

## Contextual Interpretation: Correlation of KH Bisri Mustafa's Interpretation and Abdullah Saeed's Contextual Approach to Q.S. Yūsuf: 55

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**Abstract.** Interpretive works in the archipelago are often influenced by the subjectivity of mufassir. This can be seen from the language and script used in writing the interpretation, as well as the local issues included in the interpretation, one of which is the interpretation of Al-Ibrīz by K.H. Bisri Musthafa. The authorship of subjectivity in interpretation is inevitable, it is argued by Abdullah Saeed in his contextual approach that the first step that an interpreter must pay attention to is to understand the subjectivity of the mufassir. In his interpretation of Q.S Yūsuf: 55, K.H. Bisri Musthafa allows a person to ask for a position, but he also presents a hadith that forbids asking for office. To produce a contemporary meaning and become a solution to current social problems, the author will also read the verse through the contextual approach of Abdullah Saeed. This article aims to see how the interpretation of Q.S Yūsuf: 55 in the interpretation of Al-Ibrīz and also in the contextual approach of Abdullah Saeed. Then the author also wants to show the correlation between the results of the interpretation of the two. The method used in this study is descriptive-analytical, the results of which will expose the contextual correlation of the interpretation of KH. Bisri Musthafa and the results of interpretation through Saeed's contextual approach to Q.S Yūsuf: 55. The results of this study prove that the moral ideal of the verse is that a Muslim is required to participate in advancing the life of the nation and state while volunteering as a leader is one of the *wasīlah* in achieving that goal.

**Keywords:** Al-Ibrīz, Q.S. Yūsuf: 55, Contextual, Saeed

**Abstrak.** Karya-karya tafsir di Nusantara seringkali dipengaruhi oleh subjektivitas mufassir. Hal tersebut bisa dilihat dari bahasa dan aksara yang digunakan dalam menulis tafsir, serta isu-isu lokal yang dicantumkan dalam penafsiran, salah satunya adalah tafsir Al-Ibrīz karya K.H. Bisri Musthafa. Keterpengaruh subjektivitas dalam penafsiran tidak dapat dibindari, hal itu dijamin oleh Abdullah Saeed dalam pendekatan kontekstualnya bahwa langkah awal yang harus diperhatikan oleh seorang penafsir adalah memahami subjektivitas mufassir. Dalam tafsirnya terkait Q.S Yūsuf: 55, K.H. Bisri Musthafa membolehkan seseorang untuk meminta jabatan, namun beliau juga menghadirkan hadis yang melarang untuk meminta jabatan. Agar menghasilkan makna yang bersifat kontemporer dan menjadi solusi bagi problematika sosial saat ini, maka penulis juga akan melakukan pembacaan terhadap ayat tersebut melalui pendekatan kontekstual Abdullah Saeed. Artikel ini bertujuan untuk melihat bagaimana penafsiran Q.S Yūsuf: 55 dalam tafsir Al-Ibrīz dan juga dalam pendekatan kontekstual Abdullah Saeed.

*Kemudian penulis juga ingin menunjukkan korelasi dari hasil penafsiran keduanya. Adapun metode yang digunakan dalam penelitian ini adalah deskriptif-analitis, yang hasilnya akan memaparkan korelasi kontekstual dari penafsiran KH. Bisri Mustafa dan hasil penafsiran melalui pendekatan kontekstual Saeed atas Q.S Yūsus: 55. Hasil dari penelitian ini membuktikan bahwa ideal moral dari ayat tersebut adalah seorang Muslim diharuskan untuk berpartisipasi dalam memajukan kehidupan berbangsa dan bernegara, sedangkan mengajukan diri sebagai pemimpin adalah salah satu wasilah dalam mencapai tujuan tersebut.*

**Kata kunci:** Al-Ibrīz, Q.S. Yūsus: 55, Kontekstual, Saeed

## INTRODUCTION

The presence of nuances of subjectivity in coloring interpretation opens up space for debate. According to Quraish Shihab, one of the causes of deviations in interpretation is the subjectivity of a commentator (Shihab, 2019: 339). Nasruddin Baidan also confirmed this, according to him the mistakes that occur in the interpretation process are often influenced by the subjective attitude that is very prominent from the commentator (Baidan, 2000: 33). In contrast to the opinion above, Abdul Mustaqim explained that there is no truly objective interpretation because every commentator has a prior text (scientific background, socio-political, and interests) that will affect the results of his interpretation (Mustaqim, 2014: 157). In line with Mustaqim, Islah Gusmian also explained whether consciously or not, social space with a set of problems and dynamics in it will affect a work of interpretation, as well as represent existing interests and ideologies (Gusmian, 2013: 319). The debate about authenticity in interpretation related to the subjectivity of the commentator necessitates that there are different tendencies in the work of interpretation.

Ignaz Goldziher in his book *Madzāhibu al-Tafsir* mentions that related to the differences in the interpretations produced by the commentators due to differences in the context of the commentators themselves, this further shows that interpretation is a product that is relative and far from absolute (Goldziher, 2015: 35). He then mentioned that the interpretation product in the traditional era would be different from the interpretation product produced in the medieval and modern eras. Seen from the point of view of zoning, it will be different, the interpretation products created by the Egyptian commentators will be different from the interpretation products produced by the Nusantara commentators, or even with contemporary commentators, it will be very clearly different, although it does not rule out the possibility that there will be many results of the same interpretation among mufassir in certain

contents. Then to minimize subjectivity in interpretation, it is necessary to integrate the subjective interpretation and objectivity of the text subject to the rules of interpretation (Ulinnuha, 2015: 208–209).

The existence of several works of interpretation in the archipelago with their advantages shows the influence of locality values which suggests the subjectivity of commentators. This can be seen from the language and characters used in writing the commentary, as well as local issues that are included in the interpretation. For example, using local languages and scripts, on the island of Sumatra there is a book of interpretation of *Tarjum al-Mustafid* (al-Singkili, 1951), in Java, there is an interpretation of *Faid al-Rahman* (al-Samarani, 1893) and Sulawesi there is an interpretation of *Tarjamanna Nenniya Tafeserena* (Ismail, 1983). Especially in the Java area, some use the "meaning *gandul*" model such as the interpretation of *al-Iklil fi Ma'ani al-Tanzil* (M. bin Z. al-Musthafa, t.t.) and *al-Ibriz li Ma'rifati Tafsir al-Qur'an al-Aziz* (B. Musthafa, 2015a). In addition, local elements characterize the subjectivity of interpretation, one of which can be found in al-Ibriz's interpretation, in interpreting the QS. al-Kahf: 22 KH. Bisri Musthofa explained that the names of Ashhabul Kahf have various benefits. If the names are written on the door of the house, it will be safe from fire, if written on treasure such as money it will be safe from robbery, and if written on the ship then the ship is safe from sinking (B. Musthafa, 2015a). This interpretation represents how the Javanese tradition at that time was thick with mystical values.

