

## Vernakularisation in The Native Interpretation Product: Analysis of Speech Level in Bisri Mustofa's *Tafsir Al-Ibriz*

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### Abstrak

Tulisan ini bertujuan untuk menjelaskan unggah-ungguh (*speech level*) bahasa Jawa dalam *Tafsir al-Ibriz* karya Bisri Mustofa. *Tafsir al-Ibriz* karya Bisri Musthofa memiliki nilai lokalitas agung yaitu digunakannya bahasa Jawa sebagai penafsiran terhadap teks Al-Qur'an. Sebagaimana yang diketahui bahwa Jawa memiliki tata krama berbahasa atau tata aturan sopan santun yang digunakan untuk membedakan antara bahasa kurang hormat (kasar/ngoko) dan bahasa hormat (halus/madya-krama) yang menunjukkan status atau strata sosial. Melalui riset kepustakaan dengan pendekatan sosiolinguistik, penelitian ini menunjukkan bahwa dalam *Tafsir al-Ibriz* mengandung hierarki bahasa (*level speech*) pada dialog yang terdapat dalam Al-Qur'an yang ditafsirkan menggunakan kaidah bahasa Jawa sesuai kedudukan sosialnya. Namun, dalam penerapannya ditemukan adanya inkonsistensi Bisri dalam penggunaan tataran bahasa yang digunakan, seperti kalimat *dawuh* dan *ngendika*. Dalam dialog Al-Qur'an, tuturan yang disampaikan Allah kepada hamba Nya, tuturan seorang pemimpin kepada umat, tuturan orangtua kepada anaknya, diungkapkan dengan menggunakan bahasa ngoko. Begitu pula sebaliknya, tuturan yang disampaikan oleh hamba kepada Allah, anak kepada orangtuanya, bawahan kepada pemimpinnya diungkapkan menggunakan bahasa krama, dan dialog dengan kesesama, seperti Nabi Musa dan Nabi Harun ditafsirkan menggunakan bahasa ngoko. Dengan demikian dapat dipahami bahwa *Tafsir al-Ibriz* menggunakan tataran Bahasa ngoko-madya-krama sebagai manifestasi sistem klasifikasi simbolik orang Jawa berdasarkan beberapa kategori tinggi-rendah, formal-informal, atau asing-biasa.

**Kata Kunci:** Hierarki Bahasa, Bisri Mustofa, *Tafsir al-Ibriz*.

### Abstract

*This study aims to explain the speech level of the Javanese language in Bisri Mustofa's Tafsir al-Ibriz. Bisri Musthofa's Tafsir al-Ibriz has a great locality value, used Javanese as an interpretation of the Qur'an text. As it is known that Java has language etiquette or politeness rules that are used to distinguish between disrespectful language (rough/ngoko) and respectful language (smooth/madya-krama) which indicates strata or social status. Through library research and using a sociolinguistic approach, this study shows that Tafsir al-Ibriz contains a language hierarchy (speech level) in the dialogues contained in the Qur'an which is interpreted using Javanese language rules according to their social position. However, in its application, Bisri found inconsistencies in the use of the language level used, such as dawuh and ngendika sentences. In the dialogue of the Qur'an, the utterances conveyed by Allah to His servants, the speech of a leader to the people, the speech of parents to their children, are expressed using the ngoko language. Vice versa, the speech conveyed by servants to Allah, children to their parents, subordinates to their leaders is expressed using the language of manners, and dialogues with others, such as Prophet Musa and Prophet Harun are interpreted using ngoko language. Thus, it can be understood that Tafsir al-Ibriz uses the ngoko-madya-krama language level as a manifestation of the Javanese symbolic classification system based on several categories of high-low, formal-informal, or foreign-ordinary.*

