

THE PERCEPTION OF CONGREGANTS TOWARDS THE TAFSIR AL-IBRIZ STUDY (LIVING QUR'AN STUDY AT MAJELIS TA'LIM MASJID SABILUN NAJAH)

Fahma Nafillah,¹ Alfet Robi' Nur Muhammad²

¹ IAI Badrus Sholeh Kediri, ² IAI Badrus Sholeh Kediri

e-mail: fahmanaf289@gmail.com¹, muhammadalfeth93@gmail.com²

Abstract

This study discusses the response of the congregants towards the existence of a majelis ta'lim (Islamic study group). In this majelis ta'lim, there is a study of tafsir al-Ibriz, which not only explains the interpretation of the Qur'an but also includes discussions about everyday life. The focus of this research is to examine the congregants' perceptions of the tafsir al-Ibriz study, the factors influencing their participation in this study, and how the study is implemented in the majelis ta'lim at Masjid Sabilun Najah. This is a qualitative study using descriptive qualitative research methods. The sources of data include Ustadz Ainur Rofiq, the teacher at the Sabilun Najah majelis ta'lim, and several congregants who attend the tafsir al-Ibriz study. Data collection methods include interviews with the teacher and some congregants, observations during the implementation of the tafsir al-Ibriz study, and documentation for supporting records. The findings of this study indicate that the congregants' response to the existence of this study is very positive. The congregants expressed positivity because they wish to deepen their religious knowledge and strengthen their faith. The factors influencing their participation in the study include the desire to increase their religious knowledge, improve themselves, and seek rewards for their life in both this world and the hereafter.

Keywords: *Living Qur'an, perception, tafsir al-Ibriz , majelis ta'lim*

Abstrak

Penelitian ini membahas bagaimana respon jamaah awwam dengan adanya majelis ta'lim. Dalam majelis ta'lim ini terdapat kajian tafsir al-Ibriz, dalam kajian ini tidak hanya menjelaskan tentang tafsir al-Qur'an namun ada juga penjelasan yang membahas tentang kehidupan sehari-hari. Konsentrasi penelitian ini adalah mengenai bagaimana persepsi jamaah terhadap kajian tafsir al-Ibriz serta faktor apa yang mempengaruhi jamaah mengikuti kajian ini, dan bagaimana proses pelaksanaan kajian tafsir al-Ibriz di majelis ta'lim masjid Sabilun Najah. Penelitian ini merupakan penelitian kualitatif dengan

menggunakan penelitian deskriptif kualitatif. Sumber dari penelitian ini adalah Ustadz Ainur Rofiq selaku pengajar di majelis ta'lim Sabilun Najah dan sebagian jamaah yang mengikuti kajian tafsir al-Ibriz. Teknik pengumpulan data dilakukan dengan metode wawancara dengan pengajar dan sebagian jamaah. Metode observasi ketika pelaksanaan kajian tafsir al-Ibriz dan dokumentasi sebagai berkas pendukung. Hasil penelitian ini menunjukkan bahwa respon jamaah terhadap adanya kajian ini adalah kegiatan yang sangat positif. Jamaah mengatakan positif karena mereka ingin memperdalam ilmu agama dan ingin memperkuat iman mereka. Faktor yang mempengaruhi jamaah mengikuti kajian ini adalah untuk menambah wawasan ilmu agama, untuk memperbaiki diri menjadi lebih baik, dan mencari pahala untuk kehidupan dunia dan akhirat.

Kata kunci: living Qur'an, persepsi, tafsir al-Ibriz, dan majelis ta'lim

INTRODUCTION

One form of Living Qur'an study, the Tafsir al-Ibriz, provides profound insights into the relevance of the teachings in the Qur'an to modern life. This study bridges the gap between the Qur'anic text and the social, economic, and cultural contexts faced by Muslims today. Therefore, this research is crucial to understand how society, particularly the congregation of Majelis Ta'lim Masjid Sabilun Najah, responds to and interprets the tafsir presented in this study. The primary goal of this research is to assess the congregation's perceptions of the Tafsir al-Ibriz study, as well as to identify the factors that influence their participation in it. This research aims to offer insights into the dynamics of religious learning in society and how a more contextual approach to

tafsir can engage the community in a deeper understanding of Islamic teachings. Moreover, this study seeks to examine how this study impacts the strengthening of faith and religious understanding among the congregation.

