

PILGRIMS' RECEPTION IN LIVING QUR'AN STUDY: RECITATION OF TAFSIR AL-IBRIZ AT LPPQ AL-KARIM

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Abstract

This study discusses the congregation's reception of the Tafsir Al-Ibriz in religious studies at LPPQ Al-Karim as a form of implementation of the Living Qur'an study. The focus of the study is how the congregation accepts and internalizes the teachings of the interpretation in the context of their social life. A qualitative approach with a case study method is used to explore the interaction between religious texts and the social context of the congregation. Primary data were collected through in-depth interviews and participant observations, while secondary data were obtained from related literature. The results of the study indicate that the Al-Ibriz interpretation, which uses Javanese, plays a significant role in bridging the understanding of the text of the Qur'an with the reality of local community life. The congregation feels spiritual transformation, increased religious insight, and changes in more positive social behavior. This study highlights the importance of a local approach in religious studies to strengthen relevant and applicable religious understanding. This study provides theoretical contributions to the study of the Living Qur'an, as well as practical contributions for managers of religious study institutions in designing programs based on the needs of the congregation.

Keywords: Islam Tafsir Al-Ibriz, Congregation Reception, Living Qur'an, LPPQ Al-Karim, Local Studies.

Abstrak

Penelitian ini membahas resepsi jamaah terhadap Tafsir Al-Ibriz dalam pengajian di LPPQ Al-Karim sebagai wujud implementasi kajian Living Qur'an. Fokus penelitian adalah bagaimana jamaah menerima dan menginternalisasi ajaran tafsir dalam konteks kehidupan sosial mereka. Pendekatan kualitatif dengan metode studi kasus digunakan untuk mengeksplorasi interaksi antara teks keagamaan dan konteks sosial jamaah. Data primer dikumpulkan melalui wawancara mendalam dan observasi partisipatif, sementara data sekunder diperoleh dari literatur terkait. Hasil penelitian menunjukkan bahwa tafsir Al-Ibriz, yang menggunakan bahasa Jawa, memainkan peran signifikan dalam menjembatani pemahaman teks Al-Qur'an dengan realitas kehidupan masyarakat lokal. Jamaah merasakan transformasi spiritual, peningkatan wawasan keagamaan, dan perubahan perilaku sosial yang lebih positif. Studi ini menyoroti pentingnya pendekatan lokal dalam pengajian untuk memperkuat pemahaman agama yang relevan dan aplikatif. Penelitian ini memberikan kontribusi teoritis pada kajian Living Qur'an, serta kontribusi praktis bagi pengelola lembaga pengajian dalam merancang program berbasis kebutuhan jamaah.

Kata kunci: Islam Tafsir Al-Ibriz, Resepsi Jamaah, Living Qur'an, LPPQ Al-Karim, Kajian Lokal.



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INTRODUCTION

In the current global context, the study of people's reception of religious texts is getting more and more attention, especially among academics who are interested in *living Qur'an* studies.¹ The phenomenon of the *living Qur'an* reflects how the Qur'an is not only understood as a holy book that is read, but also as a living text that shapes and is influenced by the social life of society.² One of the concrete forms of this phenomenon is the recitation of tafsir in various religious institutions, such as the recitation of Tafsir Al-Ibriz at LPPQ Al-Karim. Given the importance of the recitation tradition in shaping the religious understanding of the congregation, the study of the congregation's reception is essential to understand how the Qur'anic text is interpreted and lived in their daily lives.³

Research on pilgrims' receptions of religious texts in the study of *living Qur'an* has a high relevance to the development of Islamic science, especially in understanding the dynamics of local tafsir.⁴ Tafsir Al-Ibriz by KH Bisri Musthofa is one of the Javanese interpretations that is widely used in recitations in various regions. This interpretation has unique characteristics because it presents the interpretation of the Qur'an in local languages that are easily understood by ordinary people.⁵ According to Hanifa and Magfiroh, the use of Javanese language in this tafsir strengthens the position of Tafsir Al-Ibriz as an important medium in teaching the Qur'an in Javanese communities.⁶ Therefore, examining how the congregation receives and understands this tafsir is crucial to expanding academic understanding of local tafsir traditions.