**Keynote:** Speech Level, Bisri Musthofa, *Tafsir al-Ibriz*

## INTRODUCTION

In historical documentation it is recorded that at the end of the 16th century in various regions of the archipelago there had been a process of localization (vernacularization) of Islamic sciences, including the discourse on the interpretation of the Qur'an. This can be seen from several phenomena. First, the use of Arabic script which is called Jawi literacy. Second, there are many absorption words from Arabic that have been transformed into local languages. Third, the number of literary works inspired by models of Arabic literature (A.H. Johns, 1988). Much. Nur Ichwan added that there was an absorption of linguistic and grammatical structures and rules of Arabic (Much. Nur Ichwan, 2002). Vernacularization in the Al-Qur'an tradition carried out by Nusantara scholars consists of two important reasons, namely as a form of socialization and grounding of the Qur'an to Indonesian Muslim communities who do not understand Arabic, and as an effort to preserve local cultural heritage, namely the Culture language (A.H. Johns, 1988).

Based on these important reasons, the Al-Qur'an in the archipelago has experienced dynamics and development both in terms of translation and interpretation in various local languages, such as Malay, Javanese, Sundanese, Bugis, Madurese, and others. According to Gusmian, the process of adaptation and adoption in the use of local languages and scripts in writing interpretations of the Qur'an in the archipelago is not only to show diversity in languages and scripts, but also aims to benefit the mufassir of Muslim society through the appropriate interpretive language local community context (Gusmian, 2015a). In general, the characteristics contained in the Indonesian interpretation have an Indonesian color with social, political, governmental and other aspects. More than that, Indonesian interpretations that use regional languages contain elements of locality, which include language, traditions, customs and culture (Faiqoh, 2018).

Bisri Mustofa is one of the Indonesian mufassir with a pesantren background who presented his commentary products in the regional language, Javanese with the pegon script. Given that Bisri himself comes from Rembang, Central Java, the everyday language used is Javanese. His tafsir is entitled *Al-Ibriz li Ma'rifati Tafsir al-Qur'an al-'Aziz bi al-Lughah al-Jawiyah* or popularly called *Al-Ibriz* exegeses, written in 1960 (Mursalim, 2014). *Al-Ibriz* is composed in simple Javanese, so it is easy to understand, according to Bisri's expression in the preamble to his commentary (Musthafa, n.d.). The target audience (readers) are the Javanese people who incidentally understand local languages better than the Indonesian national language or Arabic. In addition, the Javanese language is also a characteristic of the pesantren community in Java, which understands religious texts written using the Javanese script pegon.

The Javanese language used in the interpretation of the Qur'anic text contains aspects of Javanese nuances, such as language manners, Javanese traditional expressions, and Javanese descriptions of nature. All three are characteristic in the interpretation which has a Javanese flavor. First, language manners (*unggah-ungguh basa*) in Javanese have different applications in terms of age, position, rank, and level of familiarity according to the situation of the parties involved in the communication. Second, traditional Javanese expressions, such as sayings and proverbs that show the Javanese principle of life in giving advice and good behavior. Third, a description of Javanese nature, which describes the Javanese way of life. These three aspects are characteristic of Javanese interpretation which not only describes the atmosphere of its social culture but also describes the personality of an interpreter who is compatible with the minds and thoughts of the audience (Rohmana, 2014), moreover also describes Javanese ideological values.

During Bisri Mustofa's lifetime, Javanese language and culture experienced a decline. This was caused by the collapse of the Majapahit empire and the destruction of the Javanese-Islamic coastal civilization by the VOC and Sultan Agung or commonly referred to as Jeng Khis Khan of Java.

However, in the 18th century, Javanese language and culture began to revive. The Javanese language, which was originally a symbol of social status, in its development began to be separated from its original attributes. This is indicated by the widespread use of *krama* and *krama inggil* in society as an expression of the freedom to choose and use language. In the previous era, the language of *krama* and *krama inggil* was only used in court circles, while outsiders used *ngoko* Javanese. In other words, the adoption of the new Javanese language and culture after its destruction did not occur because the cosmopolitan elite were accustomed to foreign languages and literature (Sanskrit), but as the consequences of the artificial use of the language that was more or less common in among the Javanese. Language shift is determined by the social circumstances in which language is used. Language users will choose certain types of words that are always used. Because the choice of words indicates the identity of the wearer, what he wants, and what is expected or obtained from that use (Dede Oetomo, 1989). This also shows Bisri Mustofa's reasons for interpreting the Qur'an using Javanese, even though he is proficient in Arabic.