One of the products of Nusantara's interpretation that is interesting to study is the interpretation of *Al-Ibriz* by KH Bisri Mustafa. The author found several relevant previous studies related to the interpretation of *Al-Ibriz*, including those carried out by Firman, in his research on the value of character education in QS al-Hujurat: 55 on the interpretation of Al-Ibriz, he explained that there are four character values namely, the necessity of character education. to respect each other, accept differences, be monotheistic, and not be bad for each other's thoughts (Sidik, 2020: 25). Ali The Mufti in his research on disaster verses in *al-Ibriz's* interpretation explained that eight terms contain the meaning of disaster, such as reinforcements, slander, calamity, etc. (Mukti, 2020: 66–67). Research conducted by Ari and Saifuddin related elements of Javanese culture in tafsir *Al-Ibriz* found that these cultural elements include belief in the unseen (QS. al-Jin: 6), supernatural (Surah al-Kahf: 22), and the existence of religious ceremonies such as tahlil (QS. al-Jum' ah) and pilgrimage

to the grave (Surah al-Zumar: 3) (Hidayaturrohmah & Zuhri, 2020: 304). Then, Zainal, et al. in their research explains that vernacularization in *al-Ibriz*'s interpretation can be read through two aspects, namely, the language used (Javanese) and the nuances of the Javanese Islamic social context (Abidin et al., 2022: 14). Furthermore, Firman revealed that there are five categories related to moral education in interpretation *Al-Ibriz*, morals to Allah (tawhid), to both parents, oneself, to others, and the environment (Sidiq & Mantu, 2018: 147). From what has been described above, no research has been found that discusses the QS. Yusuf: 55 against interpretation KH Bisri Mustafa.

The significance of QS Yusuf: 55 regarding submission as a leader is allowed by KH Bisri Mustafa in his interpretation, but he also presents a hadith about the Prophet's prohibition against submitting himself as a leader. So the reading of the verse needs to be studied contextually to produce a contemporary meaning and become a solution for society and community. This study will focus its discussion on the interpretation of KH Bisri Mustafa in QS. Yusuf: 55 which is correlated with the interpretation results through Abdullah Saeed's contextual approach. The correlation here is to measure two variables, namely the interpretation of KH Bisri Mustafa and the results of the interpretation through a contextual approach to see and assess the relationship between the two. Then, in a contextual approach, it is necessary to consider hierarchical values and also the context of the verse to facilitate understanding regarding the main message of the verse (Saeed, 2006a: 126–128). Thus, in general, the writer can describe the formulation of the problem in this study: first, how is the interpretation of QS Yūsuf: 55 in the interpretation of *Al-Ibriz*? Second, how is the interpretation of QS Yūsuf: 55 using Abdullah Saeed's contextual theory? And third, how is the correlation between the results of *Al-Ibriz*'s interpretation and Abdullah Saeed's contextual interpretation methodology of QS Yūsuf: 55?

This research is qualitative research with the type of research in the form of library research, where the object of research is literature documented in a text, in the form of a book. (Hadi, 1995: 9). Meanwhile, the material object that is the primary data source of this research is *Tafsir al-Ibriz* by KH Bisri Musthofa, especially his interpretation in QS Yūsuf: 55 and several works by Abdullah Saeed such as *Interpreting The Qur'an; Towards a Contemporary Approach*, and *Reading the Qur'an in the Twenty-first Century a Contextualist Approach*. In addition, the author also uses secondary sources that are considered related to

the theme of this study. Technically, this research uses a descriptive-analytical approach by describing the interpretation of KH. Bisri Mustafa on the verse and then analyzed. The results of the analysis are also correlated with the results of the author's interpretation through Abdullah Saeed's contextual approach to Q.S Yūsuf: 55 to find the contextuality side of K.H Bisri Musthofa's interpretation which tends subjectivity.

## **RESULT AND DISCUSSION**

### **A. The Biography of KH Bisri Mustafa**

#### **1. Life History**

KH Bisri Mushtafa was born in 1915 AD in the village of Pesawahan, Rembang, Central Java, with the first name Masyhadi. He is the eldest of four children born to H. Zainal Musthafa and his second wife, Khatijah. The marriage of H. Zainal and Khadijah was blessed with four children, namely Masyhadi, Salamah, Misbah, and Ma'shum. Meanwhile, from his first wife named Dakilah, he was blessed with two children who have the names H. Zuhdi and Maskanah (Huda, 2011: 8).

When he was seven years old, KH Bisri was enrolled by his parents in the Javanese school "*Ongko Loro*" Rembang. However, when he was almost up to the second grade he was forced to quit school because his parents invited him to perform the pilgrimage. Who would have thought, on the way home to be more precise in the port of Jeddah, little Bisri would have to feel deep pain and sadness, because his beloved father died after previously suffering from illness during the Hajj pilgrimage (Zuhri, 1983: 24).

Since his father's death, all family needs and responsibilities have been in the hands of H. Zuhdi, Bisri's half-brother. Then H. Zuhdi enrolled Bisri into the HIS (Hollans Inlands School) school in Rembang. However, after KH Cholil Kasingan learned of the news, he asked H. Zuhdi to immediately dismiss Bisri from the HIS school. KH. Cholil was worried that in the future Bisri would have the characteristics and character of the Dutch colonists. In addition, KH. Cholil also reasoned that the schools in the colonial law schools were Haram. Finally, Bisri continued his education at the "*Ongko Loro* " school until he got a certificate with an education period of four years. Furthermore, Bisri continued his education at the Kajen

Islamic Boarding School, and then at the Kasingan Islamic Boarding School which was led directly by KH Cholil (Maslukhin, 2015: 42).

