



## **Islamic Scripture Based Local Culture, The Interpretations Of Ortodhoxy And Intertext In Tafsir Alqur'an**

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### **Abstract**

Tafsir al-Iklil Fî Ma'ani al-Tanzil is one of the interpretations of the archipelago that blends with local culture, a work of interpretation from KH. Misbah Bin Zainil Muṣṭafa who is only a pesantren kyai who is able to interpret the Qur'an. Islamic thought in Tafsir Al-Iklîl fî Ma'âni al-Tanzîl interpretation was analyzed using the following five John B. Henderson parameters: 1) Primacy, 2) True transmission, 3) Unity, 4) Doctrine and tolerance for differences, 5) A middle ground that stands at two extreme points. The results of the study show that 1) Intertext of the exegete in Tafsir al-Iklîl fî Ma'âni al-Tanzîl is to include the names of the books or the names of the authors only in the reference and not write them in detail or complete as in writing references in general, and the model is direct quotation with bold text, 2) Orthodoxy in Tafsir al-Iklil Fî Ma'ani al-Tanzil is one of the representations of the orthodox Islamic movement in the world of Islamic boarding schools in Indonesia.

**Keywords:** Tafsir, Intertext, Orthodoxy, Archipelago, Islamic Pesantren

### **Introduction**

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Muslims have faith with all their hearts that the holy book al-Qur'an revealed by Allah SWT given to the Prophet Muhammad through the Angel Gabriel is a miracle the great, the guide of life (Ash-Shiddieqy, 1992). The Qur'an was revealed using Arabic as the medium (Usmani, 2016). Rasulullah SAW ordered Muslims to study, read, meditate (contemplate) and practice the contents of the Qur'an. The content in the Qur'an is law, history, and science that serves as a guide for humans in everyday life.

Allah SWT teaches humans about language to communicate and explain thoughts and feelings to one another. The revelation of the Qur'an comes from Allah SWT who speaks Arabic, as a sign of His greatest gift. Allah SWT teaches humans to speak clearly, easily digested; able to express opinions, heart and thoughts; able to clearly understand the relationship of something and explain it (Chirzin, 2004).

Efforts to understand the Qur'an continue to be taken from the beginning until now. Starting from the understanding guided by the Prophet Muhammad to understanding through various kinds of interpretations. According to Al-Zarkasyi in al-Burhan fi 'Uluum al-Qur'an reveals that interpretation is the science of knowing and understanding the book of Allah revealed to the Prophet Muhammad, and explaining its meaning and taking laws from the Qur'an. Meanwhile, according to Al-Sabuni explained that interpretation is a science that is used by humans to understand God's purpose for what has been revealed by Allah to the Prophet Muhammad in accordance with the ability of human understanding of the Qur'an.

This interpretation is sometimes an answer to address various problems regarding the Islamic religion in this modern era, life that continues to develop makes the work of previous commentators feel less competent to answer religious problems that continue to develop, in other words that the problems of Muslims today require a more detailed interpretation of the Qur'an to answer questions or problems

of Muslims. The Qur'an always gives answers that are always different and this is what makes the Qur'an always opens the way for interpretation and is never closed by one interpretation (Shihab, 1985).

Tafsir al-Iklil Fî Ma'ani al-Tanzil is one of the interpretations of the archipelago that blends with local culture, a work of interpretation from KH. Misbah Bin Zainil Muṣṭafa who is only a pesantren kyai who is able to interpret the complete Qur'an up to 30 juz and is amazed by his interpretation using the Javanese pegon language. He also often disagreed with the New Order government, one example of which was that he rejected or prohibited the family planning program (KB) and the Musabaqah Tilawatil Qur'an (MTQ), which became the mainstay of the New Order program (Syarofi, 2008).