Javanese locality values are of course also found in Bisri's commentary products. Both in terms of the aspect of using Javanese language stratification, Javanese traditional expressions, or Javanese proverbs. In this research, the limitation of the object of study focuses on the application of language hierarchies (speech levels or language stratification) in the interpretation of *Al-Ibriz*. This study is intended to reveal caste reflections in the use of the Javanese language, as well as localized values in civilized or morals which become a linguistic expression. Many studies have found the interpretation of *Al-ibriz* by Bisri Mustofa as the object of study. Of course, with a variety of study focuses, such as methodological aspects, patterns, local aspects in interpretation and others. Among the previous studies that are relevant to this research, at least three studies were found, there are "Tafsir Kultural Jawa: Studi Penafsiran Surat Luqman Menurut KH. Bisri Mustofa" written by Lilik Faiqoh. In this article, researchers discuss the contextualization of *mau'izhah* interpretation in surah Luqman with local culture in the view of KH. Bisri Mustofa (Lilik Faiqoh, 2016). Another study is "Unsur-unsur Budaya Jawa dalam Tafsir *Al-Ibriz* Karya KH. Bisri Mustofa" written by Ari Hidayaturrohmah and Saifuddin Zuhri Qudsy. This paper analyzes verses that contain elements of Javanese culture such as religious systems and religious ceremonies (Hidayaturrohmah & Qudsy, 2020). Furthermore, research with the title "Vernacularization Aspects in Bisri Mustofa's *Al-Ibriz* Tafsir" written by Ahmad Zainal Abidin et al. The result of his research is that Bisri Mustofa's vernacularization can be seen from two aspects: first, in terms of language or terms. Generally the language used in *Al-Ibriz's* exegesis is Javanese and several terms for ordinary people such as the words *rojo koyo*, *sathu galak*, and *celathu*. So it can be concluded that from the aspect of vernacularity, it can be said that *Tafsir Al-Ibriz* describes the social context of Javanese Islam well at the time this interpretation of the Qur'an was written (Abidin et al., 2022). From these studies there is no research that focuses on speech level analysis (language hierarchy) in *Al-Ibriz's* interpretation, so it is necessary to reveal it.

## METODE

This research is a library research with the main data in the form of a product of Bisri Mustofa's interpretation entitled *Al-Ibriz li Ma'rifati Tafsir al-Qur'an al-'Aziz bi al-Lughah al-Jawiyah*. And other secondary sources come from books, articles, journals, and others that are relevant to this research. The research method is used descriptive analysis with a sociolinguistic approach to describe the use of language that is closely related to society. The presentation of the results of the research consists of how the forms of language use are based on social stratification, namely based on the position of each party involved in communication which is bound by Javanese cultural values called *unggah-ungguh*.

## RESULT AND DISCUSSION

### Bisri Mustofa intellectuality

Bisri Mustofa is a charismatic figure who has made many contributions in various sectors, both in the religious field as a Kiayi, the founder of the Raudhat at-Thalibin Islamic boarding school in Rembang, Central Java, and in the political field as a staunch fighter. It was proven that in the 1955 elections, he was elected as a constituent member representing the NU party. In addition, in 1959 after a Presidential Decree dissolved the constituent assembly and formed the Provisional People's Representative Council (MPRS), Bisri was appointed from among the clergy as a member of the MPRS. Bisri was also a member of the Central Java MPR and a legislative candidate (caleg) from the Central Java PPP (United Development Party) before he died (Yazdajrid, 2014). Bisri was born in Sawahan village, Palen alley, Rembang, Central Java, in 1915 with the real name Masyhadi. While Bisri's name is his new name after he returned from performing Hajj in 1923. Bisri was the first son of four children from H. Zaenal Mustofa and his second wife named Chodijah. They are a boarding school family. H. Zaenal Mustofa is a kyai, a religious figure in his area (Ahmad Zainal Huda, 2005).

