

**TAFSIR QS. LUQMAN VERSE 12;
Study of Analysis of Tafsir of Nusantara By K.H. Bisri Mustofa And
Quraish Shihab**

Aswadan Mentari¹

¹Jurusan Ilmu Alquran dan Tafsir, Fakultas Ushuluddin, UIN Sunan Gunung Djati Bandung Indonesia, adanmendale9@gmail.com

Abstract. This study is intended to explain the interpretation of QS. Luqman verse 12 is based on a comparative analytical study of the interpretation of the archipelago by K.H. Bisri Musthofa and Quraish Shihab. This research was made using the library study method. The results of this study show that the comparison between the interpretations written by Bisri Mustofa and Quraish Shihab is quite substantial. It has several similarities in the method and style of interpretation. In addition, there are several differences in the meaning of some words due to different sources of interpretation, the conditions of the community, and the time of the mufassir, which influenced his interpretation. This can happen because the pattern of these two interpretations is *adab ijtima'i* (social). Two different words interpret the word wisdom in this verse. Bisri Mustofa's interpretation only explains that Luqman received wisdom from Allah with a clear understanding of wisdom according to his view. Meanwhile, Quraish Shihab interprets wisdom as something that hinders. The point is that wisdom is something that, when used, can prevent and prevent damage or evil that will come and will create benefit. This difference occurs because of the two figures' thoughts and breadth of knowledge in understanding the meaning of a verse text of the Qur'an..

Keywords: Bisri, Luqman, Al-Misbah, Interpretation of the archipelago

Abstrak. Penelitian ini dimaksudkan untuk menjelaskan mengenai tafsir QS. Luqman ayat 12 didasarkan pada kajian analitik perbandingan tafsir nusantara oleh K.H. Bisri Musthofa dan Quraish Shihab. Penelitian ini dibuat dengan menggunakan metode studi kepustakaan. Hal ini ditunjukkan oleh hasil penelitian yang menilai bahwa perbandingan antara tafsir yang ditulis oleh Bisri Mustofa dan Quraish Shihab cukup substansial. Hanya saja, dalam penafsirannya memiliki beberapa persamaan dalam metode penafsiran dan corak tafsirnya. Selain itu, terdapat beberapa perbedaan makna dalam beberapa kata yang disebabkan sumber penafsiran yang berbeda juga kondisi masyarakat dan zaman

mufassir yang mempengaruhi penafsirannya. Hal ini dapat terjadi dikarenakan corak dua tafsir ini adalah *adab ijtima'i* (sosial kemasyarakatan). Kata *hikmah* pada ayat tersebut dimaknai dua kata yang berbeda. Pada tafsir Bisri Mustofa hanya dijelaskan bahwa Luqman menerima hikmah dari Allah, tanpa ada pengertian yang jelas tentang hikmah menurut pandangannya. Sedangkan Quraish shihab mengartikan hikmah sebagai sesuatu yang menghalangi. Maksudnya adalah hikmah adalah sesuatu yang saat dipakai dapat menghindari dan menghalangi kerusakan atau keburukan yang akan datang dan akan menciptakan kemaslahatan. Perbedaan tersebut terjadi karena pemikiran dan luasnya pengetahuan kedua tokoh tersebut dalam memahami makna suatu teks ayat al-Qur'an.

Kata Kunci: Bisri, Luqman, Al-Misbah, Tafsir nusantara

Introduction

Many words have multiple meanings and do not only lead to one meaning so that one element has an intense connection that does not weaken or complement one another. Different words can be found in a translation but interpreted with the same word. Some words translated and interpreted into other word forms and meanings can lead to different assumptions or thoughts, so further research is needed. The essence of interpreting the Qur'an is to explain everything that he understands and derives from the intentions that Allah wants to convey contained in the Qur'an accompanied by evidence and substantial evidence.

The limitations of the verses of the Qur'an are different from the development of human thought from time to time. This can be seen from the various interpretations of the Qur'an, from classical to modern. There are different spirits and tendencies in the emergence of different interpretations. Abdul Mustaqim argues that the development of interpretation can be seen from the two perspectives mentioned, or based on Ignaz Goldziher's concept of the spirit of an idea, in ideological formalism, mystical affirmative, rational theological, and modern.¹

¹Komaruddin Hidayat, *Bahasa Agama* (Jakarta: Mizan Group, 2007), 54.

The local interpretation of the archipelago will experience changes in every era. This cannot be separated from the social framework of the Indonesian people, who have various cultural backgrounds. Apart from differences in the academic education of the Indonesian ulama, the mufassirs have similar local tendencies. Therefore, studying the books of interpretation in the archipelago is very important, especially when it relates to the verses of maudhu'i which have the nuances of adab ijtima'i and education. As contained in QS. Luqman: 12, which explains character education.