Tafsir al-Iklil Fî Ma'ani al-Tanzil by KH. Misbah Bin Zainil Muṣṭafa is one of the exegetes of Indonesia. She is the caretaker of the al-Balad Islamic boarding school, Tuban, East Java. He used the tahlīlīy interpretation method with a long and detailed explanation, and mentioned the Asbab an-Nuzul of each interpreted verse, as well as traditions related to the interpreted verse, and followed the order of the manuscripts in the Qur'an. The stories will be explained in more detail by him using this method. This interpretation is included in tafsir bil ra'yi because in it is more dominated by the opinion, after he did the tarjih and took the opinion he thought was right (Baidowi, 2015).

The interpretation written by KH. Miṣbaḥ has contributed to the development of Islam both in the pesantren world and in society in general. This as physical evidence is the Al-Balagh Islamic Boarding School Bangilan Tuban, East Java. In the context of course that Tafsir Al-Iklil fî Ma'āni al-Tanzil the work of KH. Miṣbaḥ Bin Zainil Muṣṭafa is also used as a book of teaching materials at the Al-Balagh Islamic Boarding School and other Islamic boarding schools in Java, especially the northern coastal areas (Pantura).

Tafsir al-Iklil Fî Ma'ani al-Tanzil has an orthodoxy tendency, as seen in how KH. Miṣbaḥ Bin Zainil Muṣṭafa refers to Islamic books, as

explained earlier, that in the explanation of his interpretations, he refers a lot to the books of interpretation which are blessed by Allah according to his statement, as also the author mentions at the beginning through the table. The reference of a text to other texts is an intertext. And the intertext itself is intended to produce meaning which is done by using a pattern of opposition (a pattern of producing meaning by citing opposing opinions to be criticized, analyzed and given constructive input), permutations (rearrangement of a collection of objects in a different order from the original order). ), and transformation (change of appearance or form of text in the form of translation, copy, letter transfer, simplification, paraphrasing or adaptation)

## **Discussion**

### **Intertextuality Tafsir al-Iklîl fî Ma`âni al-Tanzîl**

The commentator in elaborating the verses of the Qur'an of course cannot stand on his own thoughts or ideas as a whole or in its entirety, but elaborates by quoting from the thoughts of the previous commentators. This also happens in the Tafsir l-Iklîl fî Ma`âni al-Tanzîl. This interpretation only lists the names of the books or the names of their authors, which are used as references and does not write them in detail or in full (pages and others) as in writing references in general, and the method is direct quotation in bold. For example; Al- Jami' al-Ahkam al- Qur'an (al-Qurtubi) the commentator (KH. Mişbah) only wrote Qurtubi, referring to the commentary Mafâţîh al-Ghay, commentators only write al-Razi.

The reference of a text to other texts is an intertext. And the intertext itself is intended to produce meaning which is done by using a pattern of opposition (a pattern of producing meaning by citing opposing opinions to be criticized, analyzed and given constructive input), permutations (rearrangement of a collection of objects in a

different order from the original order), and transformation (change of appearance or form of text)

Texts that refer to other texts, then the other texts referred to (hypogram text) are positioned in two forms. First, the referenced texts are positioned as reinforcement or role models. Second, the texts referred to are positioned as comparative texts or even as objects of criticism aimed at providing new readings (Gusmian). By positioning the referenced text (hypogram text) as reinforcement or role model, it means that it has certain logical consequences. That is, the author of the referring text (transformation text) completely agrees with the thoughts of the authors of the referenced text (hypogram text). In other words, KH. Mişbah Bin Zainil Muşţafa as the author of the commentary, has the same ideology or may follow the religious ideology of the authors of the books he refers to. If the religious ideology of the authors of the text being referred to (hypogram text) is known as orthodox Islam, the religious ideology of the author of the new text which makes it a reinforcement or role model can also be identified as orthodox Islam.