Previous studies have shown that Tafsir Al-Ibriz has a significant role in shaping people's religious insights. Some studies, such as the one conducted by Kumaidi, show that this tafsir is not only used in pesantren, but also in various public recitation forums. The use of Tafsir Al-Ibriz in public recitation forums shows the openness of access to broader religious knowledge.⁷ In addition, Misnawati's research shows that this tafsir is able to bridge the understanding between the Qur'anic

¹ Yani Yuliani, "Tipologi Resepsi Al-Qur'an Dalam Tradisi Masyarakat Pedesaan: Studi Living Qur'an Di Desa Sukawana, Majalengka," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 6, no. 02 (2021): 321–38, <https://doi.org/10.30868/at.v6i02.1657>.

² Akhmad Roja Badrus Zaman, "Living Qur'an Dalam Konteks Masyarakat Pedesaan (Studi Pada Magisitas Al-Qur'an Di Desa Mujur Lor, Cilacap)," *Potret Pemikiran* 24, no. 2 (2020): 143, <https://doi.org/10.30984/pp.v24i2.1320>.

³ (Mubasirun 2021).

⁴ Muhammad Amin and Muhammad Arfah Nurhayat, "Resepsi Masyarakat Terhadap Al-Quran (Pengantar Menuju Metode Living Quran)," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 21, no. 2 (2020): 290–303, <https://doi.org/10.19109/jia.v21i2.7423>.

⁵ Nur Afiyah Ghufon Maksun, "Pemikiran dan Aspek Lokalitas Tafsir Al- Ibriz," *Adh Dhiya: Journal of Qur'an and Tafsir* 1, no. 1 (2024): 79–95.

⁶ Irma Rumtaning Uswatul Hanifa and Anisa Yaumil Maghfiroh, "Penggunaan Bahasa Krama Inggil Dalam Penyifatan Allah (Kajian Sociolinguistik Dan Pragmatik Dalam Tafsir Al-Qur'an Al-Ibriz Karya Bisri Mustofa)," *At-Tafasir: Journal of Qur'anic Studies and Contextual Interpretation* 01, no. 01 (2024): 00–00.

⁷ Khumaidi, "Implementasi Dakwah Kultural Dalam Kitab Al Ibriz Karya KH. Bisri Mustofa," *Jurnal An-Nida* 10, no. 2 (2018): 181–88.

text and the local cultural context.⁸ However, studies on how the congregation responds and appreciates the content of Tafsir Al-Ibriz in the recitation forum are still minimal.

In the academic literature, discussions on the reception of local tafsir have been part of *living Qur'an* studies for the past few decades.⁹ Research on tafsir al-Ibriz in Living Qur'an studies has been conducted by several researchers before, as reflected in related studies. For example, research by Nafillah & Muhammad on the congregation's reception of tafsir al-Ibriz at the Sabilun Najah Mosque shows that the recitation of this tafsir is positively received by the congregation because it is able to increase religious understanding and strengthen their faith.¹⁰ In addition, Haryadi et al. studied the learning of tafsir al-Ibriz in Al-Asy'ariyyah Islamic boarding school, which emphasized the importance of appropriate teaching methods to improve understanding of the language and content of tafsir.¹¹ These studies prove that tafsir al-Ibriz is part of the Living Qur'an study that combines understanding of the text with its application in everyday life, although it is still limited to analyzing the method and its impact on students or worshipers.

The focus of this study is to explore the reception of the congregation in the recitation of tafsir al-Ibriz at LPPQ Al-Karim, with an emphasis on how the congregation accepts and implements the teachings of this tafsir in their social life. This recitation is interesting to study because it involves various groups of people with diverse backgrounds, thus providing a comprehensive picture of how ordinary people receive this local tafsir. The main argument to be conveyed in this study is that the pilgrims' reception of Tafsir Al-Ibriz reflects a real form of interaction between religious texts and the social context of society. This research will make a significant contribution to the study of *living Qur'an* by broadening the perspective of how religious texts are brought to life in local contexts.

This research is expected to make theoretical, practical and methodological contributions to Islamic studies. Theoretically, this research will expand the understanding of the concept of *living Qur'an* in the context of local tafsir traditions. Practically, the results of this study can be a reference for educators and managers of recitation institutions in developing more effective tafsir teaching

⁸ Misnawati Misnawati, "Pemikiran KH. Bisri Musthofa Dan Tradisi Kultural Jawa Dalam Tafsir Al-Ibriz," *TAFSE: Journal of Qur'anic Studies* 8, no. 1 (2023): 123, <https://doi.org/10.22373/tafse.v8i1.19880>.