The locality of interpretation in the archipelago regarding verses with social nuances can be found in various books, such as the complete interpretation of 30 Surahs such as Tafsir Al-Misbah by Quraish Shihab and Tafsir Al-Azhar by Buya Hamka. However, in general, interpretations of the Qur'anic verses by Indonesian mufassir have differences and similarities depending on the spirit of their interpretive tendencies.

In this study, the author focuses on interpreting the archipelago with social-community tendencies regarding QS. Luqman: 12 by examining the interpretation of Al-Ibriz by K.H. Bisri Mustofa and the interpretation of Al-Misbah by Quraish Shihab, which aims to review the different interpretations of mufassir in Indonesia, with various educational, social, and cultural backgrounds.

Archipelagic interpretation uses the Indonesian language, symbols, and dialects. Even though Indonesia is part of the archipelago and has the largest Muslim population, it is also the center of Islamic studies. However, maps that describe the Indonesian archipelago have undergone a long historical development. This is a picture of the spread of Islam in Indonesia. The original interpretation is to study the Qur'an to understand the meaning needed to spread Islam. Nasruddin Baidan's description of the birth of interpretation in Indonesia has existed since the spread of Islam, such as that done by the trustees to explain the meaning of the verses of the Qur'an in Langgar and Islamic boarding schools. Therefore, instead, interpretation is always a verbal explanation of the meaning of the verses of the Qur'an. According to Baidan,

interpretation in Indonesia is a form of activity to understand the content of Qur'anic verses through Indonesian symbols and local dialects, both in spoken language and the language contained in the book of interpretations.²

The figure of Abd al-Ra'uf is said to be the first pioneer in writing interpretations in Indonesia because he is in a network of influential scholars in the Middle East region. The book of his commentaries is believed to be the syarah of al-Khazin's interpretation which is still consumed by Muslims in the archipelago, such as in Bombay, Jakarta, and Singapore.), then in Egypt (by Sulaiman al-Maraghi and in Mecca).³

The interpretation of the Qur'an written in the local Malay-jawi language (Arabic-pegon) around the 16th century AD is believed to be part of the adjustment of the Islamic religion to the form of locality in various regions of the archipelago, as seen in the use of the jawi and pegon scripts, besides that also found many absorption words from Arabic and literary works inspired by Arabic and Persian models and styles.⁴ The diversity of languages and scripts in the writing of commentary books indicates that the process of studying the interpretation of the Qur'an continues to develop. On the one hand, Arabic as a means of communication for the Qur'an is considered to be quite difficult for people in the archipelago to understand.

Furthermore, the commentary books written in the 20th century have experienced substantial changes in the quantity of literature, and the methods and patterns of interpretation are also varied. Therefore, many of the literature researchers on the book of Al-Qur'an interpretation in the archipelago have done illustrations or drawings based on the literature of this century. One of them is the mapping of interpretations carried out by Howard Federspiel. He researched the book of interpretations based on the socio-political aspects

² *ibid.*, 6.

³ Azyurmadi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad, XVII-XVIII*; Edisi Perennial, (Jakarta: Kencana Prenada Media Group, 2013), 257.

⁴ Anthony Jhons, "The Qur'anic in the Malay World: Reflection on Abd Ra'uf of Sinkel (1615-1693)", *Journal of Islamic Studies* 9:2 (1998), 12.

people in Indonesia face. He then divided the types of interpretation in Indonesia into three generations, the first from the early 20th century to the early 1960s, which were dominated by different interpretations and tended towards certain letters. The second generation, especially the 1960s, was seen as a complement to the first, with several commentaries marked with footnotes, word-for-word translations, and sometimes accompanied by a simple table of contents. In comparison, the third generation appeared in the 1970s with a complete interpretation accompanied by extensive comments on the text and accompanying the translation.⁵

Research Methodology

This study used a content analysis approach^{6,7} to understand to analyse the tafsir of Nusantara developed by Bisri Mustofa and Qraish Shihab the two notable Tafsir scholars in Indonesia. We focus on comparing the two tafsir model relating to tafsir Nusantara which was developed by the Muslim scholars. Data was gathered from the review of the two tafsir as the main writtent material sources. The use of content analysis in studying writtent document has been practiced previously in number of secondary data study⁸ This study uses the method of literature as a research method, namely by reviewing books, manuscripts, or journals from reading sources that are suitable and relevant to the matters being discussed in writing this article. This research is qualitative by not using statistical and mathematical calculation systems in processing data sources. Conversely, sources that are used as data can be described and analyzed by understanding and knowing the purpose of the explanation.