As a child, Bisri was a child who was lazy to study, he even preferred to work. However, this did not last long, he began to study at the Ongko Loro School and after graduating, he attended the Kasingan Rembang Islamic boarding school, which was cared for by Kiayi Cholil. Bisri began studying religious sciences and pursuing it there. Apart from ever studying with Kiayi Cholil, in 1934, Bisri also took part in reciting *pasanan* at the Tebuireng Jombang Islamic Boarding School to KH. Hasyim Ash'ari. Furthermore, Bisri deepened his religious knowledge in the Holy Land of Mecca in 1936. He studied the sciences of interpretation, hadith, and jurisprudence there which were directly guided by teachers whose credibility and scientific capabilities were unquestioned. Among his teachers were Sayyid Alwi al-Maliki, Shaykh Hasan Masysyath, Shaykh Umar Khamdan, and others (Iwanebel, 2014).

Bisri Mustofa is known as a scholar who is smart, active, and has moderate thoughts. He is a adherent of Sunni teachings who are persistent in fighting for Ahlussunnah wal Jama'ah. He called for *amar ma'ruf nahi munkar* with a sense of solidarity and social concern. Bisri is also known as a reliable orator who is often appointed as the spokesperson for the party. He also actively teaches at Islamic boarding school KH. Cholil and became a lecturer at recitations. His presentation and delivery is not boring, in fact he is always interspersed with Bisri Mustofas distinctive humors.

Apart from being active in academics, politics, and sharing knowledge with the wider community through lectures, Bisri is also active in expressing his ideas and knowledge in written form. Proven many works that have been produced. The number of written works reaches approximately 54 titles, covering interpretations, creeds, jurisprudence, history of the prophet, *balaghah*, *nahwu*, *sharaf*, stories, *syi'iran*, prayers, *modin's* guidance, playscript, sermons, and others. Among Bisri Mustofa's popular works are *Tafsir Al-Ibriz*, *Tafsir Surah Yasin*, *Sullam al-Afham*, *Washaya al-Aba' li al-Abna'*, *Tarjamah Sullam al-munawwaraq*, *Jurumiyah*, *Nadham Imrithi*, *Rawihat al-Aqwam*, *Sharh Jauhar al-Maknun*, and others. These works were printed by several printing companies such as Menara Kudus Printing, Toha Putera Semarang, Raja Murah Pekalongan, Al-Ma'arif Bandung, Salim Nabhan Surabaya, and Progressif Surabaya (Mastuki HS dan M. Ishom El-Saha, 2003).

### About *Tafsir Al-Ibriz li Ma'rifati Tafsir al-Qur'an al-'Aziz bi al-Lughah al-Jawiyah*

Explicitly Bisri Mustofa did not mention the background why he composed *Tafsir Al-Ibriz*. He only mentioned that the reason he wrote his commentary product was as a form of service to the Al-Qur'an which is a special book, a miracle, a guide that has value in worship and gets rewards for those who read it, even if they are not yet at the level of understanding it.

Thus, he is motivated to dialogue with this noble text with the intention of revealing its contents (Musthafa, n.d.).(Musthafa, n.d.) And the biggest output from his solemn form to the Qur'an is that he can understand the Javanese Muslim community who are still unfamiliar with understanding the contents of the Qur'an with explanations that are relatively light, simple and easy to understand using the local language that is familiar in society. widely, especially the students who are just starting to learn interpretation.

