom: Sage Production, 2000).

<sup>13</sup> Johny Saldana, Matthew B. Miles, A. Michael Huberman, *Qualitative Data Analysis: A Methods Sourcebook* (United State Of America: SAGE, 2014).

<sup>14</sup> Fauzan Saleh, *Renewal Theology, Shifts in Sunni Islamic Discourse in Indonesia in the XX Century* (Jakarta: Serambi, 2004), p. 40.

walk together with local culture without having to hit the lines of Islamic theology itself.<sup>15</sup>

Entering the early 19th century, Islam in Java began to acquire a new spirit from the process of increasing contact with orthodox centers in the Middle East. Every year, hundreds of Muslims from the archipelago go on pilgrimage to Mecca. Some of them lived there for a long time to study Islamic religious knowledge, then returned home to become spreaders of Islam in Java. This scientific link has given birth to the model and perspective of Islam that they have developed. Some of the writers of the Qur'an commentary in Javanese, namely K.H. Saleh Darat, K.H. Raden Adnan, K.H. Bisri Mustafa, and K.H. Moenawar Chalil are people who have studied with scholars in Mecca.<sup>16</sup>

In general, the history of writing tafsir of the Quran in the archipelago is related to the social conditions faced by the writers of the tafsir.<sup>17</sup> Islah Gusmian divides the development of tasfsir in the archipelago into three groups, namely the free interpretation of Islamic boarding schools, Kauman, and Putihan.<sup>18</sup> This division is based on the social classification mapped by Snouck hurgronje as a reference for the Dutch to build alliances with Javanese rulers and aristocrats, as well as local rulers to maintain power after the outbreak of the Javanese war led by Prince Dipenogoro in 1825-1830

Tafsir Pesantren in general is part of Tafsir Indonesia or known as Tafsir Nusantara. So, studying the interpretation of Islamic boarding schools also means studying Indonesian interpretation. Indonesian tafsir is often defined as books of tafsir or works in the field of tafsir that have local Indonesian characteristics. However, the works referred to as Indonesian tafsir are not always in the form of tafsir works in the local Indonesian language. Some of them are written in Arabic but still have elements of Indonesian locality.<sup>19</sup>

Islamic boarding schools as the main base of Islamic religious education have produced many works of interpretation, especially in the northern coastal areas. Such as *Tafsīr Faid al-Rahman* by KH Sholeh Darat Semarang, *Tafsīr Al-Ibriz* by KH Bisri Musthafa Rembang, *Tafsīr Al-Iklil and Tāj Al-Muslimīn* by KH Misbah

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<sup>15</sup> Ibid., 40

<sup>16</sup> Gusmian, "TAFSIR AL-QURAN BAHASA JAWA Peneguhan Identitas, Ideologi, Dan Politik Perlawanan."

<sup>17</sup> Edi Komarudin; Nurhasan; Ice Sariyati; Ihin Solihin, "Al-Tsaqafa : Jurnal Peradaban Islam Tafsir Qur ' an Berbahasa Nusantara ( Studi Historis Terhadap Tafsir Berbahasa Sunda , Jawa Dan Aceh ) Tafsir Qur ' an Berbahasa Nusantara Pendahuluan Sejak Abad Ke-19 M , Tafsir Al- Quran Lengkap Telah Ditulis Di Jawa," *Al-Tsaqafa* 15, no. 2 (2018): 181–96, <https://doi.org/https://doi.org/10.15575/al-tsaqafa.v15i2.3821>.

<sup>18</sup> Gusmian, "TAFSIR AL-QURAN BAHASA JAWA Peneguhan Identitas, Ideologi, Dan Politik Perlawanan."

<sup>19</sup> Fadhli Lukman, "TELAAH HISTORIOGRAFI TAFSIR INDONESIA: Analisis Makna Konseptual Terminologi Tafsir Nusantara," *Suhuf* 14, no. 1 (2021): 49–77, <https://doi.org/https://doi.org/10.22548/shf.v14i1.616>.

Msuthafa Tuban. The three are scholars who are productive in writing and translating various books using the Javanese language.