⁹ Wirda Afriani et al., "Living Qur'an as A Method to Turn on Quranization in the Community," *GIC Proceeding* 1 (July 31, 2023): 408–14, <https://doi.org/10.30983/gic.v1i1.135>.

¹⁰ Fahma Nafillah and Alfet Robi' Nur Muhammad, "The Perception of Congregants Towards the Tafsir Al-Ibriz Study (Living Qur'an Study at Majelis Ta'lim Masjid Sabilun Najah)," *International Journal of Research* 2, no. 4 (2024): 548–77.

¹¹ Arif Puji Haryadi, Muchotob Hamzah, and Vava Imam Agus Faisal, "Metode Pembelajaran Kitab Tafsir Al-Ibriz Dalam Meningkatkan Kemampuan Pemahaman Berbahasa Jawa Santri Di PPTQ Al - Asy'ariyyah," *Journal of Mandalika Literature* 4, no. 2 (2023): 343–450, <https://doi.org/10.36312/jml.v4i2.1672>.

methods. In addition, methodologically, this research will develop an approach to evaluating pilgrims' receptions of religious texts that can be applied in similar studies in the future.

The potential contribution of this research to the field of science includes three main aspects. First, from a theoretical point of view, this research will enrich the literature on the *living Qur'an* by adding the perspective of community reception of local interpretations. Secondly, from a practical point of view, the results of this research can be a reference for religious institutions in developing recitation programs based on the needs and characteristics of the congregation. Third, from a methodological point of view, this research will develop an evaluation tool that can be used to assess the effectiveness of recitation in shaping the religious understanding of the congregation.

Thus, this research not only contributes to the development of Islamic science, but also has significant practical implications for society. This study is expected to provide new insights into how religious texts are brought to life in the socio-cultural context of the community through tafsir recitation. In addition, this study is expected to inspire further research in the field of tafsir and *living Qur'an* studies in Indonesia.

RESEARCH METHODS

This research uses a qualitative approach with a case study method to understand the congregation's reception of Tafsir Al-Ibriz in recitation at LPPQ Al-Karim. This approach was chosen because it allows in-depth exploration of the interaction between religious texts and the social context of the congregation. Primary data was obtained through in-depth interviews with worshipers and caregivers, as well as through participatory observation in which the author participated in the recitation to directly understand the process, dynamics, and interactions that occurred during the activity. Secondary data is drawn from books, previous research, and other sources relevant to the focus of this study. The combination of these two types of data provides a holistic understanding of the phenomenon studied.

The data analysis design in this study uses a thematic analysis model, which involves data reduction, categorization, and interpretation of results. Data obtained from various sources were analyzed to identify the main themes that reflect the pattern of pilgrims' reception of Tafsir Al-Ibriz. The analysis process focuses on how the congregation receives, understands, and implements the teachings of tafsir in daily life. Participatory observation is used to observe the response of the congregation during the recitation, while interviews delve deeper into their personal experiences related to the understanding and impact of the recitation. Data validity is maintained through source triangulation by comparing interview results, observation notes, and related documents.

This research architecture is designed to answer the main focus, namely the exploration of the congregation's reception of Tafsir Al-Ibriz in the context of living Qur'an. The research began

with problem identification and determination of the research location, followed by data collection in stages during the recitation activities. The analysis stage was conducted iteratively, integrating field findings with the relevant living Qur'an theoretical framework. This research not only aims to expand academic studies on local interpretation, but also to make a practical contribution to the managers of religious institutions in designing recitation programs based on the needs and characteristics of the congregation.

RESULTS AND DISCUSSION

Living Qur'an and Pilgrims' Reception of Tafsir Al-Ibriz at LPPQ Al-Karim

The *Living Qur'an* approach at LPPQ Al-Karim presents tafsir Al-Ibriz in Javanese as a bridge between the Qur'anic text and the daily life of the congregation. The congregation has various motivations to attend the recitation, ranging from religious orders to the need to deepen knowledge. One of the congregants mentioned, "*We as humans are indeed required by religion to continue to explore knowledge, especially for those of us who are also TPQ teachers, so this recitation is important to update our Islamic insights.*"¹² This motivation reflects the need for religious understanding that is relevant to the life practices and professions of the congregation.¹³

The recitation of Tafsir Al-Ibriz is a place for worshipers to continue to get closer to the Qur'an. The intensive learning process helps them internalize the values of the Qur'an in life. One congregation shared, "*The lesson I remember the most is Kiai's message, namely istiqomah, knowledge, and charity. These three things became the foundation of my life.*"¹⁴ This message shows how the Al-Ibriz tafsir approach not only provides religious insight, but also directs worshipers to real implementation in daily life.¹⁵

The congregation's reception of tafsir Al-Ibriz is seen in changes in their lives. Many feel positive impacts such as peace of mind, a more purposeful life, and blessings. One worshipper stated, "*My life has become more authentic after understanding the contents of the Qur'an through this tafsir.*"¹⁶ This acknowledgment shows how local tafsir such as Al-Ibriz is able to present deep meaning and relevance to the community.