Bisri Mustafa humbly mentions his commentary work as a translation of Al-Qur'an exegesis or discusses the products of earlier exegesis such as Jalalain's exegesis, Baidhawi's exegesis, Khazin's exegesis, and the like. He also explained that the systematic writing consists of forms, namely: 1) Al-Qur'an is written in the middle using the meaning *gandhul* (literal *tarjamah*), 2) *Tarjamah tafsir* is written on the side, verse number is written at the end while the *tarjamah* number is written at the beginning, 3) there are statements as signs such as *tanbih*, *faidah*, *muhimmah*, and so on.(Musthafa, n.d.)

Bisri clearly stated that *al-Ibriz's* interpretation was a translation work, but when examined more deeply Bisri also made interpretations of verses that were considered important. Borrowing the term Azra, Bisri Mustofa's translation model can be called an interlinear translation which began to be used since the 16th century. Generally, this kind of line-to-line translation process is done through two activities. First, translating the literal Arabic text. Second, write a brief comment or interpretation of the discussion of the text on the same page. This inter-line translation model is a characteristic inherent in the learning tradition in Islamic boarding schools. With this kind of structure, *Al-Ibriz's* interpretation is closer to translation works than to commentary works, so that Martin van Bruinessen also classifies *Al-Ibriz* as a translation rather than an interpretation of the Qur'an (Martin van Bruinessen, 1999).

Bisri's writing activity begins with the activity of giving the meaning of the yellow book used in Islamic boarding schools. And with the motivation of Bisri's friends, the activity of giving meaning was upgraded to a book and distributed to Islamic boarding schools. Especially when Bisri wrote the commentary of *Al-Ibriz* which is considered the greatest work, Bisri was always in a state of purity without any basis and was accompanied by *sunnah* fasting on Mondays and Thursdays. Every time he gets one juz, Bisri invites close students to go on a pilgrimage to Wali Nine (Iing Misbahuddin, 1989). Bisri wrote the Tafsir for about four years, the interpretation of 30 complete chapters, starting in 1957 and finishing before dawn on Thursday, 29 Rajab 1376 H / 28 January 1960 M (Gusmian, 2015).(Gusmian, 2015c)

Judging from the use of language, *Al-Ibriz's* interpretation uses Javanese *ngoko* mixed with Indonesian which aims to be closer to the audience. This was conveyed by Bisri in the introduction to the latest print, that the purpose of this commentary is written so that it can be understood by Al-Qur'an scholars, the majority of whom are Javanese. The method of delivery by using a mixture of Indonesian was evident because of the influence of the use of the Javanese language at that time which had been mixed with Indonesian which was the unifying language of the nation. Bisri also emphasized the language hierarchy contained in Javanese grammar. Javanese grammar recognizes different language levels which are adjusted to the level of the interlocutor or the subject to be addressed. This is different from Arabic grammar. Conditions like this have a significant influence on Bisri in the use of language that is based on things that are considered to have nobility.

Referring to the classification of al-Farmawi (Abd al-Hayy Al-Farmawi, 2002), *al-Ibriz's* interpretation is included in the *ijmali* interpretation because Bisri explains his interpretation globally, does not interpret verses in detail. The majority of interpretations are almost like translations with the addition of a brief explanation. In fact, sometimes Bisri also combines the interpretation of several verses into one group of interpretations so that it is easier for the general public to read.

When detailed in the classification carried out by Ridlwan Nasir (Nasir, 2003.), in terms of sources, *Al-Ibriz's* interpretation uses *bi al-ra'y* method, namely the method of interpreting the Qur'an based on sources of *ijtihad* and the thoughts of the *mufasssir* against the demands of Arabic language rules and literature and scientific theory mastered. Bisri's *ijtihad* is to give *gandul* meaning to every sentence in the verse. As it is known that in giving *gandul* meaning it is not just giving a word-by-word translation. However, it also provides codes for the position of the sentence, for example, a sentence in its *I'rab* has the position of *mubtada'*, then the sentence is given the code *utawi* or lowercase *mim* letter above, and so on. Meanwhile, based on the method of explanation, this interpretation can be categorized as a *bayani* interpretation by highlighting an independent explanation of a verse without any comparison with other verses, with *hadith* or the opinions of previous *mufasssirs*. Meanwhile, if viewed from the breadth of explanation, this interpretation is included in the *ijmali* category, and if it is based on the arrangement of interpretations, *Al-Ibriz's* interpretation is included in the category of *tahlili* interpretations with its interpretation starting from *al-Fatihah* to *al-Nas* in accordance with the orderly *mushafi*. And when viewed in terms of style, it is included in the *ijtima'i* pattern because its interpretation often involves conditions in the social environment that are happening.

