

## MODERATE ISLAMIC EDUCATION THROUGH THE INTERPRETATION OF MODERATE VERSES IN THE TAFSIR AL-IBRIZ BY KH BISRI MUSTOFA

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**Abstract:** This research aims to determine how moderate verses are interpreted according to KH Bisri Mustofa in Tafsir Al-Ibriz and moderate Islamic education according to KH Bisri Mustofa. This research method uses a library approach (Library Research) and a qualitative research type. This research involves researchers as key instruments in collecting, analyzing, and interpreting data from various library sources. Through a thematic interpretation approach, researchers found research results regarding the concepts emphasized by KH. Bisri Mustofa in his interpretation of moderate verses in the Koran. These concepts include the right to freedom in all aspects of life, including freedom of belief and rationalism in seeking the truth, as expressed in QS Al-Baqarah verse 256. Understanding of piety, social spirit regardless of racial, ethnic, or religious differences, and Polite behavior towards neighbors, even non-Muslims, as explained in QS Al-Mumtahanah verse 8, is the main basis in the concept of moderate Islamic education. Apart from that, research shows that the concept of moderation verses also teaches the values of getting to know each other, interacting, helping each other, and cross-religious cooperation to advance civilization, by QS Al-Hujurot verse 13. Having a moderate spirit and prohibiting extremism, as found in QS An-Nisa's verse 171, is the basis for forming a balanced Muslim character.

**Keywords:** Thematic Tafsir Study, Moderate Islamic Education, Moderate Verses in Tafsir Al-Ibriz

## **INTRODUCTION**

The Qur'an is a guide for all humans and the universe, especially for those who follow a path that will gain the pleasure of Allah SWT in the various ways they take it (Shohib, 2023). The Al-Qur'an is the holy book in Islam, which is believed to be a direct revelation from Allah SWT to the Prophet Muhammad SAW through the intercession of the angel Gabriel (Rahman, 2016).

As an archipelagic country located at the crossroads of trade and culture, Indonesia is home to various tribes, religions, languages, and customs (Khosiah, 2020). This diversity reflects cultural richness that enriches the colors and values in the lives of Indonesian people. Indonesia can indeed be considered a special country with all its diversity. Mamang Muhammad Haerudin, a figure who recognizes and appreciates this diversity, emphasized that diversity is a gift from God that should be grateful for (Haerudin, 2015). Mamang Muhammad Haerudin, through his views, stated that diversity is not a challenge but rather a gift from God that should be appreciated. This understanding shows a positive attitude towards differences, viewing them as enriching and broadening people's horizons. Indonesia's diversity also provides the basis for the *Bhinneka Tunggal Ika*, which translates as "Diverse but still one." This reflects the spirit of unity in diversity, where the Indonesian nation remains united as one unit despite differences.

Various data prove that Indonesia has a variety of cultures that form the local colors of Islamic teachings in Indonesia. For example, Javanese Islam, Sumatran Islam, Bugis-Makassar Islam, Maluku Islam, Madurese Islam, and so on. Apart from that, Islam in Indonesia is also enriched by various mass organizations such as NU, Muhammadiyah, and so on. This creates conditions for people who uphold plurality (diversity) (Zulfa, 2019). In contrast to regions dominated by "Classical Islam" - the Middle East, North Africa, Persia, Turkey, and several regions of Asia - Islam comes as a "judge" by controlling, enforcing the law, and resolving disputes. In the archipelago, especially in Indonesia, Islam comes as a guest who, in turn, becomes part of the family. That's why Islam in the archipelago shows a different character, unlike the Islam that emerged in other regions of the Muslim world (Surawardi, 2021).

One of the reasons why Islam in Indonesia is more tolerant is the support of a soft culture. Prof. Dr. Nasaruddin Umar, in his book, states that the Indonesian region allows for the formation of soft culture because its nature is so friendly. Also, before Islam came, there were already known religious teachings that were classified as soft culture, such as Hinduism and Buddhism. This is different from Middle Eastern culture, which was shaped by fierce nature, desert areas, and the culture of nomadic people (Umar, 2014).

Islamic education is the main pillar in shaping Muslims' character and life orientation amidst the turmoil of globalization and the complexity of the challenges of the times (Taufiq & Lasido, 2022). Understanding religious values and being able to respond to contemporary demands simultaneously is a must (Astuti & Dewi, 2021). In this context, moderate Islamic education emerges as a strategic role that connects the heritage of religious traditions with the dynamics of the times, maintaining harmony between diversity and fundamental Islamic values. One of the works of interpretation that bridges this understanding is "Tafsir Al-Ibriz" by KH Bisri Mustofa.

Tafsir Al-Ibriz is in the spotlight because it provides deep insight into the verses of moderation in the Al-Quran. This monumental work presents a thematic interpretive perspective that provides space for an in-depth understanding of moderate Islamic teachings. Within the framework of the concept of moderate Islamic education, tafsir Al-Ibriz promises the potential to become a source of knowledge and inspiration for educators, policymakers, and Islamic thinkers.