As a tafsir that appears in Islamic boarding schools, these tafsir books have almost the same typology of writing as the tafsir or classical books that are widely studied in Islamic boarding schools. This can be seen from the naming of books that follow the patterns of Middle Eastern books with rhymes, such as *al-Iklil Fiy Ma'āni al-Tanzil*, *Tāj al-Muslimin Min Kalām al-Rabbil 'Ālamīn*, *Faid al-Rahman fiy Tarjamati al-Kalām al-Malik al-Dayyān*, *al-Ibriz lima'rifati tafsir al-Qur'an al-'Aziz*, *Tafsir al-Mahalliy lima'rifati ayati al-Qur'an wa Nuzulihā*.

Another thing that characterizes the interpretation of this pesantren is in terms of the language and script used. Where the interpretation that emerges from the womb of the pesantren uses Akasara Javanese pegon with the meaning of *gandul*. The use of the Pegon script and the meaning of *gandul* is a common thing among traditional Islamic boarding schools, and even becomes a distinctive feature.<sup>20</sup> Before explaining the meaning contained in the text of the Qur'an, the meaning of *gandul* is used to give the meaning of each word of the Qur'anic verse as well as to provide an explanation and symbol about the position of the word in the series of verses of the Qur'an. The use of the meaning of *gandul* is to provide an accurate explanation of the translated text to its readers. This step is a character and at the same time a tradition that lives among Islamic boarding schools.

As for the use of the meaning of pegon, initially this akasara was introduced by archipelago scholars who had studied in the Hijaz which was then used as a learning method at Islamic boarding schools. This script model has been known in Java, Sunda and Madura for a long time. This model is part of the strategy of the scholars to introduce Islam easily to the public. However, this Pegon literature cannot be read easily because it is not intended so that it cannot be accessed by all circles, especially for those who have never received Islamic education, especially Islamic boarding schools.<sup>21</sup>

### **The Surakarta Court, Kauman, and the Genealogy of Javanese Qur'anic Exegesis**

Until the last decade of the 19th century AD, the spread of Islam in Java had entered the heart of the palace. The Surakarta Palace has a *courtier* who deals with Islamic religious issues entitled Tafsir Anom. These people live in the *pengulon* house (Penghulu's place) which is located in the palace complex. This house is usually also used as an office that deals with marriage, talaq, and referral issues

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<sup>20</sup> Muhammad Asif, "TAFSIR DAN TRADISI PESANTREN Karakteristik Tafsir Al-Ibriz Karya Bisri Mustofa Qur'anic," *Suhuf* 9, no. 2 (2016): 241–72, <https://doi.org/https://doi.org/10.22548/shf.v9i2>.

<sup>21</sup> Fadal, "Genealogi Dan Transformasi Ideologi Tafsir Pesantren Abad XIX Hingga Awal Abad XX."

as well as other religious issues, especially those related to the Kasunanan family. It was here that the complex where Islam grew and was well practiced, which Hurgronje referred to as the Kauman complex.

In this complex at the beginning of the 19th century, the establishment of a pesantren was pioneered by scholars, namely during the time of Sri Susuhunan Pakubuwono IX (1861-1893).<sup>21</sup> This pesantren began with religious teaching in the Pengulon mosque. In its development, it was then proposed that the quality of the recitation be improved by changing the individual system to a classical system: into a formal education called Madrasah. The proposal was forwarded by Tafsir Anom<sup>22</sup> to Papatih Dalem Kasunanan which at that time was held by Kanjeng Ario Sosrodiningrat IV and forwarded to Sri Susuhunan, the Supreme Ruler in Surakarta Hadiningrat. On July 23, 1905 the first stone was laid. The madrasah was named Manba'ul Ulum. The initiators were R. Hadipati Sasrodiningrat and R. Penghulu Tafsirul Anom V.

In order to develop Islamic teachings, through this madrasah Sri Susuhunan Pakubuwono IX asked scholars in the Surakarta area and its surroundings who had studied Islam in Mecca, to write Islamic religious textbooks in various fields. *Tafsir of the Holy Qur'an in Jawi* by Adnan was born from this community of people. In the original draft, this commentary was written in the Pegon script, but after editing by Basith Adnan it was translated into Latin, considering the reader's aspect. In addition to the interpretation of the Qur'an in the Pegon script, from the social base of the races was also born the interpretation of the Qur'an in the Javanese script. The scholar who contributed to this field was Bagus Arafah, one of the kiai who took part in Madrasah Manba'ul Ulum.