The commentator (Mişbah) admits that in writing *Tafsir al-Iklîl fî Ma`âni al-Tanzîlit's* not the result of his own thinking. But he only explained the contents of the books of interpretation that were blessed by Allah SWT such as, *tafsir al-Razi*, *tafsir jalalain*, *tafsir Sawi*, *tafsir Munir*, *tafsir Khazin*, *tafsir Jamal*, *Tafsir Qurtubi*, *Ibnu Kasir*, all of them are taken which are about the benefits for the Muslims and then translated. The interpretation that is most widely referred to by KH. Mişbah Bin Zainil Muşţafa is *tafsir Al- Jami' al-Ahkam al- Qur'an* (al-Qurtubi) which is referred to as many as 91 times, Sawi's interpretation 57 times, Khazin's interpretation 45 times, Jalalain's interpretation 38 times, al-Razi 25 times, al-Baghawi's interpretation 8 times, Jamal's interpretation 7 times, al-Tabari's interpretation 4 times, al-Tabari's interpretation - *Manar* 2 times, the rest of the references to interpretations and other books are only quoted once.

## **Orthodoxy in Tafsir al-Iklîl fî Ma`âni al-Tanzîl**

Orthodox Islam holds that every Muslim has an obligation to maintain the authenticity of Islamic teachings. That is, the form of purity and authenticity must be maintained from the beginning of the birth of religion and stay away from forms of deviation. Orthodoxy in the context of the study of religious theology, is used to distinguish between true and false beliefs. That is, orthodoxy is a belief or pure faith in accordance with the teachings of the owner of absolute authority (Saleh, 1994)

The orthodoxy of interpretation in the thought of KH. Mişbaḥ Bin Zainil Muştafa can be seen as follows:

### **Theological Thought**

Mişbaḥ explained in his commentary that Allah obliges His servants to worship Him and not to worship other than Allah or to commit shirk to Him.

As Mişbaḥ interprets QS. al Isra' [17]: 22

مَّخْذُولًا مَّدْمُومًا فَتَقْعُدَ آخِرَ إِلَهَاءِ اللَّهِ مَعَ تَجْعَلُ لَا

Do not make other gods besides Allah, so that you will not be blamed and not be abandoned (Allah).

داووه ايكي دى توجوء اكي مراغ كنجع نبى صلى لله عليه وسلم، نعيح كع دى مقصود " كبيه منوصا فندودوك بومى. ايكي اية علاراع كبيه منوصا سعكع لكو شرك، شرك لاهر اتوا باطن، ستعه سعكع شرك باطن يا ايكو رياء، لن ووعكع تنسه نوروتى كسنعان نفسونى نيعكلا كى "فتونجوى الله تعالى."

"This word of God is addressed to the Prophet Muhammad, but what is meant is all human inhabitants of the earth. This verse prohibits the practice of shirk, both outward and inner shirk. Half of the inner shirk is riya', and people who have indulged in the pleasures of their passions leave Allah's guidance."

Mişbaḥ explains another verse namely QS. al- Baqarah [2]: 21:

تَتَّقُونَ لَعَلَّكُمْ قَبِيلُكُمْ مِنَ الَّذِينَ خَلَقَكُمْ الَّذِي رَّبُّكُمْ ۚ اَعْبُدُوا النَّاسَ بِأَنفُسِكُمْ

O mankind, worship your Lord, who created you and those before you, so that you may become pious.

ایکی ایتہ نودوہاکی بین دادی منوصا ایکو کودو اوریف ععکو کاریس عباداہ. لن کودو " ایلیم بین اوریفی ایکو انا کع اوہ اوریف کع کدو دی سمباہ ۲ لن دی سوعمکی داووه ۲ہی، یا ایکو اللہ، لن ایتہ ایکی اوکا فتونجوع چارانی ارف دادی ووعکع متقین کع بیصا علاف فیتودوہی القران، یا ایکو عبادہ کلوان راصا اعکوع ۲عائی. مهم سعکع ایتہ ، بین انا ووع عبادہ اوفمانی صلاہ نعیم ووس فیراع ۲ تھون اورا عاتی ۲ اوریفی، ایکو ناندائی بین عبا داهی دوروع مفان انا اع فلا کسناہن عبادہ کع ساء مسطینی. سوعکا ایکو، بین کیط عبادہ کای صلاہ، کودو اندوینی توجووان بیصاها "دادی ووعکع متقین، نولی بیصا علاف فیتودوہی القران

"This verse shows that if you feel that you are a human being, you must live with a line of worship and you must remember that there is a life-giving person who must be worshiped and carried out by his words, namely Allah. And this verse is also a guide on how to become a Muttaqin, who takes the guidance of the Qur'an, namely worship with a sense of exaltation. Understanding this verse, if there are worshipers, for example praying, but for several years they are not careful in their lives, it indicates that their worship is not yet established in the proper implementation of worship. Therefore, if we worship like prayer, we must have the goal of becoming a Muttaqin, then we can take the guidance of the Qur'an."