The emphasis on moderate Islamic education is not an attempt to ignore religious values but rather a smart strategy to address the times' complex challenges (Nugroho, 2016). This includes a balance between social diversity and universal Islamic values. Moderate Islamic education teaches tolerance, interfaith dialogue, and respect for differences while maintaining the integrity of Islamic teachings (Wijaya et al., 2021).

The importance of moderate Islamic education is becoming increasingly prominent in line with the changing dynamics of the times (Wahyudi & Kurniasih, 2022). Globalization brings new challenges, requiring a smart and relevant approach to conveying Islamic teachings without harming the essence of religious values (Muhadi, 2019). Therefore, this research focuses on moderate Islamic education through thematic interpretation of the moderate verses in Tafsir Al-Ibriz.

This research has significant urgency in responding to the shift in the paradigm of Islamic education in the contemporary era. Tafsir Al-Ibriz, with its tafsir approach, can become a basis for thinking in designing curricula, teaching methods, and character development based on Islamic values of moderation. Efforts to explore a deep understanding of the concepts of moderate Islamic education in this interpretation are expected to make a real contribution to the development of adaptive and inclusive Islamic education.

Previous studies have devoted attention to moderate Islamic education but are still limited in detailing the interpretation of the moderation verses in Tafsir Al-Ibriz. This research seeks to fill this knowledge gap by exploring the specific aspects of the thematic interpretation, enriching scientific literature, and contributing to the development of moderate Islamic education.

## **METHODS**

This research uses a library research approach and qualitative research type. The qualitative research method was chosen because it provides space to understand and analyze phenomena more deeply, especially in the interpretative context of Al-Ibriz's tafsir text. This approach allows researchers to explore the understanding, meaning, and context of moderation versus holistically. This is because the data collected and analyzed is not in the form of numbers or statistics (Sujarweni, 2014). The approach used in this research is interpretive, which involves collecting all verses related to the discussion and seeking a complete understanding of them.

The data sources used in this research include primary and secondary data sources. Primary data sources are core data sources, including the Al-Qur'an, hadith, and tafsir books, consisting of the Al-Qur'an and its translation, the book of interpretation (Al-Famrmawi, 1996). Secondary data sources are additional data sources that include literature or works related to the research object (Sugiyono, 2013).

## **RESULTS AND DISCUSSIONS**

### ***Thought Style KH. Bisri Mustofa***

After looking at the educational and organizational history of KH, Bisri Musthofa is still considered traditional. He had no absolute influence on KH's thinking. Bisri Mustofa. He has a flexible mind and can analyze the pros and cons of a case depending on the circumstances. He believes that the law is not always absolute and that a case's legal outcome must consider the illat surrounding it (Melina, 2021).

Apart from using a fiqh approach in decision making, KH. Bisri Mustofa also uses the ushul fiqh approach to determine the facts of a situation in making legal decisions. So, every law he decides always adapts to the situation and background conditions and considers the benefits and mafsadah of the decision's impact. For example, KH. Bisri Mustofa expressed his opinion about the government program through the KBBN Office regarding Family Planning in 1968 as part of human efforts to regulate and maintain the stability and prosperity of life. It's like a family gets four portions of rice. Another example is KH's thoughts. Bisri Mustofa regarding the band's drums. When the scholars debated it and even considered it heresy. Even though this drumband activity is a form of encouragement for the students. Therefore, KH. Bisri Mustofa thinks that the Santri's struggle against the PKI requires great support so that the Santri's fighting power continues to surge and they can

defeat the PKI at that time. So KH. Bisri Mustofa condemned band drums as no longer a heresy, which has a mafsadah impact because, in essence, it has a greater beneficial impact. Therefore, he considers that drum bands are legally permitted by 'Allah as a medium of encouragement and fueling the fighting power of the students in fighting and eliminating the PKI.

After presenting the views of KH. Bisri Mustofa, we can see the pattern of KH's thinking. Bisri Mustofa in terms of human actions that are not jabariyah or qodariah. However, humans still have a role in making efforts (efforts) in every decision in their lives. Therefore, the author can conclude that KH. Bisri Mustofa has dynamic thinking and can decide a case by considering all relevant aspects, even though he only has a traditional educational, environmental, and organizational background.

One of the big ideas of KH. Bisri Mustofa is the practical application of the principles of ahlussunnah wal jama'ah in various fields and aspects of life. He disseminated this idea with real actions such as preaching bil hal and verbal bil in the hope that it would be useful for people's lives and well received (Huda, 2005).

KH. Bisri Mustofa is also considered a scholar with the spirit to inspire other people and intellectuals. His moderate views are in the socio-religious field and beyond the political field. In contrast to fiqh idioms, which are sometimes considered dogmatic in viewing the situation at hand, KH has a moderate attitude. Bisri Mustofa prioritizes considerations of the benefit of the people. His tolerant thoughts and attitudes towards the Family Planning (KB) program, banks, the Nasakom concept, etc., prove KH. Bisri Mustofa's moderate attitude.