Result and Discussion

⁵ Howard Federspiel, *Kajian al-Qur'an di Indonesia*, (Bandung: Mizan, 1995), 129.

⁶ Hsieh, H.-F., & Shannon, S. E. (2005). Three Approaches to Qualitative Content Analysis. *Qualitative Health Research*, 15(9), 1277-1288. doi:10.1177/1049732305276687

⁷ Nurdin, N. (2017). To Research Online or Not to Research Online: Using Internet-Based Research in Islamic Studies Context. *Indonesian Journal of Islam and Muslim Societies*, 7(1), 31-54.

⁸ Nurdin, N., & Alam, T. (2017). Analisis Perbandingan Website Media Online Lex Sawerigading Express. Com Dengan Koran Akselerasi News Palopo. Com Menggunakan Technology Acceptance Model (TAM). *Jurnal Elektronik Sistem Informasi dan Komputer*, 3(2), 59-85.

Biography of K.H. Bisri Mustofa

K.H. Bisri Mustofa, his first name was Mashadi, was born in 1915 in Rembang, Central Java, and died on 16 Safar 1337/24 February 1977. K.H. Bisri Mustofa was born in Sawahan, Gang Palen, Rembang village in 1915. His father's name was Haji Zainal Mustafa, while his mother's was Hajjah Khadijah. He received the name Bisri after pilgrimaging the holy place in 1923. He had two brothers named Maksum and Isbah and a sister named Salamah.⁹

He learned to read the Qur'an and write Arabic at KH. Khalil (KH. Mustafa), Sawahan and H. Zuhdi. After graduating from school in Java, he continued to study Islam at the Kasingan Rembang Islamic boarding school, which was cared for by KH. Khalil. He comes home once a week for supplies. This took several years, but the results could have been better.

In 1930 AD, he returned to the Kasingan Islamic boarding school in Rembang. This second time, ustadz Suja'I guided him to study Alfiyah ibn al-Malik. Under the guidance of Ustad Suja'I for two years, he finally dared to learn directly from K.H. Khalil. One year later, he studied the book Fath al Muin (containing the science of fiqh or Islamic law). After memorizing and fully understanding the contents of the two books, he studied other books. Among them: "Munir's Tafsir, Al Jalalain's Tafsir, Baidhawi's Tafsir, Al-Maraghi's Tafsir, Fath al Wahhab, Iqna Jam'ul Jawami, Uqud al Juman, Sahih Muslim Hadith Book, Sahih Bukhari, Lathaiful Ersyad, Sullam al Mu'awanah, Nuhbah al-Fikr, and others. He was later appointed "Buroh Pondok" (chairman of the Islamic boarding school and caretaker's accomplice, K.H. Kholil) for his persistence and perseverance in learning. He also studied Islam in Mecca for two years and recited the Qur'an to KH. Bakir, Sheikh Umar Hamdan, Sheikh Ali Maliki, Sheikh Amin, Sheikh Hasan Masyat, Sayyid Alawi, and KH. Abdul Muhaimin.

At the age of twenty years, KH. Bisri Mustofa was matched by a teacher named KH. Kholil came from Kasingan with a daughter named Ma'rufah when

⁹Mafri Amir, *Literatur Tafsir Indonesia*, (Tangerang: Mazhab Ciputat, 2013), 134-136.

he was ten years old, none other than Kiai Kholil's daughter. This is why the kholil kiai did not allow KH. Bisri Mustofa continued his studies at the Termas Islamic Boarding School, which K. Dimiyati managed. KH. Bisri Mustofa is known as the successor to the leadership role of his friends. They are lucky to have eight children, "K.H. Kholil Bisri was born in 1941 AD (also known as Mbah Khalil), K.H. Mustofa Bisri was born in 1943 M Mus), K.H. Adieb Bisri was born in 1950 AD, Nyai Faridah was born in 1952, Nyai Najihah was born in 1955 AD, Labib was born in 1956 AD, Nihayah was born in 1958, and Atika was born in 1964 AD. from Tegal, Central Java named Umi Atiyah and had a son named Maemun.¹⁰

KH. Bisri is a multidisciplinary figure, a brilliant speaker, a politician, a prolific writer, and a kiai in Islamic boarding schools. Also, a preacher can talk about religion, society, politics, etc. For example, in the first election in 1955, KH. Bisri showed his expertise in conveying words and organizing votes during the election campaign for the Nahdlatul Ulama party (PNU). As a result, at that time, the party succeeded in becoming the first party after the PNI and Masyumi.