QS. an -Nisa [4]: 36.

وَالْمَسْكِينِ وَالْيَتَامَىٰ وَالْقُرْبَىٰ وَيَذَىٰ إِحْسَانًا وَالْأَوْلَادِينَ ۖ شَيْئًا بِهِ تَشْرِكُوا وَلَا إِلَهَ ۖ وَأَعْبُدُوا  
لَا إِلَهَ إِلَّا ۖ ۖ أُنْمِكُمْ مَلَكَتَ وَمَا السَّبِيلَ وَأَنْتَ بِالْجَنبِ وَالصَّاحِبِ الْجَنبِ وَالْجَارِ الْقُرْبَىٰ ذِي وَالْجَارِ  
فَخُورًا مُخْتَلًا كَانَ مَنْ يُحِب

Worship Allah and do not associate anything with Him.

اللہ تعالیٰ. شرک ایکو انا ورناتلو، کبہہ ایکو حرام. نومر سچی، یا ایکو نیقداکی انانی فعیران " کع یکو طونی اللہ انا اع کافعیرانان، یا ایکو شرک کع کدی، یا ایکو شرک کع دی لکوئی قوم جاہلیہ یا ایکو شرک کع دی کرساء کی دینیم اللہ انا اع داوہی: ان اللہ لا یغفر ان یشرک بہ ویغفر ذالک لمن یشاء. ارتینی، اللہ ایکو اورا بکل عافورا لکو شرک لن کرصا عافورا دوصا ساء لیانی شرک مراع کا وولا کع دی کسءا کی

نومر لورو، نیقدرکی فکرک کع یکو طنی اللہ انا اع فکرکا فعاکویبان، یا ایکو اعتقادی ووعکع دی سبوت کولوعن قدریہ کع نیقداکی بین منوصا ایکو بیصا عناہ کی سچی فعاکویبان تنفا انا فعاکویبانی اللہ، ووعکع معکینی ایکی اوکا دی سبوت مشرک، میتوروتہ علماء اهل السنہ کبہہ منوصا اورا بیصا کوی افا ۲. کبہہ کع کدادیبان ایکو دی کاوی دینیم اللہ تعالیٰ کبہہ کع دادی

اسیٹی لاعت بومی ایکی، زنوصانی، شیطانی، ملاءکتی، حیوانی، لن افا واهی روفانی، ایکو اوبه منعی ناموع دادی لا لو لینتاسی تقدیری اللہ. کبیه اورا بیصا افا۲، نعیع اللہ کع مها اکوع کاوی حکم عادی لن حکم عقلی لن حکم شرعی کع تتلونی مسطی لومکو، سوعکا ایکو اکیه ووعکع بیوع

نومر تلو: یکوطاکی سچی فرکرامراع اللہ انا اع فرکرا یا ایکو کع دی ارانی ریاء، یا ایکو علاکونی فریبنتھی اللہ کرانا اللہ لن کرنا لیانی اللہ تعالیٰ، کیا مچا قران اع منبر عموم کرنا اللہ لن کرنا سوفیا اولیه نومر سچی بیصا اولیه ما جم ۲ فییالا، کع لوماکواع مسابقه تلاوةالقران. شرک ۲ اتوا ریاء کع معکینی ایکی یا ایکو کع دی تراعی حرامی انا اع حدیث

“What is called worship is carrying out a special command of Allah because it glorifies Allah Ta'ala. There are three kinds of shirk, all of which are haram.