This research will also explore the reasons that motivate the congregation to participate in the tafsir study. Are they motivated by spiritual needs, a desire to deepen their religious knowledge, or influenced by the social and community factors surrounding them? By addressing these questions, this study is expected to contribute to a deeper understanding of the motivations behind the community's participation in religious activities at the local level. The main focus of this study revolves around two in-depth research questions. First, what are the perceptions of the

congregation regarding the Tafsir al-Ibriz study at Majelis Ta'lim Masjid Sabilun Najah? Second, what factors influence the congregation's participation in this tafsir study? These research questions will be answered through an analysis of the perceptions of active participants in the study and direct observation of the implementation of the Tafsir al-Ibriz study.

Through this research, it is hoped that a clearer understanding of the important role of tafsir studies in the daily lives of Muslims will emerge, as well as how the majelis ta'lim, as a religious learning platform, functions in strengthening belief and deepening religious knowledge. This study also aims to provide recommendations for the development of more relevant and engaging tafsir studies for the community, particularly in the context of the increasingly evolving local religious environment.

LITERATURE REVIEW

Several studies have explored the intersection of Living Qur'an and contemporary social contexts. Jailani and Ahmad Yusam Thobroni (2024) highlight the shift from purely textual Qur'anic studies to its application in

modern life, emphasizing the importance of interpreting the Qur'an in relation to today's social issues. This resonates with your focus on how Tafsir al-Ibriz engages with the challenges faced by Muslim communities today.

Diana (2021) examines the role of Tafsir in shaping Islamic family life in a globalized world, emphasizing its influence on practical aspects such as family relationships. This aligns with your research on how Tafsir impacts the congregation in Majelis Ta'lim.

Furthermore, Hamil Al-Quran Academy (2023) explores how Tafsir fosters spiritual reflection, guiding individuals toward moral development and a closer connection to Allah. This underscores the role of religious studies in enhancing faith, much like your study's focus on strengthening faith within local communities.

Ali (2015) also explores Living Qur'an and Living Hadith, underscoring the dynamic relationship between religious texts and their real-life applications. This highlights the adaptability of Qur'anic teachings to contemporary issues, similar to your examination of how Tafsir al-Ibriz resonates with modern Muslim practice. Studies collectively show the

evolving role of Tafsir in both personal and communal religious life, providing a foundation for your investigation into its impact on the Majelis Ta'lim congregation.

RESEARCH METHOD

A study requires a methodology, which is the approach applied to obtain scientific truth. Broadly speaking, research methodology includes two types: qualitative and quantitative. Qualitative research is used for exploration, while quantitative research is used for measurement. In the study of Living Qur'an, the emphasis is generally on using qualitative research (Wahyudin Darmalaksana dkk., 2019).

The study of Living Qur'an means making the verses of the Qur'an a living text, not a lifeless one. In this context, the focus of Living Qur'an is on the verses that have evolved or become grounded within society. The debate surrounding the authenticity of the Qur'an, differences in methods, principles, and styles of interpretation are not a major concern in this study. Instead, the research focuses more on the practical role of the Qur'an in the attitudes and activities of individuals or the general public, as well as discussing the arguments of certain groups in

relation to the verses of the Qur'an, rather than the interpretation of those verses (Muhammad Ali, 2015).

Research methodology essentially refers to the systematic, logical, rational, and directed ways a researcher articulates the processes before and after data collection, aiming to scientifically answer various existing problems. In this regard, qualitative research methodology is more appropriate for studying the Living Qur'an phenomenon (M. Mansyur dkk., 2007).

The use of methodology in the Living Qur'an research, in addition to literature study, must also involve the application of field study procedures. Field data collection in Living Qur'an research depends on the type of data, whether qualitative or quantitative. The type of data for Living Qur'an research will depend on the subject being studied. The subject matter of Living Qur'an research includes various aspects, such as texts, culture, artifacts, written and oral materials, and practices. Living Qur'an research encompasses practices, traditions, rituals, or behaviors that are alive in society and are based on textual foundations (Wahyudin Darmalaksana dkk., 2019).