The Qur'anic verses taught in the recitation at LPPQ Al-Karim are important guidelines for the congregation. One of the verses that is often implemented is *Surah Al-Mujadilah* verse 11, which teaches about the virtue of knowledge. The congregation relates this verse to the spirit of learning

¹² "Hasil Wawancara," 2024.

¹³ Munawaroh and Badrus Zaman, "Peran Majelis Taklim Dalam Meningkatkan Pemahaman Keagamaan Masyarakat," *Jurnal Penelitian* Vol. 14, no. No. 2 (2020): 369–92.

¹⁴ "Hasil Wawancara."

¹⁵ Muhammad Roziqin Yusuf and Mukh Nursikin, "Kosmologi Dalam Tafsir Al-Ibriz Karya Bisri Mustafa: Relasi Tuhan, Alam Dan Manusia" 06, no. 01 (2023): 3040–47.

¹⁶ "Hasil Wawancara."

and giving, as expressed, "*We always try to be enthusiastic about learning, read the Qur'an before activities, and routinely give daily and monthly donations.*"¹⁷ This practice illustrates how the teachings of tafsir are translated into concrete activities.

The reception process of tafsir Al-Ibriz is also reflected in the way the congregation applies Qur'anic values in social life.¹⁸ Some congregants report that they actively provide compensation to neighbors in need, provide dishes for recitation, and run *Friday Blessings* every week. These activities are not only a form of implementation of the Qur'anic verses, but also a reflection of the social values taught through the tafsir.

For the congregation, attending the recitation at LPPQ Al-Karim provides a significant spiritual transformation. One worshipper stated, "*I feel that my life is more directed and my heart is calmer after attending this recitation.*"¹⁹ Increased self-confidence is also the result of an intensive and directed learning process, reflecting the profound impact of the *Living Qur'an* approach presented by tafsir Al-Ibriz.

The implementation of the teachings of the Qur'an through tafsir Al-Ibriz provides solutions to various challenges of life. One of the congregants emphasized, "*That every difficulty there must be ease, and this is always my reminder in facing problems.*"²⁰ This message shows how worshippers interpret the verses of the Qur'an as a source of optimism and strength in facing difficult situations.

In addition to the spiritual aspect, this recitation also strengthens the religious insight of the congregation in a social context. A congregation revealed, "*The lessons I get include Qur'anic knowledge, worship knowledge, and social knowledge.*"²¹ The combination of these three aspects provides a balance between the dimensions of worship and social interaction, thus showing the contribution of the recitation to the life of the congregation holistically.

Tafsir Al-Ibriz is not only accepted as a text, but also as a dynamic life guide. One of the worshippers mentioned, "*Carrying out Allah's commands sincerely became my priority after understanding this tafsir.*"²² This confession shows how the understanding gained through the recitation leads the congregation to a deeper and more conscious religious practice.

The whole process of recitation at LPPQ Al-Karim reflects the success of local tafsir in answering the needs of modern society. With the *Living Qur'an* approach, tafsir Al-Ibriz is able to connect the congregation with Qur'anic values that are relevant, applicable, and meaningful in their lives.

¹⁷ "Hasil Wawancara."

¹⁸ A L Mikraj et al., "Epistemologi 'Ulum Al-Qur'an': Kajian Historis Atas Dinamika Penafsiran Di Dunia Islam," *AL MIKRAJ Jurnal Studi Islam Dan Humaniora* 5, no. June (2025): 64–83.

¹⁹ "Hasil Wawancara."

²⁰ "Hasil Wawancara."

²¹ "Hasil Wawancara."

²² "Hasil Wawancara."