His determination to implement the idea of amar ma'ruf (commanding good) nahi munkar (prohibiting terrible evil) by Islamic teachings is one of KH's innovations. Bisri Mustofa. According to KH. Bisri Mustofa, the idea of amar ma'ruf nahi munkar is the spirit of unity to maintain balance in life. Human consciousness can act as a barrier and limit human activities to prevent damage to the earth if every human can understand this idea.

### ***The works of KH. Bisri Mustofa***

KH. Bisri is also a productive writer. He has written many books in both Javanese and Indonesian with his initiative and ingenuity. The objects of his work are students and rural communities. At that time, he was still actively reciting the Koran at the surau surau he usually visited. His written works total around 54 titles consisting of various fields, such as tafsir, aqidah, fiqh, history of the prophet, balaghah, nahwu, Sharaf, stories, syi'iran, prayers, modin's guidance, play scripts, sermons, and so on: even his son, KH. Cholil Bisri claims that his father's works totaled 176 printed books.

One of the characteristic features of KH. Bisri Mustofa is the variety of languages he uses in his various works. Some are written in Javanese with Pegon Arabic, some are in Indonesian with Pegon Arabic, some are in Indonesian with Latin letters, and some are in Arabic (Khumaidi, 2018).

Several printing companies print his works, such as Salim Nabhan, Progressif, Semarang Toha Putera Semarang, and Pekalongan Raja Murah from Surabaya. There are also those from Bandung, such as Al-Ma'arif, and from holy, namely the Menara Kudus.

### ***A glance at Tafsir Al-Ibriz***

Tafsir al-Ibriz has the full title Al-Ibriz li Ma'rifat Tafsir al-Qur'an al-'Aziz. Islamic communities in the archipelago, especially those from the island of Java, are very familiar with this interpretation, especially those in Islamic boarding school environments. Tafsir al-Ibriz is a tafsir with local nuances using regional languages (Wahidi, 2015). Below is an explanation of the history of writing and the systematic of writing tafsir al-Ibriz:

#### **1. Al-Ibriz's Writing Background**

This interpretation with local Javanese nuances is intended to help Muslims in Java understand the Koran's meaning and as a form of his sermon. Therefore, Mbah Bisri wrote a book of tafsir Alibris with 30 juz, compiled between 1954 and 1960 for about six years (Hs & El-Saha, 2006).

Nyai Ma'rufah, wife of KH. Bisri Mustofa said that the book of al-Ibriz was completed on 29 Rajab 1379 AH or 8 January 1960 AD. Then, the book of al-Ibriz was first printed by the Kudus Tower printing company in 1964 AD to coincide with the birth of Atikah, his fourth daughter (Melina, 2021).

This Tafsir al-Ibriz physically does not look like the Tafsir book of Ghalib (Abidin & Aziz, 2019). The uniqueness of Tafsir al-Ibriz can be seen from its external physical form. When we open it, we will immediately see the uniqueness of the page numbering. Likewise, the contents use a *gandul* pegon in the box and a conclusion on the edge of the page or what is usually called a *hamish*.

#### **2. Interpretation Method of Tafsir Al-Ibriz**

Al-Ibriz's interpretation, if viewed from the perspective of its sources, adheres to the *bi alra'yi* method, namely a method of interpreting the Qur'an which is based on the source of *ijtihad* and the interpreter's knowledge of Arabic grammar and literary literacy as well as the scientific theories he has mastered.

Mbah Bisri's *ijtihad* in this interpretation is to interpret *gandul* with pegon towards each sentence in verse. And of course, when interpreting *gandul* he also gives codes for the position of

each sentence in the sense of not just translating sentence by sentence (in Indonesian, it is called a word), as in the case of a sentence that has the position of *khobar* then that sentence is given the code *iku* or small *kho'* letters above, *muftada'* with *utawi* code or small *mim* letters above, and so on. In interpreting Mbah Bisri, he does not only use his *ijtihad*. But he also referred to *mu'tabara tafsir* books, such as the *Jalalayn tafsir*, the *Khazin tafsir*, and the *Baydhawi tafsir*.

Example: His interpretation in Surah an-Nisa' verse 86.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

*Arikolo siro kabeh dihormati dining liyan kanthi penghormatan: السالام عليكم siro kabeh kudu mangsuli hurmat utowo وبركاته وعلیکم السالام ورحمة الله وبركاته: bagus luwih kang kanthi mangsuli sakpase: وعلیکم (Muhimmah) Aturan uluk salam lan ngerod salam iku wis citha'an (piwulang) saking kanjeng Nabi, wus diatur lan ditentu'aken dining kanjeng Nabi. Sopobae ora prayugo nambah-nambahi.*

*Sithik-sithike salam iku: السالام عليكم. Sithik-sithike ngerod salam iku وعلیکم السالام وعلیکم السالام ورحمة الله وبركاته وعلیکم السالام ورحمة الله وبركاته Sempurnane ngerad iku وعلیکم السالام ورحمة الله وبركاته*