### Dimensions of Language Hierarchy in *Tafsir Al-Ibriz*

The speech level of the Javanese language is a variation of the language which is determined by the difference in the polite attitude that exists in the speaker towards the interlocutor. There is a level of speech because there are social levels in society. Factors that cause differences in social levels due to differences in body condition, economic power, political power, kinship, age differences, gender, magical powers, and so on. The differences in respect or fear that are shown to these different types of people are often reflected in the language that people use. Usually the level of speech is a language that is known to be expressed by using different pronouns to show different respects (*unggah-ungguh*). For example, I say, *kula*, *dalem*, *kawula*. you, you, you, dear. Among the levels of speech in Javanese are (Chotimah, Chusnul Dkk. 2019):

1. *Basa Ngoko*: a language which the vocabulary uses the *ngoko* variety. Usually used for parents to children, teachers to students, friends to friends who are already familiar, and officials to their subordinates.
2. *Basa Krama Madya*: a language that uses all manners but not mixed with *krama alus/krama inggil*. *Krama madya* has the lowest level of refinement, but it is smoother than *ngoko*. Usually used to address oneself, parents to young people with a higher rank, people who are just getting acquainted, subordinates to their leaders.
3. *Basa Krama Alus/Inggil*: the kindest language to honor. Using a variety of *krama* and *krama inggil*. *Krama alus* to elevate or respect the person being spoken to. Usually used to respect

other people, young people to older people, subordinates to their leaders, students to their teachers, helpers to their masters, friends who are not familiar.

In interpreting activities, a mufassir cannot be separated from the culture, tradition, and the reality of life that surrounds him. Mufassir always carries an identity that is never separated from the relationship between space and time (locus and tempus). These conditions and situations always affect the interpreter's understanding of the text. From there lies the accentuative uniqueness of a work that is able to represent the dynamics of civilization and life in a particular regional community and period of time (Kamil, 2020).

In the daily life of the Javanese people, the use of the Javanese *ngoko-madya-krama* level is closely related to the relationship between individuals in society. The Javanese *ngoko* level is used between two parties who have the same (equal) level of social status, and can also indicate the level of intimacy between the two. In addition, the Javanese *ngoko* language is usually used by someone who has a higher social level to their subordinates, such as a king against ordinary people or the aristocracy to young people, as well as parents to *wong cilik*. The Javanese language level above *ngoko* is *madya*. The language is usually used by people of equal position or age. The next level is *krama*, which is the Javanese language which expresses the highest level of politeness. This language is usually used by ordinary people to the king and royal officials, *wong cilik* to *prijajis*, and young people to older people, and is used as an expression of politeness or respect (Pink, 2020).

In the interpretation of *Al-Ibriz*, Bisri Mustofa tries to adopt and adapt the Javanese language based on the position and degree of the parties contained in the Qur'an according to the Javanese cultural perspective, especially in the Al-Qur'an dialect which implies an explanation using history, dialogue, and several other communications. Bisri distinguishes levels in the Qur'an according to the status of the parties involved in the communication. Following are some examples of Bisri's interpretation in *Al-Ibriz* which contains a Javanese cultural perspective of language hierarchy (speech level):

1. The form of God's dialogue to creatures

An example in surah al-Baqarah: 30 when Allah is in dialogue with angels:

*Lan nalika Gusti Allah ta'ala ngersaake nitahake Nabi Adam, Allah ta'ala ngunandika dateng malaikat ingkang surahosipun makaten: "Ingsun Allah arep nitahaken khalifah ana ing bumi". Poro malaikat podo munjuk atur "menopo Prayugi Panjenengan nitahaken khalifah wonten ing bumi rupi tiyang ingkang badhe damel kerisakan lan paten pinaten, sedang dalem sedoyo puniko tansah mahos tasbih lan tahmid serto nyuciaken dumateng Panjenengan dalem". Allah ta'ala dawuh maleh surahosiun: Ingsung pirso opo bae kang siro kabeh ora podo weruh* (Musthafa, n.d.).

Based on the interpretation above, it can be seen that Bisri adopted the Javanese language level in his interpretation. Seen when telling God who ordered the Prophet Adam. In mentioning Allah, Bisri uses the greeting "*Gusti*" which describes a greeting to someone who is noble, usually used for kings, queens, or those who have a high social level in society. The term, "*Ngunandika*" is Javanese *ngoko* from Indonesian Allah says. This was applied by Bisri in telling Allah when communicating with angels. So that it can be seen, the use of language intended for God who has glory, actually uses Javanese *ngoko* which has the lowest level from the perspective of Javanese. However, on another occasion when explaining surah al-Baqarah verse 33, Bisri used the editorial "*Allah ta'aala dawuh*".<sup>Ibid, 11.</sup>

The term "*dawuh*" is a krama language which of course has a higher speech level than the term "*Ngunandika* or *ngendika*". Furthermore, Allah's dialogue with the angels with the editor "*Ingsun Allah arep nitahaken khalifah ana ing bumi*" uses Javanese ngoko which has the lowest level of speech. the word "*ingsun*" which means the first person pronoun (O1) in Javanese ngoko to represent God's high position in dialogue with his creatures that have a lower social level. Instead, malikat's answer uses the Krama language which has the highest level of speech to dialogue with Allah, one example seen in the word "*dalem*" which means the first person pronoun (O1) which is used by angels to denote being the lowest servant. The level of first person pronouns in Javanese is *ingsun* (*ngoko*) used for the lowest level of speech, *kawulo* (*madya*) used for a higher level of speech, and *dalem* (*krama*) used for the highest level of speech.

2. The form of the Prophet's dialogue to the people in surah al-Baqarah: 54-55

*Nalika nabi Musa dawuh marang qoume (bani Israil) He bani Israi! siro kabih podo duso sebab gawe sesembahan rupo pedhet emas, mulo saiki podho tobato siro kabih. Awak iro kabih patenono. Tindakan kang koyo mengkono iku bagus mungguhing Gusti Allah ta'ala. Nuli Allah ta'ala paring ngapurone marang siro kabih, sak temene Allah ta'ala iku akeh ngapurone lan agung welase. Nalikane siro kabih bani Israil podho matur marang nabi Musa: Duh nabi Musa! kawulo sedoyo mboten badhe iman dhateng panjenengan menawi kulo mboten saget ningali Allah ta'ala kanthi ngedheng. Nalikane iku siro kabeh banjur disamber bledek* (Musthafa, n.d.).

The conversation of the prophet Musa with his people above shows that the application of the Javanese speech level used by Bisri is *ngoko* language used by the prophet Musa and *Madya* language used by the people of the prophet Musa. This shows that there is a hierarchical language used in dialogue between leaders and their people as found in Javanese cultural values.

3. The form of dialogue between the Prophet and fellow Prophets in surah Thaha: 92-94

*Bareng Nabi Musa kondur ngendiko: He Harun, opo alangan iro naliko siro weruh wong-wong podho sasar (podho nyembah sapisapinan) opo kang ngalang-ngalangi siro nusul ingsun (menyang gunung). Opo siro niat nulayani perintah ingsun? (Naliko anggane Harun dicekel jenggote lan rambut sirah digelandang-gelandang deneng Nabi Musa, Nabi Musa banget muring-muringe). Oh putrane ibu, mbok siro ojo nyekeli jenggot ingsun lan sirah ingsun ngene! Mulane ingsun ora nusul slirame menyang gunung ingsun kuwatir mbok menowo golongan kang ora nyembah sapi banjur podho melu nusul menyang gunung. Ingsun kuwatir menowo siro banjur ngendiko: Siro iki mecah Bani Israil (siro banjur muring-muring) ingsun kuwatir menowo siro ora angen-angen atur ingsun* (Musthafa, n.d.).