In 1935 AD coinciding on the 7th of Rajab 1354 H KH Bisri was married to the daughter of KH Cholil named Ma'rufah. A year after his marriage to Ma'rufah, KH Bisri went to Mecca with several family members from Rambang to perform the Hajj. However, after performing Hajj, KH Bisri chose to stay in Mecca to study. There he took non-formal education. He studied with his teachers from one majlis to another directly and privately. Among other things, his teachers were, (1) Sheikh Baqir, from Yogyakarta to him, KH Bisri studied *Labu al-Uṣūl*, *'Umdad al-Abrār*, *Tafsīr al-Kasyūf*. (2) Sheikh Umar Hamdan al-Maghribi, to whom Bisri studied the Hadith of *Sahīh Bukhārī* and *Sahīh Muslim*. (3) Sayyid Alwi al-Maliki, to him Bisri studied *Tafsīr al-Jalalāin* (Huda, 2011: 14).

After approximately two years of studying in Mecca, finally KH Bisri received orders from his in-laws to return to Kasingan and help take care of the cottage. One year after his return from Mecca, his father-in-law (KH Cholil) died. Since then, KH Bisri has continued the legacy of his teacher and father-in-law as the leader of the Islamic boarding school. However, in 1943 the lodge was disbanded by the Japanese occupation.

## **2. KH Bisri Mustafa's Intellectual Career**

In 1950 KH Bisri Mustafa built a boarding school in Leteh, Rambang, which was named Raudhatu al-Ṭṭālibīn. The boarding school is a continuation of his father-in-law's pesantren (KH Cholil) which was evicted by the Japanese. Starting his career under Soekarno's leadership, in 1955 AD, KH Bisri joined the ranks of the constituent members, members of the MPRS, and Assistant Minister of Ulemas Liaison. During the New Order era, KH Bisri sat as a member of the DPRD I Central Java as a result of the 1971 M election from the NU Faction and a member of the MPR from the Regional Representatives of the Ulama Group. In 1977 AD, when the Islamic party became (PPP), KH Bisri served as a member of the Central PPP Shura Majlis. At the same time, he also has a position as a Syuriah NU in the Central Java region. On the eve of the 1977 elections, he was registered as a member of the Central House of Representatives from the PPP for the constituency of Central Java, but he died a week before the campaign period opened. More precisely, on Wednesday 17 February 1977

M / 27 Safar 1397 H. died from a heart attack, blood pressure, and lung disorders (Mu'jizat, 2019: 22).

### 3. The Works of KH Bisri Mustafa

In his busy life as the leader of a boarding school as well as a politician, KH Bisri is a very productive scholar in writing. He always took the time to write, whether writing books with heavy or light themes. His works are generally a lot about religious science which covers various fields, such as interpretation, hadith, fiqh, monotheism, nahwu science, short, morals, and so on which also use a variety of languages. All of which amounts to approximately 176 titles.

The following include his works: in the field of interpretation, namely *Tafsir Al-Ibriz Lima'rifat Tafsir Al-Qur'an Al-'Aziz* and *Al-Iktsir* (the science of interpretation). In the field of hadith, namely the translation of the book *Bulughul Al-Marām*, the translation of the book of *Arba'in Nawāwi*, and *Al-Baiquniyyah*. The field of faith is the book *Islam and Tauhid*, *Aqḍab Abli Al-Sunnah wa Al-Jamā'ah*, and *'Aqīdatul Al-'Awwām*. The field of fiqh is *Safinah Al-Ṣalāt*, *Al-Qawāid Al-Fiqhiyyah*, and *Manasik Haji*. While other fields include *Al-Khabibah*, *Risālah Al-Ijtihād wa Al-Taqlid*, *Al-Mujābadah wa Al-Riyādbah*, *Al-Ta'liqāt Al-Mufīdah li Al-Qaṣīdah Al-Munfarījah*, *Al-Waṣāya Al-Anbiyā' wa Al-'Abnā'*, *Risālah Al-Ḥasanāt*, *Kasykul*, *Al-Nabrās*, *Athāif Al-Irsyād*, *Muniyah Al-Zamān*, translation of the book *Al-Farāid Bahiyah*, translation of *Sulam Muawwanah*, *Islam and Family Planning*, *Friday Sermons*, *Rojabiyah Poems*, *Ways of Ziyarah* and *Sinten Kemawon Walisongo Puniko* (Huda, 2011: 69–74).

### B. About Tafsir al-Ibriz

Tafsir Al-Ibriz was completed on January 28, 1960, coinciding with 29 Rajab 1379. This commentary is thirty volumes according to the number of chapters in the Qur'an. The page numbering continues in each volume. The edge (*hamish*) is presented as an interpretation using the Arab pegon script in the form of the Javanese ngoko language. In 1964 for the first time, this interpretation was printed by the publisher Menara Kudus. In the muqaddimah of the commentary on *Al-Ibriz*, KH Bisri explained that his motivation in writing the commentary was a solemn effort to glorify the Qur'an. According to him, understanding the meaning of the Qur'an is a

must. Therefore, so that the Qur'an is easily understood by the Javanese people, KH Bisri wrote his book using the local language. This interpretation is written with a light and simple discussion aimed at making it easy to be consumed by various groups, especially students who want to study the book (B. Musthafa, 2015b: 1).

The sources used in writing the interpretation of Al-Ibrīz are various kinds of books, both classical and contemporary books. As explained by the author in the muqaddimah of *Al-Ibrīz* interpretation. With great humility, KH Bisri said that none of the explanations in the interpretation of *Al-Ibrīz* are widely quoted from mu'tabar books of interpretation such as *Tafsir Al-Jalalain*, *Tafsir Baidhany*, *Tafsir Khāzin*, and so forth (B. Musthafa, 2015b: 1). In addition to being guided by these books, KH Bisri also always studies and reads other books of interpretation such as the *Tafsir fi Zilal Al-Qur'an* by Sayyid Qutb, *Tafsir Al-Mannār* by Abduh, and *Mahāsin Al-Ta'wil* witch al-Qasimi wrote.

If referring to the method of interpretation proposed by al-Farmawi which divides the method of interpretation into four parts, namely *ijmali*, *tahlili*, *muqarrin* and *maudhu'y*, then this interpretation of *Al-Ibrīz* can be classified in the *ijmali* method. Where in Al-Ibrīz's interpretation there is a global explanation with a brief description without being long-winded. In addition, this interpretation can also be said to adopt the *tahlili*, because every lafaz in the verse of the Qur'an is given the tarkib and also the meaning of gandul. Then followed by an explanation that is placed on the side of the booking sheet. So that this method can help the reader in knowing the position of a word, the function of a letter, and the meaning contained in each word.