First, believing / believing in God but associating partners with God in His divinity, that is major shirk, shirk carried out by the ignorant people, shirk meant by God in His word:

Meaning: Allah will not forgive the sins of those who commit shirk, and will forgive sins other than shirk to his desired servant.

Second, believing that the case of associating partners with Allah is in the case of deeds, namely the belief of people called the Qodariyah group who believe that if humans can carry out an action without any action from God, such people are also called polytheists according to the scholars of Sunnah, all humans cannot do anything. what, everything that happens is made by Allah Ta'ala, everything that contains the heavens and the earth, humans, devils, angels, animals, and whatever kind, moving and staying still is only the traffic of Allah's destiny. Everything can't be done, but Allah the Almighty made the 'adi law, the aqli law and the syar'i law, all three of which must apply, therefore many people are confused.

Third, associate partners with Allah in matters of worship called riya 'that is, carry out Allah's orders and also because other than Allah Ta'ala. Like reading the Qur'an in the public pulpit because of Allah and because in order to get number one, you can get various trophies, which applies in Musabaqah Tilawatil Qur'an. Shirk or riya' like this which is explained as haram is in the hadiths.”



From the examples of the three verses, it can be seen that the direction of thought or interpretation of Mişbaḥ's theology, first, is to worship Allah without associating any partners with Him, both externally and spiritually, both in speech and deed, and do not follow his desires. Second, humans must live according to the instructions of the Qur'an in order to avoid polytheism so that they can become people who have the degree of Muttaqin. Third, avoiding shirk that is carried out by the ignorant, as humans must realize that God's creation in this world is by His will, and in worship must avoid the nature of riya'.

### **Reference Sources References Interpretation**

The tendency of orthodoxy is seen in how KH. Mişbaḥ Bin Zainil Muştafa refers to Islamic books, as explained earlier, that in the explanation of his interpretations, he refers a lot to the books of interpretation which are blessed by Allah according to his statement, as the author also mentions preceded by the table.

KH referral. Mişbaḥ Bin Zainil Muştafa, especially in determining the law, can be seen how the style and tendency of his thinking is orthodox. This can be seen in his reference to the understanding of schools, and the most frequent references are references to the Shafi'i School. The Shafi'i school is referred to 42 times, Maliki 9 times, Abu Hanifah 12 times, and Hambali 3 times. Of the many references to the Shafi'i School, of course, it must be interpreted as self-affirmation that KH. Mişbaḥ Bin Zainil Muştafa is a follower of the Shafi'iyyah school, and the reference to Syafi'iyyah KH. Mişbaḥ interprets verses of the Qur'an related to fiqh issues. For example when KH. Mişbaḥ interprets QS. al-Baqarah [2]: 185, regarding the permissibility of not fasting which refers to the opinion of Imam Shafi'i.

### **Analysis of the Orthodoxy of Islamic Ideas or Thoughts with John B. Henderson's Parameters**

The tendency of Islamic orthodoxy, ideas or thoughts in Tafsīr Al-Iklīl fī Ma'āni al-Tanzīl the work of KH. Mişbaḥ Bin Zainil Muşṭafa was analyzed using the five parameters.

### 1) Primacy

namely the authenticity of the form or purity that must be maintained and unchanged from the beginning of the birth of Islam. CH choice. Mişbaḥ Bin Zainil Muşṭafa to interpret the Qur'an by tafsir bi al-ma'tsur ( bir-riwāyah) aims to avoid all forms of deviation in the theological realm, syncretic or heterodox thoughts as well as speculative thoughts which are sometimes not in accordance with the teachings of Islam itself.

And sometimes also KH. Mişbaḥ Bin Zainil Muşṭafa interprets the Qur'an with bi al-ra'yi in certain letters or verses that the author explains in contexts that are in the conditions of society, but still refers to other verses from the Qur'an and the Prophet's Hadith, as well as other works of interpretation in general, with the aim of making people aware and return to the original / pure Islamic teachings based on the Qur'an and Hadith.