*Mulane siro ojo niru-niru wong-wong kang gawe model وعلیکم السالام lan tambahan ngenggo وعلیکن وعلیکن ورحمة الله تعالى وعلیکن ورحمة الله تعالى وعلیکن ورحمة الله تعالى ngenggo tambahan وعلیکن ورحمة الله تعالى Sebab kang koyo mengkono iku sejatine mung salah kaprah. Ora ono dalile. Kateranganku iki nganggo dasar kitab Riyadu al-Salihin nomer 388. Jamal Tafsir Jalalayn juz awaal sahifah 407, Fath al-'Allam fi Ahkam al-Salam (fawa'id makkiyah sahifah 134) lan liya - liyane maneh.*

Mbah Bisri, in interpreting this verse, also addresses the issue of *waqi'iyah* by commenting on the new habit of society, which adds the greeting to *assalamu 'alaykum wa 'alykunna warahmatullahi ta'ala wabarakatuh* with the addition of *alykunna* and *ta'ala*. This is different from the Prophet's guidance explained in the books *Riyadhushsholihin*, *Tafsir Jalalayn*, and *Fath al-Makkah fi Ahkam al-Salam* that the Prophet Muhammad only used "*assalamu 'alaykum warahmatullahi wabarakatuh*" or in short *assalamu 'alaykum*." So, according to Mbah Bisri, there is no need for additional *lafadz*. In terms of explanation, al-Ibriz's interpretation applies the *Bayani* method. This method interprets the Koran by providing descriptive information without *muqoronah* with other histories or opinions and without interpreting one of the other opinions.

This can be seen from the *ijtihad* he carried out, which was arranged by giving the *gandul* meaning of each sentence to each verse in the column. Then, give a global interpretation outside the column. He has stated this in his *muqaddimah*. And he added more explanation at the end with certain signs such as the sentence *tanbih* (warning/attention), *fa'idah* (lesson/example), *qissah* (tale/story), *muhimmah* (important thing) *far'un* (problem branch), *syarh* (explanation). ) *mas'alah*, *tatimmah*,

khotimah (conclusion), or sometimes mujarrab (amaliyah).

Based on the breadth of explanation of his interpretation, al-Ibriz's interpretation applies the ijmal method, namely a method of interpreting the Koran globally and comprehensively, making it easier for ordinary people to understand. Most of the interpretations are similar to translations with the addition of a few brief explanations. Occasionally, Mbah Bisri also groups verses that are still in the same discussion into one and interprets them globally and comprehensively. In terms of the object and arrangement of the verses being interpreted, this tafsir al-Ibriz applies the tahlili method, namely the method of interpreting the Qur'an according to the order or order per letter and verse in the manuscripts of the Qur'an, starting from Surah al-Fatihah to an-Nas by starting each letter with the basmalah reading and ending each verse with the verse number.

Judging from its flow or tendency, the book of Tafsir al Ibriz is included in the adabi group, as seen when Mbah Bisri gave the meaning of the verse of the Koran with the meaning of pegon. He coded the pronunciation with the position mubtada' utawi, khabar with the word iku, dhorof with ingdalem, etc. Apart from having an adabi/lughawi style, al-Ibriz's interpretation has an ijtima'i tendency, considering the social realities that arise in the ummah.

### **3. Systematics of Writing the Book of Tafsir Al-Ibriz**

The writing of Tafsir Al Ibriz is presented very straightforwardly. The meaning is verse by verse with the meaning of gandhul per sentence and is equipped with its position as fa'il, maf'ul, and so on. This explanation of the typical meaning of Islamic boarding schools really helps readers understand the meaning. This differs from the model of presenting one complete verse and then translating it in its entirety because readers unfamiliar with Arabic grammar will experience difficulty deciphering the position and function of each word.

The interpretation of the contents as a whole is placed outside the lines. He interpreted verse by verse globally and even combined several verses if they were related to the previous or following verses. He also did not provide much additional information when interpreting certain verses except for a few verses that required explanation because their meaning was difficult to understand. Sometimes, he also doesn't forget the asbabun nuzul of a verse. He also explained when there was a disakh verse so that it helps readers who are still laymen not to fall into the wrong understanding.

#### ***Moderate Islamic Education in the view of KH Bisri Mushtofa***

In KH Bisri Mustofa's view, Islamic education is teaching that can prevent children from committing dishonorable acts, teach them the correct manners and how to use them, and provide advice for reaching heaven in the afterlife. Aiming to educate children's behavior or manners with an



emphasis on the affective domain can prevent young people from engaging in unpleasant behavior and teach good manners, just as contact and relationships with parents must go beyond formal greetings and include actions and attitudes that convey respect and admiration for them. Sincerity can be expressed in physical communication with parents while avoiding pretense because appearance is an accumulation of feelings and conscience, whereas love and sincerity radiate in appearance and facial expressions (Nurdin & Abdullah, 1993).

In *Syair Mitra Sejati* KH. Bisri Mustofa also explained that parents are important players. This is important to uphold traditions, protect the interests of parents after they die, and uphold religion. KH. Bisri uses religious and Sufi techniques to convey his message. Religious tactics can be seen in his efforts to urge parents to send their children to school. When they cannot educate them, they board children simultaneously.