RESULTS AND DISCUSSION

Biography of K.H. Bisri Mustofa

K.H. Bisri Mustofa was born in 1915 CE in Sawahan village, Gg Palen, Rembang, Central Java. He chose the name Bisri Mustofa after performing the Hajj pilgrimage in 1923, though his childhood name was Mahadi. He was the eldest son of H. Zaenal Mustofa and his second wife, Khodijah. He had three siblings named Salamah (Aminah), Misbah, and Ma'sum (Achmad Zainal Huda, 2019).

K.H. Bisri Mustofa's father, originally named Djaja Ratiban, later became known as Djojo Mustopo. He was the son of Padjojo, also known as H. Yahya. Unlike religious scholars or ulama, he was a successful merchant with a generous nature and a deep love for knowledge. This can be seen in his close relationship with the kyai (religious leaders). After finishing his daily business, H. Zaenal Mustofa would set aside a portion of his profits to be donated to scholars. (Muhammad Asif, 2019)

In 1925, H. Zuhdi enrolled Bisri in the HIS (Hollands Inlands School) in Rembang. However, when Kiai Kholil Kasingan learned that Bisri was attending HIS, he immediately advised

Zuhdi to cancel the registration. Kiai Kholil believed that HIS was a Dutch colonial school, and he feared that Bisri might adopt traits of the colonizers. At the age of twenty, K.H. Bisri Mustofa was married by his teacher, K.H. Kholil from Kasingan (a neighbor of Sawahan), to a young woman named Ma'rufah, who was none other than K.H. Kholil's own daughter. From this marriage, K.H. Bisri Mustofa was blessed with eight children: Kholil, Mustofa, Adieb, Faridah, Najihah, Labib, Nihayah, and Atikah (Ahmad Zainal Huda, 2019).

Background of the Writing of Tafsir Al-Ibriz

The writing of Tafsir al-Ibriz was influenced by several factors, as the author himself mentioned. He said that the tafsir was deliberately written in a simple and accessible manner so that it could be easily understood by the general public, especially students who are beginning to study tafsir. With humility, he even stated that what he did in writing this tafsir was merely "putting it in Javanese language" and citing the works of earlier tafsir scholars such as Baidawi, Khazin, Jalalain, and other tafsirs that he did not explicitly mention. (Bisri Mustofa, Tt)

Tafsir al-Ibriz, with its full title al-Ibriz li Ma'rifat Tafsir al-Qur'an al-Aziz, is one of the well-known works of K.H. Bisri Mustofa, particularly recognized among Javanese Muslims, especially in pesantren (Islamic boarding schools). This tafsir uses the Javanese language for its interpretation, with the aim that Javanese-speaking Muslims can easily understand the meanings of the Qur'an and benefit from it in both this world and the hereafter. It is also intended as a service to the Muslim community, particularly the Javanese Muslims (Achmad Zainal Huda, 2019).

Tafsir al-Ibriz consists of 30 juz and was written over four years, beginning in 1957 and completed on 29 Rajab 1379, corresponding to January 28, 1960. According to Ny. Ma'rufah, Tafsir al-Ibriz was finished after the birth of his last daughter, Atikah, around 1964. In that same year, the tafsir was first printed by the Menara Kudus publisher.

Tafsir al-Ibriz is presented in a simple format. The verses of the Qur'an are interpreted verse by verse, with the "gandhul" meaning (a type of translation where the meaning is written below each word of the verse, complete with the grammatical position and function of

each word, such as subject, predicate, or object, etc.). After the Qur'anic verse is translated with the "gandhul" meaning, the interpretation of the verse is presented in the outer margin, separated by a line.

(Bisri Mustofa, Tt)

Majelis Taklim Masjid Sabilun Najah

From a linguistic perspective, the term majelis ta'lim comes from Arabic, consisting of two words: majelis and ta'lim. Majelis can be interpreted as a place of sitting, while ta'lim means teaching. Therefore, majelis ta'lim can be explained as a place for teaching or conducting religious study sessions (Sulaiman Muhammad Amir Syukri, 2019).

In terms of definition, majelis ta'lim is an Islamic educational institution operating in the non-formal sector, with its own curriculum, a regular schedule, and a sufficiently large congregation. Its purpose is to foster a good relationship between humans and Allah Swt. (Heni Ani Nuraeni, 2020). In line with this definition, Majelis Taklim Masjid Sabilun Najah also has the same role and function.