The Tradition of Recitation at LPPQ Al-Karim and its Impact on the Life of the Congregation

The recitation tradition at LPPQ Al-Karim has become a significant means of spiritual transformation for its worshipers. Many worshipers admit that their initial motivation for attending the recitation is to get closer to Allah and fulfill religious orders. One worshiper said, *"It is the command of Allah and the Prophet. And it turns out to be very important in terms of the difference between reciting the Quran and not reciting the Quran."*²³ This recitation is not only a place to explore religious knowledge, but also helps worshipers to understand life more deeply through the approach of the Qur'an and its interpretation.

The various motivations of the congregation show the importance of this recitation in their lives. Some attend the recitation because of their intention to repent, seek Allah's pleasure, or simply want to become a student of Kiai Sholeh who is considered a role model teacher. Another congregation revealed, *"We as TPQ teachers feel the need to always hone our knowledge which will be used for the material taught to the students."*²⁴ This shows that the recitation does not only have an individual impact, but also becomes a medium of learning for the next generation.

One of the characteristics of the recitation tradition at LPPQ Al-Karim is the use of tafsir Al-Ibriz by KH Bisri Mustofa. This tafsir helps the congregation understand the meaning of the Qur'an contextually and practically. The congregation feels that the content of this tafsir is relevant to everyday life. A worshiper said, *"The content of the Qur'anic letters is thematic. Because it is thematic it brings me to see life to be authentic."*²⁵ This tafsir is also a guide in practicing worship and society.

Kiai Sholeh as the caretaker of LPPQ Al-Karim gave advice that continues to make an impression on the hearts of the congregation. His messages that are most remembered by the congregation are about istiqomah, the importance of knowledge, and charity. One of the *worshipers* stated, *"The first Kiai message is istiqomah (doing good at all times), the second is knowledge (worship not based on knowledge is rejected), the third is charity (the fruit of learning is behavior)."'*²⁶ This message is the basis for living a more meaningful life.

The recitation at LPPQ Al-Karim has a big impact on the spiritual life of its worshipers. They feel that their lives are more directed, their hearts are calm, and they get blessings in all aspects of life. One of the congregants revealed, *"From being a nobody to being diuwongke in social life. Although that is not the goal."*²⁷ This experience shows how pengajian can improve the quality of life both spiritually and socially.

²³ "Hasil Wawancara."

²⁴ "Hasil Wawancara."

²⁵ "Hasil Wawancara."

²⁶ "Hasil Wawancara."

²⁷ "Hasil Wawancara."

The congregation practices the Qur'anic verses learned in the recitation. One of the verses that is often applied is QS. Al-Mujadilah: 11, which reads, *"Allah will elevate those who believe among you and those who are given knowledge several degrees."*²⁸ This verse motivates the congregation to continue learning and doing good in the community. They also carry out religious orders with full sincerity as a form of implementation of the recitation.

One of the positive impacts of the recitation is the increasing tradition of giving and sharing among the congregation. They actively give through the infaq box and the Friday Blessing program. One of the congregants mentioned, *"We give donations to neighbors who deserve to receive them and provide dishes during the regular recitation."*²⁹ This tradition not only strengthens social relations, but is also a tangible proof of practicing religious teachings.

The congregation is also taught to discipline themselves in reading the Qur'an. Before the recitation begins, the congregation istiqomah read the Qur'an for 15-30 minutes. One congregation said, *"We read the Qur'an before the teacher teaches as a form of spiritual preparation."*³⁰ This habit reflects the importance of making the Qur'an the main guide in daily life.

Besides having an impact on spirituality, the recitation at LPPQ Al-Karim also improves the social skills of the congregation. They are taught to live well in society and become useful individuals. A congregation mentioned, *"We learn the knowledge of socializing and socializing which is very important for daily life."*³¹ This shows that pengajian also functions as a medium for character and personality building.

The recitation tradition at LPPQ Al-Karim is one of the effective forms of da'wah in building a better life for the congregation. With the guidance of Kiai Sholeh and a deep understanding of the interpretation of Al-Ibriz, the congregation feels that their lives have become more meaningful. As one of the worshipers stated, *"Everything we get in this recitation is a very valuable provision for the world and the hereafter."*³² This tradition not only maintains religious values, but also has a positive impact on the social and spiritual life of the congregation.

Research Approach at LPPQ Al-Karim and its Implications for Local Tafsir Studies

The research approach at LPPQ Al-Karim lies in the initial motivation of the congregation to attend the recitation. Based on interviews, the main motivations include the intention to repent, seek Allah's pleasure, and obey the commands of Allah and the Prophet SAW. One of the pilgrims mentioned, *"We feel the need to continue to explore knowledge, especially as TPQ teachers, in*

²⁸ "Hasil Wawancara."