In addition to writing commentaries on the Qur'an in Javanese script, he also translated the books of Taqrib and *al-Jalālain* into Javanese and Javanese script. The tradition of the palace and the tradition of Islamic boarding schools in the social basis of the people have been acculturated in the writing of tafsir in terms of the use of scripts. In the field of writing tafsir and other Islamic works, the use of the Javanese script is not found in the pesantren base, because the Javanese script is more popular and plural used in the palace environment than in the pesantren. That is why Islamic manuscripts in the form of fibers born in the palace complex are generally written using the Javanese script.

Urban centers in Java, such as Surakarta, Yogyakarta, and Semarang, after the independence era of the Republic of Indonesia have formed a cosmopolitan, open, and pluralistic culture. The process of adoption of foreign cultural elements and at the same time adaptation of Javanese cultural elements has given birth to a complex form of acculturation culture. In these three areas, even though they are close to the power of the palace and Islamic boarding schools, the acculturation process occurs. After the independence of the Republic of Indonesia, in terms of daily communication, the Javanese language is still widely

used, but the Javanese script has begun to be abandoned by some Javanese themselves. Javanese-language newspapers and magazines, such as *Joko Lodang* and *Panyebar Semangat* have abandoned the Javanese script and switched to the Latin script. One of the reasons is for the sake of practicality and making it easier for readers with diverse backgrounds, not all of whom have the ability to read and understand Javanese script. This fact is one of the characteristics of the plural urban society.

This context is the background of the Javanese Qur'an commentators who use Latin scripts, namely Moenawar Chalil, Bakri Syahid, and Achmad Djuwahir Anomwidjaja. Their interpretation works are a representation of the context of the white social base with the character of the urban society. Tafsir *Hidaajat-Rahmaan* by Moenawar Chalil was printed in Solo in 1958 by Siti Sjamsijah Publisher, *Tafsir al-Huda* by Bakri Syahid was printed in 1979 in Yogyakarta by Bagus Arafah Publisher,<sup>22</sup> and *Sekar Sari Kidung Rahayu, Sekar Macapat Traducanipun Juz 'Amma* by Achmad Djuwahir Anomwidjaja was printed for the first time in 1992 in Yogyakarta by the Cultural Landscape Foundation in collaboration with the Indonesian Poetic Society University Ahmad Dahlan Yogyakarta. These three works of tafsir were socially born from the hands of Muhammadiyah activists. Chalil is one of the prolific writers and progressive thinkers who is active in the Muhammadiyah Tarjih Council, Bakri Syahid is a military and at the same time a dai assigned by Muhammadiyah in a number of places in Indonesia, and Achmad Djuwahir Anomwidjaja is a Muhammadiyah activist.

The use of Latin script in these three works of interpretation is related to habitus and the needs of the reader of the interpretation. In daily communication, the society faced by the three authors of the commentary is an urban society that is closer to the Latin script than the Javanese script or the Pegon script. They have experienced the educational process in formal schools. This is where they were introduced to the Latin script, but they were rarely introduced to the Pegon script. On the other hand, in the pesantren environment, the teaching and learning process of Arabic and Pegon script is more often used, while Latin script, although introduced to students, is rarely used in recording and copying the knowledge taught by teachers.