Biography of Muhammad Quraish Shihab

Muhammad Quraish Shihab was born in Rappang, Sidenreng district, South Sulawesi, which is 185 km from the city of Makassar, located at the crossroads of the routes to Palopo and Toraja, which are rice-producing centers in South Sulawesi and East Indonesia. On 16 February 1944/22, Safar 1363 H. came from a simple family and strongly adhered to religion.

Since childhood, Quraish Shihab was raised by his father to love the Qur'an. When he was 6-7 years old, his father made him learn the Qur'an, which his father held. He also learned to briefly retell the stories in the Qur'an from which the seeds of love for the Qur'an began to grow. Apart from fathers, the role of mothers is equally crucial in encouraging children to study hard, especially in matters of religion. M. Quraish Shihab started his education at

¹⁰ *Ibid.*, 134-136.

Lompobattang Elementary School in his hometown of Ujung Pandang, graduated from elementary school at 11, and continued his secondary education at SMP Muhammadiyah Makassar. Only a year he studied at SMP Muhammadiyah Makassar. Then he continued his education in Malang, Malang Muhammadiyah Middle School, while "studentizing," to be precise, at the Dar al-Hadits al Fiqhiyah Islamic Boarding School, he was directly guided by al-Habib Abdul Qadir bin Ahmad Bil Faqih who was none other than the caretaker of the Islamic Boarding School. Because of this direct guidance, the relationship between Quraish and al-Habib became so close. There, in the morning, he studied at the cottage. In the afternoon, he studied at school. He was initiated into the Nahdlatul Ulama (NU) tradition at the pesantren, learning Arabic and many other religious subjects. Recognizing his Arabic talent and persistence in studying Islam, their father sent Al-Qur'an and his younger brother (Alwi Shihab) directly to Al-Azhar, Cairo. He was accepted in class II Tsanawiyah Al-Azhar. 1967 Mr. Quraish Shihab returned to continue his studies at al-Azhar University in Cairo, Egypt. He earned his bachelor's degree in the Ushuluddin faculty for the position of interpreter and hadith. In addition to his formal education, he received a lot of non-formal education from his teachers, namely from Al Azhar University scholars in particular and Egyptian scholars in general.

Overall, Quraish Shihab has undergone educational development under the tutelage and guidance of al-Azhar University for approximately 13 years. The academic environment and traditions of Islamic studies at al-Azhar have likely influenced the trends and intellectual patterns of Quraish Shihab.

For household life, he is accompanied by Fatmawati, who is equally important in encouraging her children to study hard, especially in matters of religion. And this is the driving force that encourages persistence in the formation of religious knowledge to form a strong personality based on Islam.¹¹

Kitab Tafsir Al-Ibriz

¹¹Atik Wartini, "Corak Penafsiran M. Quraish Shihab dalam Tafsir Al-Misbah", Jurnal Hunafa: Jurnal Studia Islamika, Vol. 11, No. 1, Juni 2014, 114.

Tafsir al-Ibriz by Bisri Mustofa is the result of understanding and interpreting verses of the Qur'an. It is a combination of reflection on reading scriptures and other related facts. An interpreter tries to express his experience in words or writing with an objective meaning that the reader can understand. The background of writing the book of interpretation of Al-Ibriz started from holding lectures every Tuesday and Friday held by K.H. Bisri Mustofa. In writing his commentary, Bisri always fasts on Mondays and Thursdays and is in a state of purity and impurity. The book was written in 1957 and finished on 28 January 1960.¹²

Based on what was written by Al-Farmawi regarding the methodology of writing commentaries, Al-Ibriz's book uses the tahlili method, meaning a technique that explains the verses of the Qur'an from various aspects, such as general explanations, asbabun nuzul, sentence structure, and the words of the Prophet, companions or tabi'in and adjusted to the order of the verses of the Al-Qur'an mushaf.¹³ Writing the meaning of the word used by Bisri uses the traditional translation (gandul meaning), while the interpretation is placed on the outside. Thus, the function and position of the sentence can be known more quickly. If viewed more clearly, the systematic writing of Bisri's interpretation can be seen as follows:

1. The Qur'an is written with ambiguous meaning.
2. The interpretation is written in the margins with a number sign, the verse number at the end, and the translation number at the beginning.
3. Other statements are marked with the words Tanbih, Faidah, Muhimmah, Qissah, and others.

The source of interpretation used in the book of Al-Ibriz's commentary is Bisri's ijtihaad and understanding of Arabic and istinbath, which he took based

¹²Fejrian Yazdajird Iwanebel, "Corak Mistis dalam Penafsiran KH. Bisri Musthafa: Telaah Analisis Tafsir Al-Ibriz", *Rasail*, 01, (2014), 30.