²⁹ "Hasil Wawancara."

³⁰ "Hasil Wawancara."

³¹ "Hasil Wawancara."

³² "Hasil Wawancara."

order to hone the skills that will be taught to students.³³ This approach shows that the recitation at LPPQ Al-Karim is a space for deep and continuous religious learning.

The study at LPPQ Al-Karim uses the thematic method in understanding the Qur'an, as mentioned by one of the worshipers, "*The content in the Qur'anic letters is thematic, which makes me see life to be authentic.*"³⁴ This method is relevant to local tafsir because it emphasizes the relevance of the content of the Qur'an to the context of people's daily lives. This enriches the study of local interpretation with a more contextual and applicable approach.

In addition, the focus on istiqamah in learning the Qur'an is also the core of the teaching approach at LPPQ Al-Karim. One of the kiai's messages that is always remembered by the congregation is, "*Do good at all times, worship not based on knowledge is rejected, and the fruit of learning is behavior.*"³⁵ This message not only directs the congregation in religious life, but also becomes the foundation in the development of meaningful and authentic local tafsir studies.

The implications of this approach can be seen in the impact felt by worshipers in their daily lives. They claim that their lives have become more purposeful, calmer, and more confident. One congregation said, "*From being a nobody to being respected in social life.*"³⁶ This impact shows that the approach of LPPQ Al-Karim is not only academic, but also provides positive changes in the social and spiritual aspects of the congregation.

The Qur'anic verses taught at LPPQ Al-Karim also provide a strong foundation in the study of local interpretations. One of the verses applied is,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(QS. Al-Mujadilah: 11), which emphasizes the importance of knowledge in raising human status. This verse inspires the congregation to continue learning and applying the values of the Qur'an in their daily lives.

The approach applied at LPPQ Al-Karim can also be seen in the daily life practices of the congregation, such as the spirit of learning, sincerity in carrying out Allah's commands, and sharing with others. One of the congregants revealed, "*We always recite the Qur'an before the teacher teaches, and regularly give money through the infaq box provided.*"³⁷ This practice reflects local values rooted in the teachings of the Qur'an.

³³ "Hasil Wawancara."

³⁴ "Hasil Wawancara."

³⁵ "Hasil Wawancara."

³⁶ "Hasil Wawancara."

³⁷ "Hasil Wawancara."

Another implication of the approach at LPPQ Al-Karim is the strengthening of local tafsir in accordance with the culture and traditions of the local community. Through this recitation, the congregation is taught to understand the Qur'an deeply by relating it to their social conditions. This makes local tafsir more relevant and applicable in answering the challenges of everyday life.

The study of local tafsir at LPPQ Al-Karim also teaches the importance of congregational involvement in community life. One of the congregants mentioned, "*We give donations to neighbors in need and hold regular Friday blessings.*"³⁸ These activities show how the values of the Qur'an are actually applied in the social life of the congregation.

The research approach at LPPQ Al-Karim also encourages pilgrims to apply the knowledge they gain with full awareness and responsibility. As expressed by one of the congregants, "*We carry out activities carefully, ensuring that all are based on sincere intentions and based on knowledge.*"³⁹ This principle strengthens the relevance of local tafsir studies that not only focus on theory, but also practical applications.

Overall, the approach at LPPQ Al-Karim has significant implications for the development of local tafsir studies. By prioritizing thematic methods, focusing on istiqamah, and the application of Qur'anic values in real life, LPPQ Al-Karim is not only a recitation center, but also a laboratory for local tafsir studies that integrates spiritual, social, and academic dimensions.

CONCLUSION

This research reveals that Tafsir Al-Ibriz plays an important role in building a contextualized understanding of religion among the congregation of LPPQ Al-Karim. As a local Javanese interpretation, Al-Ibriz is able to bridge the gap between the Qur'anic text and the social reality of society. The results showed the spiritual transformation of the congregation, increased religious insight, and positive impacts on social life, including the spirit of learning, giving, and applying Qur'anic values in social interactions.

However, this study has limitations in terms of the number of participants and duration of data collection. In the future, further research with a more diverse population and a longitudinal approach may enrich the findings. Overall, this study provides insight into the importance of integrating local values in tafsir studies to address the needs of modern society and strengthen the recitation tradition as an effective means of da'wah.

³⁸ "Hasil Wawancara."

³⁹ "Hasil Wawancara."

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