### **Patterns and Orientations of Javanese Qur'anic Exegesis**

The writing of Tafsir Al-Qur'an in Javanese was started by KH Soleh Darat in the 19th Century AD originally as material for learning Islamic religion. This is reflected in the background of writing this Tafsir which was initially a request from Kartini as her student for a local tafsir/translation product so that the Qur'an

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<sup>22</sup> Syarifah et al., "Kajian Tafsir Berbahasa Jawa : Introduksi Atas Tafsir Al-Huda Karya Bakri Syahid."

can be learned by the Javanese people.<sup>23</sup> This interpretation comes with "Socio-Sufistic nuances", with the meaning that the sufistic nuances contained in the interpretation are always associated with the dynamics of social life that permeate and always apply in the midst of social life in order to form a society with religious morals towards the realization of all human beings.<sup>24</sup>

The purpose of *surupa* also occurs in other Javanese interpretations, such as Tafsir *Hidājatūr Raḥman* which in its preface writes that this tafsir is present because it sees the importance of the Qur'an as a guide to life, so that every Muslim is obliged to study it. KH. Misbah Mustofa in the background of the tafsir of *Al-Iklīl* emphasizes that a Muslim must live according to the rules of Islamic teachings, and uses the Qur'an as a means of knowing these rules.<sup>25</sup> KH. Bisri Muthofa in the Foreword to the tafsir *al-Ibrīz* said that the tafsir was prepared in Javanese and the Pegon script aimed to make it easier for Muslims from Java and understand the Javanese language in understanding the Qur'an. The Tafsir *al-Ibrīz* is also composed in simple language and easy to understand by the readers.<sup>26</sup> Likewise, the reason behind KH Mudjab Mahalli in writing Tafsir Mahalli. Where he sees a fundamental need to study the content of the Qur'an. This is related to the function of the holy book as a means to a moral and dignified human being represented by righteous deeds that lead to piety to Allah SWT.<sup>27</sup>

Apart from being a teaching material for Islamic religion for the community, the interpretations that appear in this pesantren also have the style of Adab al-Ijtima'i. Where the mufasir contextualize a verse as a form of response to the issues that develop around it. Misbah Mustafa in his *Iklīl*, for example, commented on many social, political and cultural issues that were developing, such as family planning programs, MTQ, selawan and kenduri, as well as other traditions,<sup>28</sup> as well as in Tafsir *Tāj al-Muslimīn*.

In contrast to the Javanese interpretation of Islamic boarding schools, tafsir born from race and white has other patterns and methods in its interpretation. This model interpretation is an interpretation that comes from the womb of the palace, and city centers that intersect with the sharing of social or religious

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<sup>23</sup> Bibit Suprrpto, *Encyclopedia of Nusantara Scholars, Curriculum Vitae, Works and History of Struggle* 157 *Nusantara Scholars*, (Jakarta: Gelegar Media Indonesia, 2009), 596-600.

<sup>24</sup> Abdul Wahab, "Tren Sosio-Sufistik Dalam Tafsir Jawa," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 15, no. 2 (2020): 297–326, <https://doi.org/10.24239/rsy.v15i2.487>.

<sup>25</sup> Misbah Musthofa, *Al-Iklil Fi Ma'ani Al-Tanzil* (Surabaya: Al-Ihsan, 1985). J.I, 1

<sup>26</sup> Abu Rohkmad, "Telaah Karakteristik Tafsir Arab-Pegon Al-Ibriz," *Analisa* 18, no. 1 (2011): 27, <https://doi.org/10.18784/analisa.v18i1.122>.

<sup>27</sup> Didik Saepudin, *itab Al-Mahalli, Tafsir Pegon-Jawa* by KH. Mudjab Mahalli Al-Jogjawy, in the Islamic media IQRA' in <https://iqra.id/kitab-al-mahalli-tafsir-pegon-jawa-karya-kh-mudjab-mahalli-al-jogjawy-226845/> (accessed on November 29, 2022)

<sup>28</sup> Ahmad Baidowi, "Aspek Lokalitas Tafsir Al-Iklīl Fi Ma'Ānī Al-Tanzīl Karya Kh Mishbah Musthafa."

conflicts. For example, the interpretation of Kur'an Jawen written by the collective scholars of Muhammad. This interpretation emerged as a form of counter to the rise of Christianity in Yogyakarta at that time. In this case, the writing of this tafsir aims to be a form of syiar and da'wah in peace and wisdom. Likewise, what happens in *the interpretation of the Kur'an Jawen Pandam and Pandaming Dumadi* which also has the spirit of establishing good relations between religious people.<sup>29</sup>