Meanwhile, Sufism techniques are carried out by selecting hadiths that are eschatological, Specifically about death and their future in the afterlife. Of course, by doing this, parents will focus more on educating their children about Eastern culture.

The ability to accept parents as they are and truly care for them is considered filial piety. This respect leads to acceptance of the parents' physical and non-physical existence, thereby generating a true and sincere attitude of respect towards them. If the Javanese are synonymous with the "kromo inggil" language, ingrained in all their attitudes and behavior, then children show respect for their parents in effective communication. Most moral lessons in the *syi'irs* above can be applied when combined with knowledge, circumstances, or demands that require a young person to behave honorably. This situation shows that the principles expressed by KH. Bisri Mustofa is a form of operational justification in everyday life, making it easier to realize. Apart from that, in *Syair Mitra Sejati* by KH. Bisri Mustofa provides knowledge about how to behave well in social situations. Maintaining good relationships with friends and family in good health is the first step to doing this, especially when a relative is sick, has passed away, or is holding a gathering. So, gathering together is highly recommended and needed.

This burden of responsibility will increase every time an adult starts a family. He has the responsibility to support his wife and children. He was not allowed to leave them stranded and hungry. KH. Bisri Mustofa offers two fundamental working principles. First of all, do not demand prestige and do not feel ashamed of any work. Such as farming, trading, teaching, working as an office administrator, working as a police officer or prosecutor, or even working as a laborer. Second, to get halal food, work honestly, and refrain from bad deeds. Halal food will provide a blessed life.

KH. Bisri Mustofa also does not differentiate between religious knowledge and general

knowledge. Everything must be mastered according to each individual's talents and interests. KH. Bisri mentioned several columns that you need to fill in. For example, administrative policies (ministers, provinces, regents). Judiciary (Qadhi); Professional (Doctor, Male); Bachelor (Teacher); Religious Experts (Kyai, Mufti). Everyone plays a role in turning the wheels of the nation and government to meet all the people's needs and achieve national prosperity.

## **1. Educational Goals**

In Syi'ir Ngudi Susilo, character education aims to teach the morals contained in character as a human being with morals. This can be seen from the statement, "Keep children away from unpleasant behavior," which is practically related to polite behavior towards others. A character education component originates from the ideals of beliefs and customs that benefit society in the phrase "teaching good manners." Then Syi'ir emphasized things such as not disturbing parents who are sleeping, reading quietly, saying "excuse me," behaving when walking in front of parents, listening when parents talk, and not interrupting them when they talk. These are all examples of civilized behavior or manners.

The purpose of education, according to KH. Bisri Mustofa is creating or molding complete humans who are not only intellectually talented but also emotionally talented. Such individuals will be used to their full potential. In other words, individuals serve themselves or others well. KH. Bisri Mustofa emphasized that intelligent and educated people will not do much harm. Damage here refers to detrimental moves. Harm the environment in which they live, themselves, or others. Anyone who educates children must instill this as their primary goal.

At the end of time, Prophet Muhammad SAW. was sent to uphold morals as a leader and bearer of God's faith for humans. The phrase "Buitstu liutammima makarimal akhlaaq!" People with values prefer peace; those who are immoral prefer war. Moral people survive, while immoral people commit murder. This is where the true difference lies between religious and non-religious people (Bisri, 2010).

As for the book of tafsir, precisely in Surah Al-Baqarah verse 30. KH. Bisri Musthofa explained the purpose of education that humans have received greater knowledge from Allah than other animals because they are the caliphs of Allah fi Al-Ardh or Allah's representatives on earth. Policies that are contrary to the will of Allah SWT can be considered haram because the caliphate in this place mandates that every human or other creature who has been given permission and responsibility must carry out their duties by His instructions.

By combining the results of worship, or the purity of his soul and his devotion to Allah SWT,

which has implications for social life, humans as leaders must be able to foster peace and harmony. Humans can always be grateful and avoid being arrogant like the devil by using their minds and hearts. Humans will use the knowledge that Allah SWT has given them according to its intended purpose, which is always to reveal the mysteries of the miracles of the Qur'an and countless other natural secrets. Humans will then believe that they still have much to learn and will do it by using their minds as much as possible. From the explanation above, it can be concluded that according to KH. Bisri Mustofa, education has a deep meaning even though it seems simple. So if the goals mentioned above are successful in the world of education, a devout person will be created - especially a person who can hold himself accountable before society and God - will be created.

## 2. Educational Methods

According to KH. Bisri Mustofa, learning something will benefit both the learner and other people. KH. Bisri Mustofa uses the principle of benefit in his teaching. This means that knowledge from any source, if deemed useful, will be applied. For example, when deemed still relevant, knowledge inherited from classical scholars collected in the Yellow Book will be applied. The ancient scientific treasury will still be preserved using today's methods, but modern science will be used as a counterweight. This information will improve the world and the hereafter.