¹³ Ibid., 35-36.

on the knowledge he mastered and his thoughts (*tafsir bil ra'yi*).¹⁴ However, that does not mean his interpretation is based only on *ijtihad*. He also uses several books as a source of his interpretation. These books are Jalalain's commentary, Khazin's interpretation, and Baidhawi's interpretation.¹⁵

Judging from his interpretation, Al-Ibriz's style of interpretation tends to use *adabi ijtima'i*, *ilmi*, and *mystical* styles.¹⁶ However, other opinions also say that the style of interpretation tends to be a combination of *fiqh*, *adabi ijtima'i*, and *Sufi* styles. This means that Bisri prioritizes verses that discuss law, Sufism, and society. This combined style indicates that Al-Ibriz's commentary book needs a solid special style, such as the interpretation of *Ahkam al-Qur'an*, which Al-Jashshash wrote. So the interpretation of Al-Ibriz is under the interpretation of *Ahkam al-Qur'an* in its *fiqh* style.¹⁷

Kitab Tafsir Al-Misbah

Tafsir Al-Misbah was written in Cairo, Egypt, from 18 June 1999 to 5 September 2003 with the background of Quraish Shihab's awareness to ground the Qur'an and make it a way of life, seeing the phenomenon of the weakening of the Qur'an in the archipelago. According to him, the Qur'an is not only to be read but also to understand its contents.¹⁸ In addition, he was also encouraged by his friends to write commentaries. He received a letter from an unknown person to write a commentary.

In understanding the verses of the Qur'an, Quraish Shihab uses the interpretations of *bil ra'yi* and *bil matsur*. However, a more inclined source *bil*

¹⁴ M Ridlwan Nasir, *Memahami Al-Qur'an: Perspektif Baru Tafsir Muqarrin* (Surabaya: Indra Media, 2003), 15.

¹⁵ Bisri Mustofa, *Al-Ibriz Li Ma'rifati Tafsir Alqur'an Al-Aziz*, (Kudus: Menara, 1960), 2.

¹⁶ Fejrian Yazdajird Iwanebel, "Corak Mistis dalam Penafsiran KH. Bisri Musthafa: Telaah Analisis Tafsir Al-Ibriz", *Rasail*, 01, (2014), 36.

¹⁷ Abu Rokhmad, "Telaah Karakteristik Tafsir Arab Pegon Al-Ibriz", *Analisa*, 01, (2011), 37.

¹⁸ Muhammad Hasdin Has, "Kontribusi Tafsir Nusantara untuk Dunia (Analisis Metodologi Tafsir al-Misbah Karya M. Quraish Shihab)", *Al-Munzir*, Vol. 6 No. 1, (2016), 74.

ra'yi is used in his interpretation. He uses the *ijtihad* of his thoughts and is accompanied by other sources from the Al-Qur'an and Hadith. So, it is also called interpretation *bil ra'yi mahmudah*.¹⁹ Meanwhile, in the preparation of writing the interpretation of Al-Misbah using the arrangement of the Ottoman Mushaf. In his interpretation, Quraish Shihab always explains the meaning of his vocabulary, *munasabah* verses, and *asbabun nuzul*. In general, the method is used in interpreting Al-Misbah is the *tahlili* method. This can be seen from how the *mufassir* explains the content of the Qur'anic verses from various aspects and pays attention to the order of the verses in the Qur'an by explaining a verse without moving to another verse before properly explaining the previously interpreted verse. Meanwhile, the style that appears in this interpretation of Al-Misbah is *adabi ijtima'i*, namely by studying and interpreting the verses of the Al-Quran and relating them to social realities in society.²⁰ As interpreted by Bisri Mustafa in kitab *Tafsir Al-Ibriz*.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

“Lan nyekti temen paring ingsun ing maringi Luqman peparing rupa hikmah lan tegese sira syukur sira marang Allah lan sapa wonge syukur, mangka angeng pestine deweke iku nyukuri awak dewene lan sing sapa wonge kufur mangka saketemene Allah iku sugih tur pinuji.”²¹

"Indeed, We have truly given Luqman wisdom: Give thanks to Allah! Who is grateful, surely he is grateful for himself, Who is kufr (not grateful), Verily Allah is Rich, Most Praised."

“Demi sayekti ingsun wes maringi Luqman, pepareng rupa hikmah, Lan ingsun dawuh marang Luqman, sira syukur marang Allah ta’ala!! sapa wonge syukur, mangka sejatine deweke iku nyukuri awake dewe (jalaran ganjarane syukure dirasak-rasakake

¹⁹ Hamdani Anwar, *Telaah Kritis Tafsir al-Mishbah* (Jakarta: t.p, 2002), 172.