Another example of white tafsir is the tafsir al-Huda by Bakri Syahid. As an academic, retired officer, and politician, he made this interpretation no longer a response to traditions or cultures that deviate from religion, but as a way of shaping the morals of the nation's children, and a form of how he continued his friendship with his colleagues in various countries. Therefore, the orientation of this tasfir is no longer on the scale of the author's hstoric environment, but has a considerable space and time from the interpretations of pesantren that orient its interpretation on regional scale issues only.<sup>30</sup>

On the other hand, the tafsir born from the womb of the palace has a thicker Javanese style than the Javanese interpretation of Islamic boarding schools and city centers. KH R Muhammad Adnan in Tafsir Al-Qur'an Suci Bahasa Javanese tries to acculturate culture with Islamic teachings. This can be seen from the aspect of Sufism that was built, where this interpretation wanted to show harmony with Javanese culture and philosophy. In addition, the use of fine Javanese as a characteristic of the keratun language shows its high respect for tradition and culture, besides in this tafsir it also shows the harmony of Islamic mysticism and Javanese as a form of wisdom.<sup>31</sup> This can be seen when he interprets Q.S Al-Kahfi verses 60-74 which calls the word science in the language "ngelmu". In Javanese terms, *the words "ngelmu" and "science" have different meanings. Where the word "ngelmu" does not only refer to what is dhahir, but also refers to the science of the mind which includes the science of ma'rifat and essence.*

### **Intellectual Networks and Genealogy of Javanese Tafsir**

Asif in his article "Tafsir and Tradition of Islamic Boarding Schools" quotes Dhofier's expression that a kiai or ulama cannot get his predicate without a clear

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<sup>29</sup> Siti Mariatul Kiptiyah, "Tradisi Penulisan Tafsir Al- Qur ' an Bahasa Jawa," *Lektur Keagamaan* 15, no. 2 (2017): 420–45, <https://doi.org/https://doi.org/10.31291/jlk.v15i2.531>.

<sup>30</sup> Syarifah et al., "Kajian Tafsir Berbahasa Jawa : Introduksi Atas Tafsir Al-Huda Karya Bakri Syahid."

<sup>31</sup> S. Supriyanto, "Harmoni Islam Dan Budaya Jawa Dalam Tafsir Alquran Suci Basa Jawi," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 3, no. 1 (2018): 17–32, <https://doi.org/10.15575/jw.v3i1.2578>.

continuity of scientific sanad.<sup>32</sup> In this pattern, the continuity between teachers and students in terms of science will form an ideology that will be inherited from one generation to the next. With the existence of this inter-disciplinary chain in the pesantren system, a science can be considered and can be accounted for scientifically. This chain is later called Sanad in the term pesantren *term*.

In the discourse of the interpretation of the Qur'an in Indonesia, Sheikh Nawawi Al-Bantani through his Tafsir which he named *Marāḥ Labīd li Kasyfi Ma'āni al-Qur'an al-Majīd* became the embryo of Islamic boarding school interpretation. This tafsir was written in the early 19th century AD.<sup>33</sup> Through this interpretation, many local language interpretations of the archipelago with pegon or Latin script emerged. This is because there are many scholars of the archipelago who later wrote tafsir who studied directly from him or to his students, such as KH Cholil bin Abdul Lathif Bangkalan, and KH Hasyim Asy'ari who later through these two students gave birth to scholars who wrote Tafsir.

The Tafsir of *Faidh Al-Rahman* written by KH Sholeh Darat is one of the tafsir that appeared in the same century as the tafsir of Munir li al-Nawawi. This interpretation emerged as a form of KH Sholeh Darat's sensitivity to the needs of the Javanese Muslim community for a book of tafsir that could be read and understood by Javanese people who could not speak Arabic. The same thing was also followed by KH Bisri Musthofa who wrote the book *Al-Ibriz* (1960) and KH Misbah Musthofa who wrote the tafsir *al-Iklil* (1980) and *Taj Al-Muslimīn*, among other tafsirs. Through the examples of the above interpretations, it shows that there is an influence between the books of tafsir which later have the same pattern and methodology . Such typologies were then followed by other Islamic boarding school mufasirs, such as KH Mudjab Syafaat in writing the book of Tafsir.