On the other hand, if someone acquires useless knowledge, such as *kanuragan* or occult knowledge, it will ultimately bring disaster. Everyone has a subconscious tendency towards stupidity, according to KH. Bisri Mustofa can be overcome by learning and paying attention to others. Never think of yourself as the most moral, and keep working to develop character. Paying attention, seeing, and hearing helps eliminate ignorance. What is truly challenging and problematic is when people stop learning and searching for the truth because they think they have achieved all knowledge and are the most correct, according to the description of KH. Bisri Mustofa above, lifelong learning is important.

One of the methods Mbah Bisri uses in conveying his preaching apart from lectures and his example is *Qissoh*, or what we know as the storytelling method. The story method used by K.H. Bisri Mustofa through his work in the field of morals, namely in the book *Waṣāyā Al-Abā' li Al-Abnā'*. Here's an example story:

Madrasah School Chapter: *"I've been at Madrasah for two years. At the madrasa, I was taught many kinds of knowledge and educated in basic manners. I have been taught the science of Tajweed, the science of monotheism, and others. And I have also been taught karma. My father and mother looked very happy when they learned I was getting smarter and my manners improved. I bought some nice clothes. The advice will be when Khatam Alfiyah wants to buy a bicycle. My teacher often says this: if a student studies diligently, listen well when being taught by his teacher, and studies regularly*

*when at home, he can become a perfect leader tomorrow. At least you won't regret it when you grow up. I remember my teacher's words like that. I want to become a true Islamic leader with enough experience and knowledge."*

### **3. Learning Materials**

As a figure known to be straightforward, down to earth, outgoing, humorous, democratic, and firm, KH, Bisri Mustofa shows these characteristics in his writings and ideas, according to KH. Bisri Mustofa Islamic education is a teaching that gets the best from all sources and throws away the worst. This concept is known as "al muhafadhah ala al qadim al shalih wa al akhdzu bi aljadid al ashlah" in NU circles, which is translated as "maintaining old traditions/something good and adopting new traditions/something superior." As a result, K.H. A. Mustofa Bisri decided not to categorize information when teaching students. This will be implemented if deemed relevant and useful.

Therefore, KH. Through his lectures, Bisri Mustofa aims to educate the public with fairy tales that provide valuable life lessons. This approach is also considered more popular among the general public. Short stories are also one of the learning tools used in the classroom during class hours to help the souls of students and society become wiser in living their lives. Apart from that, KH. Bisri Mustofa uses poetry or poetry as an additional teaching tool. As a result, in this case, he did not just greet the Islamic boarding school students with his moral message; on the contrary, society at large could benefit from his methods of wisdom.

#### ***Verses about Moderation in Tafsir Al-Ibriz and its Interpretation***

##### **1. Moderation Verses**

(a) The people of the Prophet Muhammad saw were the Middle Ages, QS. Al-Baqarah: 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۖ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ

(b) Religious Freedom, QS. Al-Baqarah :256

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

(c) Prohibition of insulting other religious beliefs and symbols, QS. Al-Ān'am: 108

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ فَيَسُبُّوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ ۚ كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ ۚ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

(d) Cooperating with People of Other Religions, QS. Al-Mumtahanah: 8

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

(e) Respecting differences, QS. Al-Hujurat: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

(f) Prohibition of ghuluw (exaggeration in a matter) QS. An-Nisa: 171

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ ۖ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انْتَهُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۚ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا

## 2. Interpretation of KH. Bisri Mustafa

(a) QS. Al-Baqarah: 143

*In interpreting this verse, he grouped it with other verses, starting from verses 142 to 145. When interpreting this verse, he did not mention the asbab nuzul or the interpretation title. Starting from verse 142, which explains the story of the beginning of the Qibla. Below is a fragment of the interpretation:*

*“Kanjeng Nabi Muhhamad saw. iku nalika iseh ono ing mekkah (sakdurunge hijroh) yen shalat madep marang qiblat ka 'bah yaiku qiblate eyange (nabi ibrahim). Bareng kanjeng nabi pindah hijroh menyang madinah anyaranyaran, kanjeng nabi nampi dawuh supoyo madep qiblat baitul muqoddas. Perlune kanggo ngelulut atine wong-wong yahudi kang fanatik marang baitul muqaddas.”*

It was explained that the Prophet Muhammad SAW made his Qibla to Baitul Maqdis for 16-17 months. During that time, he wanted to return the Qibla to the Kaaba. Apart from being the Qibla of the Prophet Abraham, the Kaaba has great potential in converting Arabs to Islam. He often raised his face to the sky in the hope of receiving a revelation about the return of the Qibla. Finally, Allah granted the Prophet Muhammad SAW's wish.

The second move caused the majority of the population to become rowdy. The polytheists made the move an object of reproach and insult. This commotion disturbed the Prophet, but it did not affect him. Before this, he had received a revelation regarding the reactions that would arise when this transfer occurred. After that, in verse 143, the wisdom of moving the Qibla is stated. And he did not thoroughly interpret the words Ummatan Wasathan in his explanation. However, Mbah Bisri gives the meaning of the middle or good group.