Before the religious activities began, the mosque was located in a

community with limited religious knowledge. Even the congregation for the obligatory prayers was only three to four people. As Ustadz Ainur Rofiq mentioned in an interview, "Previously, before there were any religious activities, only three to four people attended the mosque, and they were just the congregation for the Fajr, Maghrib, and Isha prayers" (Ainur Rofiq, 2023).

In 2000, Ustadz Ainur Rofiq was instructed by K.H. Imron Hamzah to move to the village of Sambiroto. At that time, the mosque environment was still quiet, with no study sessions or other religious activities. As time went by, seeing the community's lack of knowledge in religious matters, he was invited by the local youth to preach in Sambiroto.

Before starting his mission in Sambiroto, he visited K.H. Bukhori (Mbah Jono) from Wonoayu, Krian. During the visit, K.H. Bukhori advised him, saying, "If you want to succeed in your mission in Sambiroto, hold a haul (memorial service) to honor the elders who laid the foundation for the village and the mosque." (Ainur Rofiq, 2023). After receiving the advice from K.H. Bukhori, Ustadz Rofiq organized a haul

event with the local youth. The first haul was held in 2004, but initially, the local community did not approve and did not respond well to the event. He then visited K.H. Bukhori again, and Kiai Bukhori instructed him to continue holding the haul.

Since most of the local community were quite unaware of religious matters, only a few responded positively to the religious activities held at the Sabilun Najah mosque. Those who did respond had previously attended regular study sessions with K.H. Imron Hamzah at the Bahauddin Ngelom Islamic Boarding School. Over time, however, the community began to accept the religious activities. In the following years, he established the Youth Mosque Organization to ignite the spirit of the youth in Sambiroto to engage in positive activities.

History of Tafsir Al-Ibriz Study

The background of this study was established for the benefit of the Muslim community, particularly the residents of Sambiroto village. It serves as a platform for the community to explore the meanings of the Qur'an for the progress and welfare of the ummah. The Tafsir Al-Ibriz study has had a significant impact on the people of Sambiroto, as

they have their own motivations for participating in this study.

This study is under the management of the Ta'mir Committee of the Sabilun Najah Mosque. It was established around 2006, at a time when the community had not yet responded to religious activities. Despite this, Ustadz Rofiq continued to hold the study, with around 3 to 5 participants attending.

"The beginning, there were only 3-5 people attending the study, but over time, the number increased. Perhaps the community also felt the need for religious knowledge. Now, Alhamdulillah, it has grown to 15 people who consistently attend. If there are more, it can reach around 30 people." (Ainur Rofiq, 2023).

This study is held at the Sabilun Najah Mosque in Sambiroto Village, Taman District, Sidoarjo Regency. The study takes place regularly every Saturday night after Maghrib prayer until the Isha' prayer. The study is attended by the mosque congregation, mostly aged 45 and above, with around 10 to 25 people attending, though about 15 are consistent participants. The participants include both male and female members of the congregation. Each juz is typically studied for 4-5 months, and currently, the study has reached juz 16.

Before the study begins, the session starts with the reading of the sholawat Maula ya S|olli, followed by Ustadz's tawassul (intercession) to the author of the book. Then, one verse is read along with its translation (gandhul meaning). The study uses a lecture method, where the participants mainly listen and pay attention to the explanation provided by the leader.

According to the participants of the study, *"Ustadz Rofiq provides explanations that are very easy to understand and simple, and he often gives examples from daily life, so as someone who is a layperson, I can easily comprehend it."* (Ainur Rofiq, 2023).

PERCEPTION OF THE CONGREGATION TOWARDS THE TAFSIR AL-IBRIZ STUDY

Perception refers to someone's view or opinion about the object they observe. There are no limits to a person's perception of something, as perception is essentially a sensory task processed by the human brain personally and not collectively. In this section, we will discuss the perception of the congregation at the Sabilun Najah mosque's ta'lim assembly regarding the Tafsir Al-Ibriz study.