In terms of an ethetic network, the mufasir of these pesantren have an intellectual chain that refers to one source. For example, Kiai Misbah Mustafa is a mufasir who once waited in line with Kiai Hasyim Asy'ari, Jombang. Kiai Hasyim is a Middle Eastern graduate who has studied with Sheikh Nawawi Banten with other Javanese students. This is also strengthened by Kiai Misbah's own experience while studying in Tanah Haramain. So did Kiai Bisri Mustafa, the author of *Tafsir al-Ibriz*, and other Islamic boarding school mufasirs.

In terms of literature, as researched by Mahbub Ghazali, said that the variety of interpretations that appeared in the archipelago, especially in pesantren referred to many salaf books. It's just that Tafsir Baidhow, Tafsir Al-Khazin, and

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<sup>32</sup> Asif, "TAFSIR DAN TRADISI PESANTREN Karakteristik Tafsir Al-Ibriz Karya Bisri Mustofa Qur'anic.", see also Zamakhsyari Dhofier, *Pesantren Tradition: A Study on Kyai's Life View* (Jakarta: LP3ES, 1982) 79.

<sup>33</sup> Fadal, "Genealogi Dan Transformasi Ideologi Tafsir Pesantren Abad XIX Hingga Awal Abad XX."

Tafsir Jalālain are books of tafsir that are widely referred to in Islamic boarding school tafsirs.<sup>34</sup> Among the classic tafsir books that are also widely referenced are Tafsir Mafātiḥ al-Ghaib al-Razi, *Tafsir Ṣāwī*, Tafsir Munir by Shaykh Nawawi al-Bantaniy, Tafsir Jamal, Tafsir Jami' al-Aḥkām al-Qurtubi, Tafsir al-Qur'an al-'Azīm by Ibn Kasir, and other tafsir.<sup>35</sup>

Similar to Islamic boarding school interpretations, the role of teachers and previous interpretation literature also colored a lot of pesantren interpretations. It's just that when viewed from a socio-historical and geographical perspective, these tafsir-tasfir have more open access to literature. This can be seen from the literature that influences several books of interpretation that appear in the race or white. For example, the Tafsir of Kur'an Jawen which makes Modern Egypt the main reference, such as the Tafsir al-Manar written by Rashid Ridho from the studies of M Abduh. Also Tafsir al-Huda not only cites classic tafsir literature such as Tafsri *Fīy Zilāl al-Qur'an*, *Marāghīy*, and *Tafsir Al-Qur'an al-Azīm* by Ibn Kasir, but also cites many relevant and needed scientific works. Such as *the colorful seventeen* by Prof. Dr. Mukti Ali, *Pantheism en Monisme* by Zoetmulder, *Encyclopedia Of Social Sciences*, the *guidance of Faith and Islam* by KH Muhammad Raden Adnan, and other cutting-edge literature.<sup>36</sup>

No	Book name	Pengarang	Year of Writing	Writing Statistics
1.	Tafsīr Faizū Al-Raḥman	K.H. Muhammad Salih bin 'Umar al-Samarani (1820-1903 AD)	1891-1892 M	Eating Gandul and Narrative Explanation with Javanese Pegon Script
2.	Tafsir Jawen	Bagoes Ngarpah, Surakarta (d. 1913 A.D.)	1910 M	Translation and Interpretation using Javanese with Akasara cachatakan
3.	Tafsīr Al-Ibrīz Lima'rifah Tafsīr al-Qur'ān al-'Azīz	K.H. Bisri Mustafa, Rembang (1915-1977 AD)	1954-1960 M	Eating Gandul and Narrative Explanation with Javanese Pegon Script

<sup>34</sup> Mahbub Ghozali, "Pandangan Dunia Jawa Dalam Tafsir Indonesia: Menusantarakan Penafsiran Klasik Dalam Tafsir Berbahasa Jawa," *Jurnal Islam Nusantara* 4, no. 1 (2020): 43–57, <https://doi.org/10.33852/jurnal.in.v4i1.159>.