Different social conditions and community characters play a major role in determining a style of interpretation. The style of interpretation contained in the book of interpretation of *Al-Ibrīz* tends to be nuanced in *fiqhi*, *adabi ijtimā'i*, and *Sufi*. By emphasizing verses that are legal, social, and tasawwuf. Al-Ibrīz interpretation also has very unique characteristics with the nuances of the archipelago. First, giving *tarkib* or position to a lafaz as is often found in Islamic boarding schools in Java. For example, *utawi* which means the pronunciation becomes *mubtada'*, *sopo* or *opo* which means the word is located as *fa'il*. And also gives the meaning of pegon by using the Javanese *Ngoko* language. Second, the interpretation also uses pegon writing



in the Javanese *Ngoko* language which is placed next to the booking sheet. And the writing of the number of verses in the interpretation is written at the beginning, in contrast to the verses of the Qur'an where the number of verses is written at the end of the verse. Third, provide additional explanations related to the interpretation. Usually, the additional explanation begins with the words *tanbih*, *faidah*, *muhimmah*, and *qisṣah*.

### C. Interpretation of Q.S Yūsuf: 55 in Tafsir Al-Ibrīz

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمَّ

Yūsuf said: "Make me treasurer of the state (Egypt); indeed I am a person who is good at guarding, and knowledgeable". (Q.S Yūsuf: 55)

Here is a direct quote Interpretation of QS Yūsuf: 55 in tafsir Al-Ibrīz written using Javanese pegon (Musthafa 2015:686–687):

(۵۵) نبي يوسف عانديكا : فنجنعان كاولا اتوري نتفاكن كاولا دادوس فعوواسا اتس كوداع ۲ بهان مكان لن بؤندا ۲۱ سانيس ايفون وؤنتن اع نكارى مصر عريكى ۲، سالايسو كاولا منكا ساكد عركصا لن عرتوس كبجاكسنان كمصلحاتن.

(تَنْبِيْهُ) حَدِيْثِي عَبْدِ الرَّحْمٰنِ بْنِ سَمْرَةَ زُرْعَاكِي دَاوُوْهِى كَنْجَعِ نَبِيِّ كَعِ سَرَسَانِي : سِيْرَا اَجَا نُوْفْرِيَه اِمَارَةَ، تِيْمَنَانَ لِمُوْنِ سِيْرَا دِي فَاْرِيْعِي اِمَارَةَ (كِكُوَسَااَن) جَلَارَانَ سَكْعِ فَنْجَالُوْءِ اِيْرَا، سِيْرَا كِيْفَاَسْرَاهَانَ اُوْرَا اِنَا كَعِ نُوْلُوْعِ، لِمُوْنِ سِيْرَا دِي فَاْرِيْعِي كِكُوَسَااَن اُوْرَا سَكْعِ فَنْجَالُوْءِ اِيْرَا سِيْرَا دِي بَانْتُو لَنْ دِي تُوْلُوْعِ تُوْمَرَاْفِ عِيْلَاكِسَانَءِ كِي اِمَارَةَ مَاهُو. حَدِيْثِ اِيْكِي عَانْدُوْعِ سُوْرَاَصَا عِلَارَاْعِ طَلْبِ الْاِمَارَةَ وَ الْوَلَايَةَ، نَعِيْعِ يَتَانِي نَبِيِّ يُوْسُفِ كُوْءِ مَالِهْ نُوْفْرِيَه وَ الْوَلَايَةَ لَنْ اِمَارَةَ، كَعِ كَاِي مَعْكُوْنُو اِيْكُو كَاْفِرِيْبِي؟؟؟ فَيَتَاكُوْنَانَ اِيْكِي دِي جَوَابِ : بَنِيْرِ فَاَنْجِيْنَ اِنْجَالُوْءِ الْوَلَايَةَ لَنْ اِمَارَةَ اِيْكُو اُوْرَا بَاكُوْسِ، نَعِيْعِ سِيْمُوْنُو مَاهُو يِيْنَ كَعِ اِنْجَالُوْءِ اُوْرَا وُوْعِ كَعِ سَامِيْسُطِيْنِي، يِيْنَ كَعِ اِنْجَالُوْءِ اِيْكُو وُوْعِ كَعِ سَامِيْسُطِيْنِي، سَاهِيْعَا لَمُو دِيْوِيْكِي اُوْرَا اِنْجَالُوْءِ، كِكُوَسَااَن مَاهُو بَكَالَ دِي جِيْكِيْلِ دِيْنِيْعِ وُوْعِ كَعِ اُوْرَا سَأْفَاتُوْتِي، اِنْجَالُوْكِي

ووع كع سأمیسطینی ماهو اورا دي فاهیدو ذنیع شرع. ماله بین اورا انا كع بیصا كجابا  
دیویکی، دیویکی واجب نوفریه.

(تنبیہ) انا ایه فَلَا تُزَكُّواْ اَنْفُسَكُمْ كع سوراسانی: سیرا کایه اجا فدا ماهیس ۲سی  
(بجیک ۲کی) اواء ۲ ایرا دیوی نعیع نبی یوسف کوء داووه: اِنِّیْ حَفِیْظٌ عَلِیْمٌ،، کافرینی  
ایکو دومونوعی؟ جوابی معکینی : ماهیس ۲سی اواکی دیوی ایکو اورا کیفاریع بین  
فنجی کرانا کوء کوأن، لن أعکاء ۲أن، میناوا ماهیس ۲سی ایکو کرانا توجوهان كع  
باکوس، ایکو اورا دادی افا ۲، ماله کاداع ۲ فنتیع باعث.

Prophet Yusuf said: O king, make me a ruler over all food and other property in this land of Egypt. Because I am the only one who understands wisdom and benefits the most.

(Attention) "The hadith narrated by 'Abd al-Rahman bin Samrah explains that the Prophet Muhammad said: do not ask for office, if you are given power because of your request, then there is no help (from Allah). It is different if you are given power, purely without your request, then know that there will be help and help that will come (from Allah) when you carry out your duties." This hadith has the meaning of prohibition asking for office. But why in the verse above the prophet Yusuf even asked for a position, then what is the law?

Answer: It's true, asking for a position is not good, especially since those who ask for it are people who do not have the expertise and capacity in that field. However, it is different if the person asking for the position is an expert and has leadership capacity. The person is obliged to ask for a position if no one has the expertise and capacity like him. Even the Shari'a allowed him to ask for the position because it was feared that the power would be led by an unjust person.