### 2) True transmission

To ensure the purity of a doctrine, it must be passed on to the next generation in a way that can be legally accounted for in order to avoid changes or deviations. KH. Mişbaḥ Bin Zainil Muşṭafa in interpreting the Qur'an many quotes from exegesis books and other Islamic books. The books that are used as references are evidence of the connecting link in the orthodoxy tradition of thought. The transmission of pure religious teachings through transmission lines can be seen from the tradition in Islamic boarding schools which always prioritizes the importance of scientific transmission lines.

Tradition in Islamic boarding schools, a kyai cannot become famous with his personality. To be a kyai, there must be a kyai who teaches him. The transmission process in pesantren is usually a kyai

giving a book reading certificate to students who have completed the book, for students in the next generation. The "Ijazah" given aims to provide a chain of sanad. However, the award of "Ijazah" is of course given to students who are considered capable, so that students can become a link in the chain of relationships with the author of the book. Students or santri will not dare to read the book without a kyai teaching it. Because students believe that if they study a book without a kyai or study, then the teacher is Satan.

This, of course, also applies to KH. Mişbaḥ Bin Zainil Muştafa when he was a student of KH. Khalil in Rembang, Central Java, then in 1357 H, Mişbaḥ then studied at the Tebu Ireng boarding school in Jombang, East Java, under the tutelage of KH. Hasyim Asy'ari (founder of Nahdlotul Ulama) (Maftuhin, 2018)

### **3) Unity**

An element of unity of ideas or ideas and consistent content of doctrines in order to avoid fragmentation. Although not formulated adequately, but the unity of ideas or ideas and consistent content of the doctrine put forward by KH. Mişbaḥ Bin Zainil Muştafa can be seen in his commentary.

As explained above, that KH. Mişbaḥ Bin Zainil Muştafa in his interpretation suggests that worshipping Allah without associating partners with anything, both outwardly and inwardly, both in speech and in deed, do not follow his desires and humans must live according to the instructions of the Qur'an in order to avoid polytheism so that they can become a person who has the degree of Muttaqin.

### **4) Doctrine and tolerance for differences**

Moving on from the interpretation of KH. Mişbaḥ Bin Zainil Muştafa, it also appears that an attitude of tolerance appears in his interpretation, as is an example of the interpretation in QS. al-Ahzab [33]: 56, about reading problems Sayyidina.

تَسْلِيمًا ۝ وَسَلِّمُوا عَلَيْهِ ۝ صَلُّوا ۝ ءَامِنُوا الَّذِينَ يَأْتِيهَا ۝ ۝ النَّبِيَّ عَلَىٰ يُصَلُّونَ وَمَلَائِكَتُهُ اللَّهُ إِنْ

“Verily Allah and His angels pray for the Prophet.<sup>1</sup> O you who believe, pray for the Prophet and salute him.

“The history of Salawat from the Prophet is only partially written here (said KH. Mişbaḥ), and all of it does not contain the word sayyidina. If you mention sayyidina outside the prayer, it is not a problem, but if it is inside the prayer it is often crowded with Muslims, which should not be crowded. What is more important is how to perform prayers that can lead to good moral development with tangible evidence. Many people are busy talking about sayyidina problems, but their morals are damaged, happy to 'ujub, riya', do not want zakat, know that poor people pretend not to know. This is what needs to be a concern for Muslim brothers, as well as other issues related to prayer.”

From the interpretation above, it has been seen that the interpretation of KH. Mişbaḥ shows a tolerant attitude, as evidenced by the sentence "which should not be crowded". It can be concluded that it has given freedom to Muslims in reading salawat (salawat to the Prophet) both in prayer and outside prayer.

### **5) The middle ground that stands at the two extremes**

Islam is believed to have been between two religions, namely Judaism and Christianity. This kind of thing can be seen in the commentary written by KH. Mişbaḥ in interpreting the word “Ummatan Wasatan” QS. al -baqarah [2]: 143, which is interpreted as a good, fair, knowledgeable and charitable people.