(b) QS. Al-Baqoroh :256

After giving the meaning of this verse in Javanese, Mbah Bisri interpreted it briefly without mentioning Munasabah, Asbabun Nuzul, or grouping it with other verses. But after explaining his interpretation, he added more. Below is the complete interpretation:

*“ora ono paksaan melebu agama, merga bener lan sasar iku wus terang. Sopo wongkang kufur marang broholo lan iman marang Allah ta’ala, Mongko wong mau wus nyekeli tali kang kokoh. Kang ora biso pedot. Allah ta’ala iku midanget lan pirso.”*

KH Bisri Musthofa explained that in Islam, there is no compulsion for non-Muslims. Everything runs based on the good or bad knowledge that Islam teaches. This means the differences between all good and bad things are visible. So that ordinary people can think in their minds that Islam is the true religion and needs to be defended. Therefore, Muslims must explain to the general public all the goodness of Islam so that ordinary people can accept it with their minds and, without being asked to convert to Islam, will enter it by themselves.

*“(Tanbih): Siro ojo keliru nerjemahaken ayat iki. Umpamane koyomuni mengkene; wong melbu agomo iku merdeka. Melbu agomo Islam yokeno, melbu agomo nasrani yokeno, agomo budha yokeno. Jalaran maksude ayat iki ora mengkono. Balik maksude mengkene; tumeraping wong kang sehat fikirane perkara kang bener lan kang sasar iku wus terang perbedaane. Dadi ora usah dipekso utowo diperdi. Mestine wus biso mikir dewe yen agomo Islam iku agomo kang haq kang kudu di rangkul, jalaran ono katerangan kang terang. Mulane umat Islam wajib nerangake kebenarane agomo Islam serto nyontoni bagus, sahinggo golongan kang weruh insaf ganti pikirane kang wajar banjur biso mbeda’ake antarani kang bener lan kang sasar sahinggo dewek’e ora kanthi dipekso nuli melbu agomo Islam.”*

In his statement, Mbah Bisri warned against misunderstanding this verse, saying Islam strictly prohibited "coercion" in embracing it. However, Islam also does not accept the truth from other religions because Allah has explained the truth to his servants. So, a person with a correct mind certainly knows which way is right and cannot possibly go astray down the wrong path because the differences between the two paths are clear. Therefore, converting to Islam does not require coercion.

On the other hand, Muslims must explain this truth and provide commendable examples of each action to clarify the differences. This teaching was then used as one of the arguments for prohibiting extreme behavior in matters of religion. Allah and His Messenger favored polite and rational teachings because they were more likely to win people's sympathy. This is what the concept of Islamic Moderation tries to promote.

(c) QS. Al-Ān'am: 108

Mbah Bisri begins interpreting this verse by mentioning the asbabun nuzul and munasabah in verse 98 of Surah al-Anbiya'. The verse includes the religious moderation verse because it prohibits respecting other religions, even with quotation marks, without justifying other religions. So,

respecting other religions is sufficient for our reluctance to criticize other religions. So he interpreted it as follows:

*“ayat iki temurun kang surasane siro kabeh ojo podo misuhi broholo-broholo sesembahane wong musyrik, mundak mengko wong-wong musyrik podo misuhi Allah ta’alaa saking dholime tur bodohne...”*

(d) QS. Al-Mumtahanah: 8

This verse also hints at tolerance in Islam. Kyai Bisri explained with the understanding that Allah SWT does not prevent us all from doing good for everyone, including unbelievers.

As long as they are infidels who do not fight Muslims, they have the right to receive kindness from Muslims, too.

In this case, Kyai Bisri exemplified his neighborly etiquette. Even though neighbors in the village have different religions, as Muslims, Kyai Bisri advised us to maintain harmony by doing good to each other.

Likewise, with the principle of justice, the right of all humans is to receive goodness from anyone regardless of ethnicity, race, and religion.

Indeed, Allah SWT loves people who always do justice.

(e) QS. Al-Hujurat: 13

KH Bisri Musthofa interpreted it very interestingly, namely that Allah SWT divided us into various branches and sections so that everyone could get to know each other.

Allah SWT judges humans based on their level of devotion to things that Allah requires or prohibits.

It is not lineage that is the benchmark or wealth that is the degree of closeness to Allah SWT.

It's useless if you have a high reputation and are rich, but don't fear Allah because Allah SWT is all-knowing and alert to everything around you.

(f) QS. An-Nisa: 171

In contrast to the previous verses, Mbah Bisri provides a lengthy explanation regarding the interpretation of this verse. He started his interpretation as usual by giving the meaning of *gandol* in Javanese. After interpreting, he gave an explanation of the interpretation with *Tanbih* and *Faidah*. However, he did not mention *Nuzul's munasabah* or *asbabun*. Below is the complete interpretation: *“Hee poro ahli kitab, siro kabeh ojo podo ngelewati wates ingdalem ninda’ake agomo.*