(Attention) In the verse فَلَا تُزَكُّواْ اَنْفُسَكُمْ it is explained that there is a prohibition on praising oneself, but why did the prophet Yusuf say اِنِّیْ حَفِیْظٌ عَلِیْمٌ (Indeed I am a person who is good at guarding and knowledgeable). So what is the law?

Answer: self-praise is not justified if it aims to show off and be proud of yourself. But if praising yourself is a good cause, then that's okay. Sometimes it's even required (B. Musthafa, 2015b: 686–687).

Based on the explanation of KH Bisri in his interpretation above, at first glance, it can be understood as if the commentator tried to clash between Surah Yūsuf verse 55 with the hadith narrated by 'Abd al-Rahman bin Samrah. In the verse it is clearly stated that the prophet Yusuf openly asked for the position of state treasurer to the king of Egypt at that time. Meanwhile, in the hadith mentioned by the mufassir, it is said that asking for a position is not good and is not recommended. It is different if the position is purely given without any request from oneself.

If understood carefully, KH Bisri provides a solution as a way to understand these contradictory verses and hadiths at first glance. He explained that asking for a position is not allowed if indeed the person asking for the position is a person who does not have the capacity and expertise in leadership. Because, if people like this are given power, there will be a lot of harm befalling their country. Therefore, it is feared that power is led by people who are not supposed to be, then the Shari'a allows someone who has the capacity and expertise in leadership to propose himself or ask for the position. Even this is required if no one can accept him.

CouldThe researcher assumes that the important point of KH Bisri's interpretation is not about whether it is permissible or not to ask for a position. However, the important point is that it is mandatory for a Muslim who can participate and participate in building religion and the state when the state's conditions require it. The next important point is that when a Muslim is given the mandate to be the leader of the country, he must be fair, wise, and oriented to the common good.

Then his interpretation of lafaz *إِنِّي حَفِيظٌ عَلِيمٌ* (actually I am a person who is good at guarding and knowledgeable) at first glance also seems contradictory. Because, in interpreting the pronunciation, KH Bisri uses verse 32 of Surah al-Nujm, which reads *فَلَا تَرْكُوا أَنْفُسَكُمْ* (don't praise yourself). The words of Prophet Yusuf who praised himself as a person who was good at guarding and knowledgeable seemed to be blamed by the commentator for using another verse that forbids praising oneself. However, KH Bisri gave a solution to this seemingly contradictory verse.

He took it very simply. That self-praise is required if it is for the sake of goodness. What is not allowed is if the compliment is intended to show off and be proud of yourself.

#### **D. Abdullah Saeed and Contextual Theory**

Abdullah Saeed was born in the Maldives, he holds a BA in Arabic or Islamic Studies from the Islamic University Saudi Arabia, and he also holds an MA in Islamic Studies and Applied Linguistics up to Ph.D in Islamic Studies at Melbourne University Australia (Saeed, 2016). Some of Abdullah Saeed's famous works that are still being studied by university academics in various parts of the world include *Freedom of Religion, Apostasy, and Islam*, co-written with Hasan Saeed, (Asghate Publising, 2004); *Muslim Australians: Their Beliefs, Practices, and Institutions* (Commawearth Government, 2004); *Islam and Political Legitimacy*, as co-editor with S. Akbarzedah (Curzon 2003). And some of his works in the field of Qur'anic Studies include *The Qur'an: an Introduction* (Roudletge: 2003), *Interpreting The Qur'an; Towards a Contemporary Approach* (Routledge, 2006); *Contemporary Approaches to Quran in Indonesia*, as editor (Oxford University, 2005); *Reading the Qur'an in the Twenty-first Century a Contextualist Approach* (Routledge, 2014) (Sovia, 2015: 40).

According to Saeed, there are three approaches to interpreting the Qur'an, namely textual, semi-textual, and contextualist. The classification is based on how the interpreter pays attention to linguistics in understanding the text, and the socio-historical context when the Qur'an was revealed, as well as the contemporary context (interpretation) (Saeed, 2006b: 31–32). The theory offered by Saeed in interpreting the Qur'an is a methodological approach called contextual interpretation, an approach that pays attention to the linguistic aspects of the text, the socio-historical context of revelation, and the contemporary context (Saeed, 2006a: 1). This is done so that the meaning generated from the interpretation effort is contemporary and becomes a solution for contemporary life contexts. Some things that need to be considered in interpreting contextually are:

##### **1. The First Step (Starting The Interpretation)**

This rarely includes the attempt of a mufassir in identifying the text as a whole that is being interpreted, which means that a mufassir

carries himself as if he is reading the same text as the text communicated in the era when the Qur'an was first revealed (7th century AD). This is certainly related to knowledge related to *qiraat*, the original linguistic language and structure of the Qur'an, namely Arabic, which was used by the prophet in conveying messages to his followers (Saeed, 2014: 98).

## **2. The Second Step (Identifying the Meaning of Text)**

In interpreting Al-Qur'an, commentators need several principles, devices, and ideas (*Qawā'idu al-Tafsīr*), to find the meaning of the interpreted text. Saeed also seems to appreciate some of the products of premodern interpretations. As he puts it, commentators need to “consider how the text was understood in the early 7th century AD, and also understood in the tradition of interpretation. The important principles in identifying the meaning of the text are: 1) Reconstructing the macro context 1 (early 7th century AD) is to understand how the Qur'an reforms social, political, economic, cultural, and intellectual conditions related to the Qur'anic text. which is being studied. 2) Determine the text unit thematically, as we know that the arrangement of each verse of the Qur'an is not systematic, then the task of a commentator is to classify the verses of the Qur'an which are considered to be one theme with the verse being studied. 3) Identify the specific time and place where the text is communicated. (*asbabu al-nuzūl*) As an interpreter, it is also necessary to know when and where the text was revealed, and to whom, for example, certain Muslim groups and so on. Know the calendar of the Qur'an. If it is sent in Medina or Mecca, this will affect the emphasis of the message of the Qur'anic text (Saeed, 2014: 98–99).

Then, 4) Specify the text type. Mufassir also needs to know specifically the type of text being studied, whether the text is historical (stories about prophets or earlier people) or texts related to prohibitions, orders, instructions, and advice, or those mentioned by Saeed as eticholegal texts, or parable texts and or texts related to the occult (talking about God, the Day of Judgment, etc.). 5) Assessing the linguistic aspects of the text, includes efforts to identify differences in the linguistic features used by the Qur'anic text, and whether these differences will give different meanings. 6) Exploring Hadith on the

same topic, is a necessity when a commentator needs hadith in interpreting the text of the Qur'an. Some of the message information in the Qur'an can be found in the hadith. In this case, the mufassir also needs to consider aspects of hadith studies, related to their validity and how to find the main content in a hadith that is considered parallel to the Qur'anic text being studied (Saeed, 2014: 100–105).