This is also in line with the interpretation of several commentaries including, tafsir al- Munir by Imam Nawawi al-Bantani interprets “Ummatan Wasatan” is a just and chosen people, (elected, just, and commendable with knowledge and deeds). As the chosen

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<sup>1</sup> Shalawat means: from Allah it means giving grace: from angels it means asking for forgiveness and if from believers it means praying to be given mercy as with the words :*Allahuma shalli ala Muhammad.*

people, it means as a special people, having advantages, and perfection in carrying out Shari'ah, further KH. Mişbah explained that Muslims must act fairly, knowledgeable, and charitable under any circumstances.

From the information above, it can be seen that the direction of KH. Mişbah's frame of mind is that he can be said to be one of the representations of the orthodox Islamic movement in the world of pesantren, Javanese society, and NU circles. The center of his thoughts can be traced from his educational history, namely as a student of KH. Hasyim Asy'ari, and readings or references to his interpretations

## **Conclusion**

Tafsir al-Iklîl fî Ma`âni al-Tanzîl is one of the interpretations of the archipelago that blends with local culture, a work of interpretation from KH. Misbah Bin Zainil Muşţafa with his interpretation using the Javanese pegon language. This interpretation is included in the interpretation of bil ra'yi because it is more dominated by the opinion/ijtihad of KH. Misbah Mustafa, after he did the tarjih and took the opinion he thought was right. And supported by an interpretation written with Javanese pegon makes the book interesting.

The commentator's intertext in the interpretation of al-Iklîl fî Ma`âni al-Tanzîl only includes the names of the books or the names of their authors, which are used as references and do not write them in detail or in full, and the model is a direct quote in bold writing. For example, when referring or quoting the interpretation of Al-Jami' al-Ahkam al-Qur'an (al-Qurtubi) the commentator (Mişbah) only writes Qurtubi, referring to the interpretation of Mafâţîh al-Ghay, the commentator only writes al-Razi.

The commentator (KH. Mişbah) admits that in writing the commentary on al-Iklîl fî Ma`âni al-Tanzîl, it was not the result of his own thinking. But he only explained the contents of the commentaries that were blessed by Allah SWT, such as al-Razi's interpretation, Jalalain's interpretation, Sawi's interpretation, Munir's interpretation,

Khazin's commentary, Jamal's commentary, Qurtubi's commentary, Ibn Kasir, all of which were taken for some benefit. for Muslims and then translated. The interpretations that KH. Mişbaḥ Bin Zainil Muşṭafa most references are the interpretations of Al-Jami' al-Ahkam al-Qur'an (al-Qurtubi) which are referred to 91 times, Sawi's interpretations 57 times, Khazin's interpretations 45 times, Jalalain's interpretations 38 times, al-Razi 25 times, al-Baghawi's interpretation 8 times, Jamal's interpretation 7 times, al-Tabari's interpretation 4 times, al-manar interpretation 2 times, the rest are references to interpretations and other books once.

Tafsir Al-Iklūl fī Ma'āni al-Tanzūl has an orthodoxy tendency, as seen in how KH. Mişbaḥ Bin Zainil Muşṭafa refers to Islamic books, as explained at the beginning, that in explaining his interpretations, he mostly refers to Islamic books. - a book of interpretation that is blessed by Allah according to his statement. The tendency of orthodoxy of Islamic ideas or thoughts in the interpretation of Tafsir Al-Iklūl fī Ma'āni al-Tanzūl by KH. Mişbaḥ Bin Zainil Muşṭafa became one of the representatives of the orthodox Islamic movement in the world of Islamic boarding schools, Javanese society, and the Nahdlotul Ulama (NU) circle.

The limitation of this research is only based on literature research, so it is necessary in further research to examine it in the field related to the orthodoxy of KH's thinking. Misbah.

Further research is expected to examine factors other than intertext and orthodoxy as this limited research. For example, by studying the comparison of Tafsir Al-Iklūl fī Ma'āni al-Tanzūl by KH. Mişbaḥ Bin Zainil Muşṭafa with another interpretation

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