Based on observations made through interviews, the congregation

views this activity as positive and beneficial. It helps fill their free time, preventing them from engaging in negative behaviors, and it revitalizes the mosque with the activities. Before this study, very few people attended the congregational prayers at the mosque.

"Alhamdulillah, with this study, many people now attend congregational prayers here because usually, on Saturday nights, it is quiet and no one prays together at the mosque. Since the study began, Alhamdulillah, many people now join the congregational prayers because they are interested in attending the study. So, the mosque has come alive thanks to this activity." (Retnaningsih, 2023)

"Alhamdulillah, this study has been very helpful for the local community, especially for those who were unaware of religious knowledge. It has broadened their understanding of religious teachings." (Tianah, 2023)

The congregation is motivated to attend this study in order to increase their knowledge so that it can be applied in their daily lives, seek rewards for both this world and the afterlife, and strengthen their faith.

The Impact of the Tafsir al-Ibriz Study on the Congregation

After understanding the motivations of the congregation in

attending the Tafsir al-Ibriz study, the next section presents the impact experienced by the participants.

Based on interviews conducted by the researcher, the impact that the congregation has gained includes acquiring more knowledge of religion, which they can apply to their families and children.

"One of the impacts is that we gain a lot of religious knowledge, and Alhamdulillah, I can share this knowledge with my children and family." (Nur Fauzah, 2013)

In addition to gaining knowledge, the congregation also feels that after attending this study, they have become more consistent in their worship, including performing Sunnah prayers.

"After attending this study, it has had a significant impact on me. I used to rarely perform Sunnah prayers like Ba'diyah and Qobliyah, but now I consistently perform them. My prayers are more focused." (Sulihah, 2023)

In addition to the effects they feel, the congregation also applies what the ustadz has explained, such as strengthening ties of kinship with family and neighbors.

"Thanks to this study, Alhamdulillah, I have been able to apply the knowledge, one of which is to strengthen my

relationship with my neighbors and distant relatives." (Salis, 2023)

Furthermore, they also apply this knowledge within their families, such as teaching their children about charity and educating them to practice good manners (*akhlakul karimah*) and remain steadfast in worship.

"Alhamdulillah, I personally apply the knowledge I gained from this study because Ustadz Rofiq always emphasizes that it should be applied within the family, like with the children. I apply it, such as teaching them about charity, prayer, and reinforcing their Quranic study, ensuring they grow more consistent in worship. I strive to educate them to be righteous." (Khotib, 2023).

CONCLUSION

Based on the results of the research and discussions outlined in the previous chapters, the following conclusions can be drawn: This study is attended by congregants of obligatory prayers at the Sabilun Najah mosque, mostly aged 45 and above. The study is held regularly every Saturday evening after the Maghrib prayer until the Isha prayer. The teaching method used in this majlis ta'lim is the lecture method, where the teacher reads a verse, followed by its translation, and then explains the meaning of the verse. The congregation only listens to what has been conveyed.

Perception is an individual's viewpoint towards something, while society refers to a group of people living together. The perception of the congregation towards the Tafsir al-Ibriz study at the Sabilun Najah majlis ta'lim is that they consider this activity to be positive. The presence of this study brings positive effects to the surrounding community, which predominantly consists of laypeople (*awwam*). The congregation members participating in this study view it as beneficial, motivated by factors such as expanding religious knowledge, improving themselves to become better individuals, and seeking rewards for their life in this world and the hereafter.

REFERENCE

- Adibah, I. Z. (2017). Pendekatan sosiologi dalam studi Islam. *Jurnal Inspirasi*, 1(1).
- Afwadzi, B. (2016). Membangun integrasi ilmu-ilmu sosial dan hadis Nabi. *Jurnal Living Hadis*, 1(1).
- Ali, M. (2015). Kajian naskah dan kajian Living Qur'an dan Living Hadis. *Journal of Qur'an and Hadis Studies*, 4(2).
- Anwar, M. K. (2015). Living Hadis. *Farabi*, 12(1).
- Asif, M. (2016). Tafsir dan tradisi pesantren: Karakteristik tafsir al-