### ***3. The Third Step (Linking Text Interpretation with Present Context)***

In the search for meaning to be linked to a modern context, an interpreter needs to see how the text being studied is in the tradition of interpretation. This is related to whether the text being studied has been interpreted consistently by the commentators in the previous interpretive tradition, because in Saeed's view the more the text being studied gets a response and is interpreted differently from the commentators on the interpretation, identifies the flexibility of the text so that in this case the commentator contextual is more flexible in providing other logical interpretations for the modern period. Saeed then gives several steps to consider in relating the interpretation of the text to the present context (Saeed, 2014: 105–106).

An interpreter must relate the text in different contexts. Mufassir then linked the understanding of the text to the macro context 1 (7th century AD) to the understanding of the macro context 2 (modern context). An interpreter also needs to analyze and map various political, economic, cultural, social, and intellectual issues that are considered relevant to the theme being studied. Thus, the commentator will know the differences between these issues in the context of macro 1 and macro context 2. The mufassir then needs to explore the values of the message conveyed by the Qur'anic text, whether it is specific or universal, which means whether the message is standard or not. dynamic, then by knowing the nature of the value of the message conveyed by the text, the next step is how the interpreter applies the message in a modern context.

## E. Interpretation of Q.S Yūsuf [12]: 55 Abdullah Saeed's Perspective

*First*, under the theory promoted by Saeed, in interpreting the text, efforts are needed to identify the meaning of the text (Saeed 2016:166), this relates to the various grammatical forms of a verse, as well as the possible meanings that can be extracted from the word. By considering this step, the researcher highlights the word *kbazāinu* in QS Yūsuf: 55. In *al-Baghawi's* interpretation, it is said that the word *kbazāinu* is a plural form (jama') of *kbizānah* (Husain, 1997: 209). While *kbizānah* itself is a masdar form of the word *fi'il kbazana* which in the *al-Munawwir* dictionary is translated as storing or treasury (Warson, 1984: 338), so that in the case of the verse it can be interpreted as "the proposal of the prophet Yusuf to become a state treasurer"

In interpretation *al-Qurṭuby* the explanation regarding the form of the word *kbazāin* in the verse contains an omitted *idhāfah* arrangement, namely *kbazāinu al-ṭa'ām wa al-ammāl*, which means "management, regulator, treasury in food and property affairs for the Egyptian state (Al-Qurṭubī, 2000: 671). Grammatically, the verse can be understood that God told when the prophet Yusuf volunteered to be the state treasurer to regulate the food and property of the Egyptian state, then the question is what is the most important purpose of saying this verse, it cannot be just a story without substance. important in it, then what is the law for us if we do what the prophet Yusuf did, which is asking for a position? The answers to these questions will be discussed by the researcher through the following steps.

*Second*, As the researcher's effort in interpreting QS Yūsuf: 55 in Abdullah Saeed's perspective, the researcher tries to see the text of the Qur'an universally, as said by Saeed that the most important step in interpreting the verses of the Qur'an is to read the purpose of the text of the Qur'an. the Qur'an as a whole, so that with this effort a commentator can find texts of the Qur'an that are in line with the verse to be interpreted (Saeed 2016:178). Regarding the verses that talk about leadership in the Qur'an, there are many that the researchers found, which in the researcher's view, some of these verses can be taken into consideration as the basis for seeking meaning from QS Yūsuf: 55. The verse can be translated as Said Yūsuf: "Make me treasurer of the state (Egypt); Verily, I am a person who is good at guarding, and knowledgeable." The most highlighted emphasis in the case of this verse is when the prophet Yusuf volunteered or could

even be said to ask to be made a state treasurer on the other hand there are many hadiths and verses of the Qur'an which also forbid a Muslim to ask for a position and boast. self.

This verse is closely related to several verses that describe leadership such as the word of God which says:

*Remember when your Lord said to the angels: "Indeed I want to make a caliph on earth". They said: "Why do you want to make (the caliph) on earth a person who will do mischief on it and shed blood, when we always glorify you by praising you and purifying you?" God said: "Verily I know what you do not know" (Q.S al-Baqarah:30)*

There is an emphasis that according to the researcher deserves to be highlighted from the verse, that humans were created by Allah with all their privileges and are considered capable of being a caliph on earth, so by looking at the emphasis of the verse, regarding the claim of the prophet Yusuf who said that " I am a person who is good at guarding and knowledgeable" does not go out of the corridor of Allah's command which says that humans are indeed created with perfection to become a caliph on earth. Next, let's look at some of the emphasis on God's word below:

*And He taught Adam the names (objects) in all, then presented them to the Angels and said: "Name me the things if you are true people!" (Q.S al-Baqarah: 31)*

In the case of the verse, it can be seen how Allah created humans with all their advantages so that Allah without hesitation made humans as caliphs on earth. Besides that, the verse is also an important point about the process of how Allah gives proof to other creatures (angels) that humans are creatures who are given advantages. Another word of God regarding the importance of a human being being a leader is:

*O David, verily We have made you caliph (ruler) on earth, so judge between people with justice and do not follow your passions, for it will lead you astray from the way of Allah. Verily, those who stray from the way of Allah will have a severe punishment, because they forgot the day of reckoning. (Q.S. Şad:26)*

From these words, it can be seen that the most important emphasis is how God ordered the prophet David, who was a king at that time, to act justly and not to make decisions because of his lust. From this we can simply see that aIf a Muslim is able to act fairly and can control his own desires, it is a legitimacy for him to become a leader, and this is not much different from the case of the prophet Yusuf who asked himself to be appointed as a state official.



Some of these verses that researchers consider parallel to the theme in QS. Yūsuf: 55, it suffices to show that the most important emphasis of the verse is that humans were created to be leaders, humans are also obliged to lead a people or country when the people or the country are in need, and the most important thing is that the requirements for someone who proposes to be a leader are: indeed people who are capable and capable in carrying out their mandate and can act fairly and provide benefits for religion and the state.