<sup>35</sup> Mujiburrahman Nurhadi, "Interteks Dan Ortodoksi Tafsir Al-Iklil Fī Ma ' Ani Al-Tanzil," *ULIL ALBAB : Jurnal Ilmiah Multidisiplin* 1, no. 6 (2022): 1630–42.

<sup>36</sup> Abdul Rahman Taufiq, *Study of Methods and Patterns of Tafsir Al-Huda, Tafsir of Qur'ab in Jawi* by Brig. Gen. (Ret.) Drs. H Bakri Syahid, Thesis at UIN Syarif Hidayatullah Jakarta, 2017, 45-47.

4.	Interpretation of the Holy Qur'an	K.H. Raden Muhammad Adnan, Surakarta (1889-1969 AD)	1965 M	Javanese translation and interpretation with Latin script
5.				
6.	Tafsir Al-Iklil fī Ma'ānī Al-Tanzīl	K.H. Misbah Mustafa, Bangilan Tuban. (1917-1994 AD)	1977-1985 M	Eating Gandul and Narrative Explanation with Javanese Pegon Script
7.	Tafsīr Taj Al-Muslimīn Min Kalamī Rabbi al-Alamin	KH. Misbah Mustafa, Bangilan Tuban. (1917-1994 AD)	1987-Death	Eating Gandul and Narrative Explanation with Javanese Pegon Script
8.	Tafsir Yasin	KH. Misbah Mustafa, Bangilan Tuban. (1917-1994 AD)	1954	Eating Gandul and Narrative Explanation with Javanese Pegon Script
9.	Tafsir Maḥallīy	KH Ahmad Mujab Mahalli (1958-2003)	1989 M	Eating Gandul and Narrative Explanation with Javanese Pegon Script
10.	Tafsir al-Huda: Interpretation of the Qur'an in English	Bakri Syahid, Yogyakarta (1918-1994 AD)	1972-1976 M	Javanese With Latin Script, and Footnotes
11.	Kur'an Jawen Muhammadiyah	Muhammadiyah Collective Scholars	1927 M	Javanese with Javanese Script
12.	Interpretation of the Qur'an Jawen Pandam and Pandoming	-	1928 M	Javanese with Javanese Script
13.	Tafsir Qur'an Hidaajatur-Rahman	Moenawar Khalil	1958 M	Written in Latin and Javanese
14.	Tafsir Al-Balagh	K. Imam Ghazali	-	Javanese with Pegon Script
15.	<i>Tafsīr al-Qur'ān al-'Azīm</i>	Raden Pengulu Tafsir Anom V (1854 A.D.)	-	Javanese Script

16.	<i>Interpretation of Muhammadiyah's Steps</i>	R.H. Hadjid	-	Javanese with Latin characters
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## CONCLUSION

Based on the results of the study, it can be concluded that the interpretation of the Qur'an in Javanese was born from a dialectic between sacred texts, Islamic boarding school traditions, and the socio-cultural reality of Javanese society. The interpretation pattern varies according to the social base of the mufassir, both Islamic boarding schools, palaces, and urban communities, while the methods used show a combination of classical approaches (*bi al-ma'tsūr* and *bi al-ra'yi*) with local strategies such as *bandongan* and the teaching of the book in the community. The ideology contained in the Javanese interpretation reflects the efforts of the mufassir to maintain the authority of Islamic scholarship while responding to local cultural and political dynamics. Thus, the Javanese interpretation represents the dynamic face of the archipelago's Islam: rooted in tradition, open to context, and constantly transformed.

The implication of this research is the need to view Javanese interpretation not only as a heritage of religious literacy, but also as an important source for understanding the interaction between Islam and local culture. The study of local interpretation can enrich the study of Nusantara interpretation by emphasizing the contribution of *pesantren* in maintaining traditions while adapting to social changes. For the development of Qur'anic studies, these findings open up space for further research that links local interpretations to contemporary issues, such as religious moderation, globalization of Islamic education, and the construction of religious identity in pluralistic societies. In this way, Javanese interpretation can be positioned not only as a historical product, but also as a relevant epistemological treasure to answer the challenges of Indonesian Islam today.

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