- Ibriz karya Bisri Mustofa. Jurnal Suhuf, 9(2).
- Asy'ari, R. (2019). Model penyampaian pengajian tafsir K.H. Muadz Thohir yang bersumber dari tafsir al-Ibriz karya K.H. Bisri Mustofa (studi kasus pengajian Ahad pagi di Pondok Pesantren Al-Mardiyah). Jurnal Skripsi Universitas Islam Negeri Walisongo, Semarang.
- Darmalaksana, W., et al. (2019). Analisis perkembangan penelitian Living al-Qur'an dan Hadis. Jurnal Perspektif, 3(2).
- Farhan, A. (2017). Living al-Qur'an sebagai metode alternatif dalam studi al-Qur'an. Jurnal El-Afkar, 6(II).
- Gzozali, S. (2013). Persepsi masyarakat terhadap tafsir al-Ibriz dalam pengajian Ahad pagi di Pondok Pesantren Al-Itqon Semarang. Jurnal Skripsi UIN Sunan Kalijaga, Yogyakarta.
- Hajisah, S. (2019). Persepsi jamaah majelis taklim Al-Ittihadiyah Kabupaten Deli Serdang tentang pendidikan seumur hidup. Jurnal Skripsi Universitas Islam Negeri Sumatera Utara, Sumatera Utara.
- Junaedi, D. (2015). Living Qur'an: Sebuah pendekatan baru dalam kajian al-Qur'an (Studi kasus di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec, Pabedilan Kab. Cirebon). Journal of Al-Qur'an and Hadith Studies, 4(2).
- Maulana, M. D. (2021). Alcohol dalam al-Qur'an (Studi atas tafsir al-Ibriz karya Kh. Bisri Mustofa). Jurnal Skripsi IAIN Kudus.
- Mubarok, A. (2018). Resepsi masyarakat terhadap tafsir al-Ibriz (Studi Living Qur'an di Pondok Pesantren Al-Amin Pabuwaran, Purwokerto). Jurnal Skripsi Universitas Islam Negeri Sunan Kalijaga, Yogyakarta.
- Muhsin, M. (2015). Memahami hadis Nabi dalam konteks kekinian: Studi Living Hadis. Jurnal Holistic, 1(1).
- Munir, M. F. (2022). Praktik pembacaan surat al-Fil (Kajian Living Qur'an di SMP Plus Darussalam Centong Kota Kediri). Jurnal Skripsi IAIN Kediri.
- Murni, D. (2016). Paradigma umat beragama tentang Living Qur'an: Menautkan antara teks dan

- tradisi masyarakat. Jurnal Syahadah, 4(2).
- Nadhia, M. K. (2018). Nuyuz perspektif K.H. Bisri Mustofa dalam tafsir al-Ibriz. Skripsi IAIN Tulungagung.
- Nikmatullah. (2015). Review buku dalam kajian Living Hadis: Dialektika teks dan konteks. Jurnal Holistic, 1(2).
- Purta, H. S. A. (2013). The Living Qur'an: Beberapa perspektif antropologi. Jurnal Walisongo, 1.
- Rakhman, I. A. (2019). Studi Living Qur'an dalam tradisi kliwonan santri PP. Attauhidiyah Syekh Armia Bin Kurdi Tegal. Jurnal Madaniyah, 9(1).
- Rizki, W. T. (2023). Analisis masyarakat terhadap pertambangan emas tanpa izin dan dampaknya di Kecamatan Tebo Ulu. Jurnal Skripsi Universitas.
- Sanaky, H. A. H. (2008). Metode tafsir (Perkembangan metode tafsir mengikuti warna atau corak mufassirin). Jurnal Al-Mawarid, XVIII.
- Syahidah, N. R. (2014). Pembelajaran kitab tafsir al-Ibriz pada orang lanjut usia di Pondok Sepuh Masjid Agung Payaman Magelang. Jurnal Skripsi UIN Sunan Kalijaga, Yogyakarta.
- Yani, A. (2022). Moderasi beragama dalam perspektif tafsir al-Ibriz karya Bisri Mustofa: Kajian terhadap QS Al-Baqoroh (2):143. Jurnal Pendidikan Kebudayaan & Keislaman.
- Zahroh, N. K. (2021). Metode, corak, dan penafsiran fahisyah dalam tafsir al-Ibriz karya K.H. Bisri Mustofa. Jurnal Skripsi Universitas Muhammadiyah Surakarta