Based on the explanation above, it is clear that Bisri uses the Javanese *ngoko* level when explaining the conversation between the prophet Musa and the prophet Aaron. This indicates that in Javanese culture, someone who has the same position uses *ngoko* language as a form of intimacy, even though both have a high social level.

4. The form of creature's dialogue with fellow creatures in surah al-Baqarah: 166

*Ono ing wektu genthing iku wong-wong kang mahune anut-anutan podo ngersulo: Ah, Mbukyo aku iki biso bali maneh marang alam dunyo, aku ora bakal anut marang wong-wong kang mahune podo tak anut, nanging wektu saiki ora podho ngelakoni* (Musthafa, n.d.).



The explanation above shows that when creatures dialogue with fellow creatures, Bisri uses *ngoko* language. It shows the level of speech used by someone who has the same position. The use of the word “aku” is the first person (O1) other than the word *ingsun*.

5. The form of a child's dialogue with his father in Surah Yusuf: 4-5

*Siji dino Nabi Yusuf matur marang romone, yoiku Nabi Ya'qub mengkene: Bapak!! Kawulo salebetipun tilem supeno sumerap lintang sawelas, srengenge lan rembulan sami nyembah dhateng kawulo. Nabi Ya'qub ngendiko: Oh anak ingsun ngger! Ipen iro iku ojo siro omong-omongake marang dulur-dulur iro, mundhak mengko podho gawe rekodoyo marang siro (mergo dulur-dulur iro mesthine podho ngerti perinciane ipen iro, yoiku lintang sawelas iku dulurdulur iro, srengenge iku bapak iro lan rembulan iku ibu iro). Temnan syetan-syetan iku tumrap menungso, satru kang terang nyoto (Musthafa, n.d.).*

From Bisri's interpretation above, it can be seen that a child, the prophet Yusuf, when having a dialogue with his father, used the speech level of *Madya* Javanese. The term *kawulo* is a form of O1 which is more polite than *ingsun* as used by the prophet Abraham in addressing his son. In the dialogue above, Prophet Ibrahim uses *ngoko* Javanese. This is the language used in Javanese culture when communicating with someone who is older.

## CONCLUSION

*Tafsir Al-Ibriz* by Bisri Musthofa has a great locality value, namely the use of the Javanese language as an interpretation of the text of the Qur'an. As is well known, Javanese has language manners or politeness rules that are used to distinguish between disrespectful language (coarse/*ngoko*) and respectful language (soft/polite/*krama*) which indicates status or social strata. Through library research using a sociolinguistic approach, this study shows that *Tafsir Al-Ibriz* contains a language hierarchy (speech level) in the dialogues contained in the Qur'an which are interpreted using Javanese language rules according to their social position. However, in its application it was found that Bisri was inconsistent in the use of the language used, such as the sentences *dawuh* and *ngendika* used for Allah. In the dialogues of the Qur'an, speeches conveyed by Allah to His servants, speeches of a leader to the people, speeches of parents to their children, are expressed using *ngoko* language. Vice versa, utterances conveyed by servants to Allah, children to their parents, subordinates to their leaders are expressed using *krama*, and dialogue with others, such as Prophet Musa and Prophet Harun are interpreted using *ngoko* language. Thus it can be understood that *Tafsir Al-Ibriz* uses *ngoko-madya-krama* language level as a manifestation of the Javanese symbolic classification system based on several categories of high-low, formal-informal, or foreign-ordinary.

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