*Siro kabeh iku ojo podo ngucapke pangucap kang ora bener tumeraping Allah ta'ala. Sejatine al-Masih Nabi Isa bin Maryam iku utusane Allah ta'ala (dudu putrane koyok kepercayaan siro mengkono). Lan nabi Isa iku wujud kanthi dawuh kekuasa'ane Allah ta'ala langsung marang siti Maryam. Dadi suwijine kedadean kang luar biasa. Lan nabi Isa iku menungso kang nduweni nyowo. Kang nyowo mau saking makhluge Allah ta'ala. Siro kabeh podo imano ing Allah lan Rasule, siro kabeh ojo podo celatu : "Pangeran iku telu" (Allah Isa lan Ibune). Marenono mengkono iku lan nekanono kang luwih bagus tumerap kabeh. Sejatine ora ono pangeran kang haq kejobo Allah ta'ala, dzat kang sawiji ngijeni. Allah ta'ala maha suci saking kagungan putro. sekabehane barang kang ono ing langit lan bumi iki Kabeh kagungan allah ta'ala (kang miliki kang nitahake lan kang nguasani). allah ta'ala cukup kanggo saksi."*

Mbah Bisri states this verse prohibits ghuluw (extreme) religious activities. This verse explains one form of ghuluw, namely the opinion of Christians that the Prophet Isa is God or the son of God. Therefore, Allah explained that their allegations were baseless and that their behavior was an example of exaggeration in religious matters (ghuluw). Then, Mbah Bisri added an explanation called Tanbih and Faidah.

*"(Tanbih) : Golongan Nashoro iku, I'tiqode pecah dadi telu. (1). Neqodake yen Nabi Isa iku putrane Allah, (2). Neqodakeyen Pangeran iku loro (Allah lan Isa). (3) Neqodake yen Pangeran iku telu (Allah, Isa, Maryam)."*  
*"(Faidah) : ono wong muslim bantah-bantahan karo wong Nasroni mengkene ; (Nasroni) : "Nabiku luwih Mulia ketimbang nabimu, sabab nabiku, Nabi Isa iku putrane Allah." (Muslim) : "Siro ngerti yen Nabi Isa iku putrane Allah iku jare sopo?" (Nashrani) : "kitabmu dewe, AlQur'an ra wus nyebutake (wa rûhun minhu; Ruh sangking Allah)" (Muslim) : "Nyowomu dewe utowo nyowoku iki ra iyo nyawa sangking Allah? Yogena aku ora kasebut ana'e Allah." (Nashrani) : "Iyo bener mengkono. Nanging siro lan aku iki ra terang-terang duwe bapak. balik Nabi Isa ra ora wujud ramane. sopao maneh ramane yen ora Allah?" (Muslim) : "Yen perkoro ora kagungan bapak ora mung Nabi Isa. Nabi Adam iyo ora kagungan Bapa, malah ora kagungan ibu. Keno opo nabi adam ora ko' teqodake putrane Allah?" (Nashrani) : "Menowo Nabi Adam iku, rawus diterangake ana ing kitab suci yen panjenengane iku digawe deneng Allah ta'ala (innî jâ'ilun fil ardhi khalîfah)." (Muslim) : "Ingkang diterangke ono ing kitab suci digawe lan didadi'ake dining Allah ta'ala iku ora mung Nabi Adam. Sekabehane tumitah kang ono ing langit lan bumi iki kabeh, digawe dining Allah ta'ala (khalaqassamâwâtî wal ardho wa mâ baynahumâ)" (Nashrani) : "Iyo bener. Nanging Nabi Isa, ora." (Muslim) : "opo Nabi Isa ora ono manggon ing bumi, ing ngisore langit?"*



In his *Tanbih*, Mbah Bisri discusses three statements or beliefs held by Christians: namely, the belief that the Prophet Isa is the Son of God, the belief that the Prophet Isa is the second God after Allah, and even the belief in the existence of three Gods, namely Allah, the Prophet Isa, and the Mother. The Prophet Isa is Siti Maryam. And in *Faidah*, he refuted the Christians' claims by explaining the dialogue between Muslims and Christians. Even though he explained the interpretation of this verse in great detail and at length, the essence of his discussion was that anyone is prohibited from saying anything untrue about Allah SWT. Even though Prophet Isa was born different and special, he was still an ordinary human being who was a servant of Allah. He was also still a son of his mother, even though he had become a Prophet of Allah SWT and also an Apostle for his people. Therefore, considering the Prophet Isa as God or the son of God is an exaggeration in religious matters. The word *ghuluw*, a term in moderation, can be interpreted as excessive behavior.

## **CONCLUSION**

Research results about the concepts emphasized by KH. Bisri Mustofa in his interpretation of moderate verses in the Koran. These concepts include the right to freedom in all aspects of life, including freedom of belief and rationalism in seeking the truth, as expressed in QS Al-Baqarah verse 256. Understanding of piety, social spirit regardless of racial, ethnic, or religious differences, and Polite behavior towards neighbors, even non-Muslims, as explained in QS Al-Mumtahanah verse 8, is the main basis in the concept of moderate Islamic education. Apart from that, research shows that the concept of moderation verses also teaches the values of getting to know each other, interacting, helping each other, and cross-religious cooperation to advance civilization, by QS Al-Hujurot verse 13. Having a moderate spirit and prohibiting extremism, as found in QS An-Nisa's verse 171, is the basis for forming a balanced Muslim character.

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