²⁰ Mohammad Nor Ichwan, “Metode dan Corak Tafsir Al-Misbah Karya Prof. M. Quraish Shihab”, UIN SyarifHidayatullah Jakarta, (2017), 17.

²¹BisriMustofa, *Tafsir al-Ibriz li Ma’rifati Tafsir al-Qur’an al-Aziz Bi al Lughah Al-Jawiyah*, (Kudus: Menara Kudus, 1960), 1408

dewe lan sing sapa wonge kufur, mangka sejatine Allah ta'ala iku sumugih tur pinuji ora butuh apaapa. (Qishah) Luqman ana ing ayat iki, iku Luqman bin faghurbin nakhurbin tarikuh, dadi Luqman iku keponakane Nabi Ibrahim anak lanange dulure Nabi Ibrahim, Luqman iku umure sewu/1000 tahun, mulo nganti menangi Nabi Dawud, Luqman mahune dadi muftine Nabi Isma'il, barang Dawud di angkat dadi Nabi, Luqman ninggalake jabatane mufti lan banjur mlebu dadi muride Nabi Dawud, iya Luqman iku sing dadi sumber ilmu hikmah.”²²

The verse above explains that Allah has given understanding to Luqman in the form of wisdom. Allah said to Luqman, "Give thanks to Allah SWT! Whoever is grateful then is actually grateful for himself because thanksgiving will return to himself. Whoever is not grateful for the blessings He has bestowed upon him (kufr), Verily Allah is Rich and does not need anything. (Story) In this verse, Luqman bin Faghur Nakhur bin Tarikh, Luqman is the nephew of the Prophet Ibrahim (son of the Prophet Abraham's brother). Luqman was a thousand years old until he met the time of Prophet David. Luqman was initially the muft of the children of Israel; since Prophet David was appointed Prophet, Luqman left the position of mufti. Therefore he joined Prophet David's disciple, Luqman was the source of wisdom."²³

The word wisdom comes from the Arabic language, hakama-yahkumu, which means to rule, to punish, then becomes wisdom, and the plural is hikam which means to know the truth.²⁴ According to Al-Raghib, wisdom is justifying the truth with knowledge and reason. Wisdom from Allah is knowing something and acknowledging its existence to decide something. Meanwhile, wisdom from humans means knowing something that already exists and doing good deeds.²⁵ The wisdom referred to in the verse is something that Allah SWT bestowed on

²² Ibid., 1408.

²³ Lilik Faiqoh, "Tafsir Kultural Jawa: Studi Penafsiran Surat Luqman Menurut KH. Bisri Musthofa", *Kalam: Jurnal Studi Agama dan Pemikiran Islam*, Vol. 10 No. 1 (2016), 98-99

²⁴ Mahmud Yunus, *Kamus Arab-Indonesia* (Jakarta: PT Hidakarya, 1989), 107.

²⁵ Khairul Hamim, "Konsep Pendidikan Anak Dalam Alquran Surat Luqman", *Jurnal Penelitian Keislaman*, Vol. 9 No. 1 (2013), 118.

Luqman, namely the command to be grateful for the favors that have been given. The word gratitude in the Arabic dictionary comes from *syakara*, *yasykuru*, *syukran*, which means to give thanks and praise Him.²⁶

Gratitude is one of the noble characteristics of Allah SWT that has been done because it praises the giver of favors for every good that He has given. Judging from the practice of gratitude, there are three components, namely gratitude with the heart means inner satisfaction for the gift that has been given, thanksgiving verbally means acknowledging the gift and praising His gift, gratitude with action means utilizing the gift that is obtained following the purpose of His bestowal.²⁷

Bisri Mustofa's interpretation of giving thanks for *crewe dewe* means that "if people are grateful for the blessings they have received, they are grateful for themselves because thanksgiving will return to themselves and whoever is not grateful for the blessings He has bestowed upon him then he is a *kufur* person. Then the word *sumugih* interprets the word *عَنِّي* which means that it revolves around two things, namely adequacy, both regarding assets and other things. The meaning of Bisri Mustofa's interpretation of calling the word *sumugih* is *wong kang sugih*. Allah ta'ala iku *sumugih* sangking *sekebehane* means Allah is Rich over everything in this world. The truly rich are those who don't need anything. Humans, no matter how rich they are, still need others, and what is certain is that they need the one who gives wealth, namely Allah SWT.²⁸

Interpretation of Quraish Shihab

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

²⁶ Mahmud Yunus, *Kamus Arab-Indonesia...* 201.

²⁷ M. Quraish Shihab, *Wawasan al-Qur'an: Tafsir Tematik atas Pelbagai Persoalan Umat*, (Bandung: Mizan, 2007), 288.