*Third* in Saeed's contextual theory, it is stated that an important step in interpreting a text is to reconstruct the macro context, namely, observing how the social and political conditions were when the Qur'an was first communicated (Saeed, 2016a: 166), this concept can be said to be the same mechanism as *asbābu al-nuzūl* in the rules of interpretation, the difference is if *asbābu al-nuzūl* is partial, while reconstructing the macro context in the 7th century AD is an effort to extract historical data universally. Whereas in the case of QS Yūsuf: 55, the researcher tries to find the cause of the partial revelation of the verse, and usually this data can be found with several narrations of the companions of the prophet, but specific narrations that indicate the cause of the revelation of this verse cannot be found. about the cause of the revelation of QS Yusuf and even then it is very partial.

For that reason, the researchers tried to explore how the macro context conditions when QS. Yūsuf was first revealed, in several literature reviews, especially studies related to historicity at the beginning of the 7th century AD, it can be said that there is not a lot of data that discusses specifically, especially until he specifically describes how the context of Mecca was when the Qur'an was revealed. . However, the researchers found some data that would otherwise be able to describe in general how the conditions were when the QS Yūsuf was revealed. Abid al-Jabiri in his book *Fahmu al-Qur'āni al-Ḥakīm*, in which al-Jabiri wrote an interpretation of *Tartib Nuzūli*, which means that he ordered the arrangement of the Qur'an according to the Qur'anic calendar in a coherent manner. Al-Jabiri places QS Yūsuf as the last surah revealed (al-Jabiri, 2008: 345). From this data, it can be seen that Surah Yusuf was revealed to the prophet when Muslims settled in Mecca with all its government systems because periodically this era is post- *fathu al-Makkah*, so it can be said that Muslims living in Mecca

are no longer just religious problems, but they are already dealing with a more complex system of government and social construction.

The next question is, then what is the relationship between surah Yusuf in the context of Muslims? To answer this question, al-Jabiri said that Surah Yusuf was revealed in the context when the Prophet Muhammad was personally experiencing grief (Hamid, 1996: 95), this sadness was caused by the death of Khadijah, the wife of the Prophet Muhammad. On the other hand, the condition of Mecca at that time was experiencing a social downturn caused by the instability of the treasury and food conditions, so one of the reasons for the revelation of Surah Yusuf was that Allah wanted to show that the prophets before Muhammad had experienced the same or even worse conditions. of the prophet's current condition. Even al-Jabiri was more specific when he said that Surah Yusuf, which is the content of the story of the prophet Yusuf, was God's way of strengthening Muslims at that time not to give up, as experienced by his predecessors (al-Jabiri 2008: 356).

Statement Al-Jabiri is not much different from the opinion of Quraish Shihab in the interpretation of al-Misbah which says that Surah Yusuf was revealed in the context when Mecca was experiencing a famine, for that reason Allah sent down Surah Yusuf, as the content in Surah Yusuf himself tells a lot when Prophet Yusuf and his people being in a famine condition, reflected in QS Yūsuf: 55 at which time the ummah needed a figure who was able to manage the treasury and food to overcome the famine condition (Q. Shihab, 2009: 531). From these two opinions, the pins conclude that QS Yūsuf: 55 descends on the context of universal Mecca which is currently in a slump in the government, treasury and food sectors, which indirectly the content in verse 55 is part of the teachings or ways that Allah conveyed to the people. Muslims at that time took part and participate in regulating the conditions of Mecca as long as he was able and competent in running it, then how about QS Yūsuf: 55 if drawn in today's modern context, is a Muslim also allowed to run for office or propose to become a ruler? This issue will be answered in the fourth point by bringing up the contextual theory of Abdullah Saeed.

*Fourth*, is the last step of Abdullah Saeed's contextual theory in interpreting the Qur'an, namely the effort to contextualize the meaning of the text of the Qur'anic verse. Several stages that need to be passed from

this step are the mufassir trying to relate how the context of macro 1 with the context of macro 2, namely the context of the commentator himself, needs to be underlined that in Saeed's view when the conditions and circumstances of the context of macro 1 with macro context 2 are not much different then The interpretation results are not much different (Saeed, 2016a: 177–179). In this discussion, the researcher will only explain several possible identifications of the contextual meaning of QS Yūsuf: 55, because in the next point the researcher will relate the interpretation to *Al-Ibrīz*'s interpretation so that the contextual meaning as a whole will be explained more after finding the points of the correlation between the two. Some important points that can be underlined at this stage are that there are three contexts related to QS Yūsuf: 55. First, it is a context that is stated in the text itself, namely the condition of Prophet Yusuf and the country of Egypt which is experiencing famine. Second, is the context for the first time the Qur'an was communicated in the 7th century H, as the result of the researcher's exposure to the previous point. The third is related to the current contest when the Qur'an is read.

Concerning the current modern context, the researcher tries to see how the condition of the state system is currently being experienced, although the researcher can admit that opinions about how the state is currently reaping the pros and cons, some think that the Indonesian state is progressing, and some will think otherwise. Therefore, the researcher will only focus on highlighting things that are very crucial for the state and human life, especially for Muslims, namely those related to socio-religious issues. Why is it crucial? In the last few decades, we have seen several conflicts that have always clashed with religion, especially with the development of technology, as if there is no limit for everyone to have an opinion about religion. Furthermore, we can talk about the evidence of state officials who have violated both ethical and statutory regulations. So by looking at this context, QS Yūsuf 55 is a sign for Muslims who are considered capable of taking part in thinking about and solving state problems. Therefore, the debate about whether or not a Muslim can nominate himself as a leader is not the main point of the verse, but the importance for Muslims in fighting for the benefit of living together, one of which is to nominate himself to be a leader, as long as he is able. Yūsuf 55 is a sign for Muslims who are considered capable of taking part in

thinking and solving state problems. Therefore, the debate about whether or not a Muslim can nominate himself as a leader is not the main point of the verse, but the importance for Muslims in fighting for the benefit of living together, one of which is to nominate himself to be a leader, as long as he is able. Yūsuf 55 is a sign for Muslims who are considered capable of taking part in thinking and solving state problems. Therefore, the debate about whether or not a Muslim can nominate himself as a leader is not the main point of the verse, but the importance for Muslims in fighting for the benefit of living together, one of which is to nominate himself to be a leader, as long as he is able.

So, in a case like KH Ma'ruf Amin running for vice president, it is not taboo, let alone forbidden by Islam. It is time for Muslims to stop debating about the halal and haram of a Muslim running for the leadership. KH Ma'ruf Amin as we know, where is considered authoritative and able to represent the Muslim community, so it has become an obligation for him to run for candidacy as a leader, another strong reason is if people who are considered '*dzālim*' only dare to nominate themselves become rulers, why not Muslims? In cases like this, a Muslim has an important obligation to participate and participate in providing benefits for the common life.