²⁸ FaridaturRohmah, "Iman dan Pendidikan Karakter dalam Q.S. Luqman Perspektif Tafsir Al-Ibriz li Ma'rifat Al-Qur'an Al-Aziz Karya Bisri Mustofa", (Tulungagung: IAIN Tulungagung, 2019), 49

"Verily, We have given Luqman wisdom, knowledge, and truth in speech. And We told him, "Give thanks to Allah for the favors He has given you. Whoever is grateful to Allah, then indeed he is seeking good for himself. And whoever denies a favor and is not grateful for it, then indeed Allah does not need his gratitude. He is He who deserves to be praised, even though no one praises Him."

In verse above, Quraish Shihab means that a man named Luqman received wisdom from Allah SWT and explained some of the wisdom he had passed on to his children. In this sentence, wisdom means knowing what is most important in knowledge and action. It is science and charity. Wisdom is also defined as that which prevents the appearance of greater evil or trouble or causes greater evil.

According to Quraish Shihab, "the word wisdom has alluded to its basic meaning when interpreting verse 2 in Surah Luqman. The word al-hakim consists of the letters ha', kaf, and mim, which mean to prevent, like the law that functions to avoid persecution from happening. Control for animals is called hakamah, as it prevents the animal from going in an unwanted direction. Wisdom is something that, when used or paid attention to, will prevent harm or difficulty and bring benefit and convenience.²⁹ Quraish Shihab concluded that someone who has wisdom must be fully confident about the knowledge and actions he is taking so that he will appear confident, not speak in doubt or guesswork and also not do something by trial and error.³⁰

This verse shows that the knowledge taught by Luqman to his son was not from revelation but from the wisdom bestowed upon him by Allah. This is in the form of mindset, a good attitude, and learning to guide children to the right path. Al-Biqai'i interprets wisdom as the understanding of things most

²⁹ M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 110.

³⁰ *Ibid.*, 121.

appropriate and related to knowledge and charity, both of which support each other.³¹

The word gratitude is taken from *syakara*, which means praise for goodness and the fulfillment of something. Gratitude here is a favor as the bestowal has desired so that its use leads to at the same time pointing to the bestowal. It means that grateful people must know the bestowal. Then, the word *ghaniyyun* (Most Rich) is taken from the letters *ghain*, *nun*, and *yes*, whose meaning revolves around two things, namely adequacy, regarding wealth and others. Finally, *Hamid* (Most Praised) means praise, used to praise what someone has earned. The word *Ghaniyy* is an attribute of Allah in the Qur'an and is accompanied by the phrase *Hamid* to indicate that it is not just anything in His nature that is commendable but also the type and degree of His gift of wealth.³²

The Comparison between Tafsir Bisri Mustofa and Quraish Shihab

In interpreting a verse, KH. Bisri Mustofa prioritizes local aspects in his interpretation. This can be seen from the Javanese language he uses in his commentary. The method of interpretation applied in *Tafsir al-Ibriz* can be categorized as the interpretation of *tahlili* (analytical). The style of *al-ibriz*'s interpretation is included in the style of interpretation of *al-adabi ijtimai*'i with *al-tafsir bi al-ra'yi* (*bi al-dirayah*), also known as the interpretation of the Qur'an based on *ijtihad* and thoughts of someone related to the Qur'an.³³ "Furthermore, the interpretation of KH. Bisri Mustofa was also heavily influenced by the locality, which was still thick with the Javanese language, which was suitable for the people then. Meanwhile, the source of *Al-ibriz*'s interpretation is nothing but taking from the books of *mu'tabaroh* interpretations such as *Tafsir Jalalain*,

³¹M. Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan dan Keserasian Al-Qur'an*, (Tangerang: PT. Lentera Hati, 2016), 280.

³² M. Quraish Shihab, *Tafsir al-Misbah...*, 122.

³³ Muhammad 'Ali as-Shabuni, *Al-Tibyan fi Ulum Al-Qur'an*, (Beirut: al-Mazra'ah Ibnayah al-Imam, 1405 H/1985 M), 80.