#### **F. Correlation Between Al-Ibriz's Interpretation and Abdullah Saeed's Contextual Interpretation of Q.S. Yūsuf :55**

The result of the interpretation of QS Yūsuf: 55 using Abdullah Saeed's contextual approach is that the moral ideal of the verse explains the importance for Muslims to participate in fighting for the benefit of living together, one of which is to nominate themselves as a leader, as long as they are able. Meanwhile, KH Bisri in the interpretation of Al-Ibriz also explained that the verse allows someone who has the expertise and capacity to ask for a position, even if it is required by the Shari'a if it is feared that the leadership will be occupied by an unjust person. From the two interpretations above, it can be said that they have a common point of contextual nuance, where a Muslim needs to take part and participate in building and caring for the Indonesian nation.

The existence of contextual nuances in the interpretation of KH Bisri is motivated by several factors. As in Saeed's contextual theory, it is stated that the first step of a commentator is to understand the subjectivity of the

commentator (Saeed, 2016a: 160), "the lawfulness of a Muslim to propose himself as a ruler" seems to be closely related to the context of KH Bisri who at that time lived during the struggle for Indonesian independence. As we have data that he was born in 1915 AD, he can meet and feel the euphoria of the struggle of the Indonesian people against the colonialists. Of course, with his position as a figure who is considered authoritative in discussing and providing religious speeches, it has become a demand for him to campaign for the importance of the struggle for the Indonesian Muslim population (Huda, 2011: 8). And another interesting fact related to the subjectivity of KH Bisri when composing the interpretation of Al-Ibrīz he was part of the constituent members, members of the MPRS, and the Assistant Minister for Liaison with Ulama. And even during the New Order era, he served as a member of the DPRD 1 Central Java, in 1991 to be exact, and in several party positions which he held at that time (Mu'jizat, 2019: 22).

Based on the facts above, his conclusion on the interpretation of the QSYūsuf: 55 said that it was permissible for a Muslim to propose himself as a leader, was influenced by the subjectivity of KH Bisri, who at that time was not only a Muslim intellectual but also an active state official.

The next point, in Saeed's contextual theory, requires the commentator to explore the hadiths and verses of the Qur'an on the same topic. It aims to determine the extent of the relationship between the hadith and the text being interpreted and the objective meaning between the two so that a certain emphasis can be found on the hadith and the verses of the Qur'an (Saeed 2016: 176). In his interpretation KH Bisri also includes several similar hadiths, in this case, the hadiths that contradict the literal meaning of the verse:

*"The hadith narrated by 'Abd al-Rahman bin Samrah explains that the Prophet Muhammad said: do not ask for office, if you are given power because of your own request, then there is no help (from Allah). It is different if you are given power, purely without your own request, then know that there will be help and help that will come (from Allah) when you carry out your duties."*

In solving the problem, he then interpreted the hadith critically and deeply by paying attention to the relationship between the context of the main object, namely verse 55, and the context of the hadith, where he assumed that the hadith that seemed to be parallel turned out to be the two

texts have different contexts and emphasis. This means that the hadith cannot be compared to "naked" in verse 55. This can be seen from the results of his conclusion which says:

It's true, asking for a position is not good, especially when people who ask for it do not have the expertise and capacity in that field. However, it is different if the person asking for the position is an expert and has leadership capacity. The person is obliged to ask for a position if no one has the expertise and capacity like him. Even the Shari'a allows him to ask for the position because it is feared that the power will be led by a dzasuralim person (B. Musthafa, 2015b: 686–687).

Likewise when KH Bisri is dealing with the same text of the Qur'an, in this case, it means that it is mutually counter-productive, which is seen when he interprets this verse *innī ḥafīdzun 'alīm* (Indeed I am a person who is good at guarding and knowledgeable). This verse contradicts the text of the Qur'an which reads *falā tuzakkū anfusakum* (do not praise yourself). In this case, KH Bisri argues that the emphasis between the two verses is different. In the meaning of the *falā tuzakkū anfusakum* verse, he assumes that self-praise is not justified if it is aimed at '*ujūb, riyā'*, and *takabbur*. While in the context of the verse *innī ḥafīdzun 'alīm* for the good. Even in his view, self-praise may be required if it is really necessary, as in the context when there is a scholar who is proficient in Islamic scholarship while he is not known to his fifth, while on the other hand, someone who is incompetent dares to claim himself. and dominate the public. Because it is feared that there will be deviations in religious understanding, a scholar must claim to be a pious person (B. Musthafa, 2015b: 687).

## CONCLUSION

Based on some of the reviews above, it can be concluded that KH Bsiri's interpretation was strongly influenced by the subjectivity aspect of the commentator who at that time was in the struggle for Indonesian independence, this is in accordance with Saeed's interpretation theory which states that the first step of a commentator is to understand the subjectivity of the commentator. In-depth interpretation of verses and hadiths which literally contradict the meaning of verse 55, is in line with Saeed's statement which says that a commentator must explore similar topics, both in the Qur'an and hadith which are considered parallel to the object of study in verse 55 Furthermore,

contextual nuances in the interpretation of KH Bisri can be seen from his socio-historical context who lives under the pressure of foreign invaders and requires a spirit of patriotism for a Muslim to participate in the struggle for the nation and state and it was directly legitimized by KH Bisri who is an authoritative person with the statement that Muslims are allowed to volunteered to be part of the ruler of the state. Then, the correlation of the two interpretations above shows that the moral ideal of QS Yūsuf: 55 is that a Muslim is required to participate in advancing the life of the nation and state. Volunteering as a leader is one of the *wasīla* Bisri, who is considered an authoritative person with a statement that Muslims are allowed to apply to become part of the ruler of the state. Then, the correlation of the two interpretations above shows that the moral ideal of QS Yūsuf: 55 is that a Muslim is required to participate in advancing the life of the nation and state. Volunteering as a leader is one of the *wasīla* Bisri, who is considered an authoritative person with the statement that Muslims are allowed to apply to become part of the ruler of the state. Then, the correlation of the two interpretations above shows that the moral ideal of QS Yūsuf: 55 is that a Muslim is required to participate in advancing the life of the nation and state. As for volunteering as a leader is one of the *wasīlah* in achieving these goals, the researcher does not rule out the possibility of other ways to achieve these goals.

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