Tafsir Baidhawi, Tafsir Khazin, and others. Before writing the book of Al-Ibriz commentary, K.H. Bisri Mustofa first discussed with his students, namely Kiai Wildan Kendal and Kiai Bakir Comal Pemalang, about other commentary books, such as the Book of Tafsir al-Manar by Muhammad Abduh and Rasyid Ridha, Tafsir fi Zilal al-Qur'an by Sayyid Qutb, Tafsir al-Jawahir by Tantawi Jauhari, Mahasin al-Ta'wil by al-Qasimi, and book Mazaya al-Qur'an by Abu Su'ud.³⁴

The writing method of M. Quraish Shihab also has the nuances of tahlili interpretation. He explains the verses of the Al-Qur'an from the perspective of editorial accuracy. Then he arranges their contents in a beautiful editorial that emphasizes the Al-Qur'an's instructions for human life and connects the meanings of the verses of the Al-Qur'an with the laws of nature that occur in society. So the style of interpretation tends to be cultural and social literature (*adab ijtimai*). However, apart from using his *ijtihad*, he also used several commentary books by previous scholars as sources of interpretation. Among them, the book of interpretation is written by Sayyid Muhammad Thanthawi, also Sheikh Mutawalli al Sya'rawi, and not to forget Sayyid Qutub, Muhammad Thahir Ibnu, 'Asyur, Sayyid Muhammad Husein Thabataba'I, and several other commentators.³⁵

From the explanation above, it can be seen the similarities and differences between the two interpretations. Although there are similarities in the method and style of interpretation, the two interpretations have different sources. So in interpreting QS. Luqman: 12 There is also a slight difference between them:

1. K.H. Bisri Mustofa interprets wisdom as the knowledge Allah SWT bestows on Luqman without a detailed explanation. According to Quraish Shihab, wisdom is defined as something which, when used/paid

³⁴Sabik Al-Fauzi, "Melacakpikiranlogika Aristoteles dalam Kitab al-Ibriz li Ma'rifati Tafsir al-Qur'an al-Aziz (Kajian atasayat-ayatTeologi)", "Skripsi Fakultas Ushuluddin UIN SunanKalijaga, 2009", 23.

³⁵ M. Quraish Shihab, *Tafsir Al-Misbah* (Tangerang: LenteraHati, 2012), xiii.

attention to, will prevent more significant harm or difficulty from occurring and bring greater benefit and convenience.

2. Bisri Mustofa's interpretation of the word gratitude by giving thanks for crew e dewe means that if they are grateful for the blessings they have received, they are thankful for themselves because thanksgiving will return to themselves and whoever is not grateful for the blessings He has bestowed upon him then he is kufr. Meanwhile, according to Quraish Shihab, gratitude here is a favor as the bestowal has intended so that its use leads to at the same time pointing to the bestowal. It means that those who are grateful need to know the bestowal (in this case Allah SWT).
3. Then "the term sumugih the author finds when Bisri Mustofa interprets the word غَنِيٌّ whose meaning revolves around two things, namely adequacy, both regarding wealth and other things. The definition of Bisri Mustofa's interpretation of calling it the word sumugih is wong kang sugih. Allah ta'ala iku sumugih sangking sekebehane means Allah is Rich over everything in this world. The truly rich are those who don't need anything. No matter how rich they are, humans still need others, and what is certain is that they need the one who gives wealth, namely Allah SWT. Meanwhile, according to Quraish Shihab, the word Ghaniyy is an attribute of God in general in the Qur'an, which is composed with the word Hamid, to imply that it is not anything in His nature that is commendable, but also the type and degree of His gift of wealth.

Conclusion

After the authors researched QS, Luqman verse 12 through the deepening of the interpretations of al-Ibriz and al-Misbah, it can be concluded that the two interpretations have similarities and differences. Tafsir Bisri Mustofa said that Allah gave Luqman an understanding in the form of wisdom in

this verse. Allah told Luqman to always be grateful and praise Allah, and Allah is Rich with everything in this world and does not need anything. Quraish Shihab explains in this verse that Allah has blessed a person named Luqman with wisdom. According to him, wisdom is something that, when used or followed, will prevent harm or difficulties and bring benefits and convenience. This is in the form of mindset, good attitude, and wisdom to guide Luqman's child to the right path. Then the order of gratitude for the bestowal that God has given. Allah is Praiseworthy in all things and the types and levels of His gift of wealth.

Bisri Mustofa, in his interpretation, explained the verse too briefly so that the meaning of wisdom, according to KH. Bisri Mustofa could not be read clearly. One of the sources of interpretation is the concise interpretation of jalalain. However, its brief interpretation makes it easy for ordinary people to read and understand the interpretation of the Qur'an. Meanwhile, the interpretation of Quraish Shihab is more complete and detailed by describing every word that is the subject of discussion. Quraish Shihab also explains the meaning of wisdom according to his view and other scholars. This difference is due to the two figures' understanding and breadth of knowledge in understanding the meaning of a verse text in the form of the Qur'an. However, the two books have the same style and method of interpreting a verse. However, the sources of interpretation, the language used, and the conditions of society at that time influenced the two performances resulting in different interpretations.

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