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Editorial

Seiring dengan perkembangan zaman, umat tidak akan pernah lepas dengan problematika yang menjamur akibat perubahan realita social. Dewasa ini, realita social dianggap sebagai factor yang cukup dominan dan strategis digunakan dalam proses pembentukan hukum. Tidak sedikit bahkan hampir setiap produk hukum Islam merupakan hasil kontemplasi dan interaksi dengan lingkungan, masyarakat, geografis, politik dan aspek-aspek lain yang mengitarinya. Syari`at atau hukum Islam adalah segala sesuatu yang Allah Swt. syari`atkan kepada hambanya mencakup perkara keyakinan, peribadatan, akhlak, muamalah, serta aturan hidup untuk mengatur hubungan antara manusia dengan Allah Swt. dan sesama manusia agar memperoleh kebahagiaan di dunia dan akhirat. Definisi di atas merefleksikan bahwa perkembangan hukum Islam tidak dapat dipisahkan dari dimensi ruang baik horizontal maupun vertikal dan waktu yang selalu melingkupinya. Sehingga syari`at atau hukum Islam senantiasa responsif dalam menjawab problematika kekinian bersama-sama dengan hukum nasional yang ada di Indonesia.

Pada hakikatnya ada keterkaitan antara hukum Islam dengan hukum nasional di Indonesia yang belum banyak diketahui khalayak ramai. Jimly Asshiddiqie menuturkan bahwa tidak akan ditemukan istilah hukum dalam bahasa Indonesia kecuali mendapat pengaruh dari bahasa Arab karena secara etimologi 'hukum' diambil dari kata 'al-hukmu' yang secara implisit menunjukkan adanya pengaruh tradisi hukum Islam ke dalam hukum nasional.

Sejarah mencatat bahwa khalifah kedua yaitu Umar bin Khattab pernah melakukan sebuah ijtihad yang sangat memperhitungkan kondisi social kemasyarakatan ketika akan menentukan eksekusi hukuman potong tangan kepada pelaku pencurian. Beliau tidak serta merta mengambil eksekusi potong tangan karena kasus pencurian tersebut dilakukan dalam kondisi paceklik dan pertimbangan-pertimbangan lain seperti ketidakjelasan motif pencurian sebagaimana kaidah umum yang diriwayatkan oleh Ibn Abbas bahwa Rasulullah bersabda "Idra'û al-hudûd bi al-syubuhât." yang artinya tinggalkanlah sanksi sebab adanya syubhat. Selain dari kisah di atas, masih banyak lagi contoh relevansi hukum dengan realita social dengan berbagai konteks yang menyertainya tanpa menafikan keabsahan teks-teks ilahiyah.

Pada tulisan yang berjudul Semangat Kebangsaan Kiai Pesantren: Analisa Gagasan dan Spirit Kemerdekaan KH. Bisri Mustofa dalam Tafsir Al-Ibriz, Muhadi Zainuddin dan Miqdam Makfi menuangkan gagasan cemerlang tentang nasionalisme dan perjuangan melalui sebuah karya tafsir. Selain itu tulisan ini mengangkat tentang biografi Kiai Bisri Mustofa yang merupakan refleksi tentang bagaimana perjuangan tentang cinta tanah air, nasionalisme, hubbul wathan, bergerak secara sinergi. Nuansa perjuangan begitu melekat pada diri beliau karena beliau adalah pejuang yang ikut turun ke

medan tempur melawan kolonialisme. Disamping itu, gagasan tentang nasionalisme juga beliau aktualisasikan dalam karya-karya beliau. Upaya dan kegigihan KH. Bisri Mustofa dalam menjelaskan ayat-ayat ilahiyah beliau tuangkan dengan menggunakan Bahasa Arab Pegon (Arab-Jawa) sehingga makna-maknanya mudah dicerna dan difahami dengan baik oleh masyarakat Jawa. Hal ini menjelaskan bahwa beliau menggunakan pendekatan social-antropologi untuk menanamkan nilai-nilai kebangsaan dari Al-Qur'an yang sarat akan nash-nash hukum.

Rizal Maulana dalam jurnal ini menulis Kompleksitas Masyarakat Indonesia Kontemporer (Agama, Sosial-Individu dan Ekonomi Budaya) yang sangat kental membahas problematika masyarakat Indonesia modern dari berbagai perspektif. Salah satu yang menarik adalah Sementara kita mempunyai tugas mempromosikan kelestarian budaya asli, tradisi-tradisi lama bertemu dengan kreatifitas baru setiap harinya di kota-kota dunia, memelihara identitas dan keanekaragaman. Dialog antar budaya adalah salah satu tantangan terbesar umat manusia, dan kreatifitas dikenal sebagai sumber yang tidak pernah berhenti mengilhami masyarakat dan ekonomi.

Selanjutnya tulisan Ahmad Fathurrahman yang berjudul Penyelesaian Tuntutan Ganti Rugi Dalam Sengketa Akad Mudharabah Pada Pengadilan Agama berupaya memberikan komparasi secara seimbang antara konsep ganti rugi yang ditawarkan oleh hukum Islam dan hukum perdata. Tulisan ini merupakan kajian terhadap putusan kasus pada Pengadilan Agama (PA) Nomor 463/Pdt.G/2011/PA.Btl Jo. 63/Pdt.G/2011/PTA.Yk Jo. 2/Pdt.Eks/2012/PA.Btl Adapun penentuan ukuran ganti rugi menurut hukum perdata tidak lepas dari peranan hakim dalam penentuan nominal atau ukurannya. Kemudian awal kalkulasi ganti rugi dimulai saat debitur melakukan wan-prestasi. Sedangkan menurut hukum Islam besaran ganti rugi ditentukan berdasarkan kesepakatan (at-taqdir al-ittifaqi) dan penggantian ganti rugi di lakukan oleh hakim (al-taqdir al-qadai) yang mengacu pada ijtihad dan pendapatnya.

Kemudian tulisan Fatemah Ahmad dan Arif Ali yang berjudul al-Hukûk al-Asâsiyah Li dhawi al-l`âqah fi al-Syarî`ah al-Islâmiyyah (Hak-hak Dasar Yang Dimiliki Oleh Penyandang Cacat (Disabilitas) menurut Syari`at Islam) mencoba mengelaborasi hak-hak yang bersifat fundamental yang melekat pada individu disabilitas. Penulis ingin memaparkan bahwa Islam menjunjung tinggi harkat dan martabat kaum disabilitas, sehingga hal ini dapat membuktikan bahwa syariat Islam sangat dinamis dan rahmatan lil`alamin.

Kajian ini mencoba untuk mengklarifikasi al-Hukûk al-Asâsiyah yaitu hak-hak yang mutlak ada yang diperoleh sebagai manusia dan ditandai sebagai salah satu pilar yang tidak dapat disentuh dilanggar dan merupakan prasyarat untuk mewujudkan hak-hak manusia lainnya. Adapun hak-hak asasi yang diperjuangkan seperti hak untuk hidup, memperoleh martabat, kesetaraan, keadilan, pendidikan, pekerjaan dan privasi. Hasil terpenting dari penelitian ini adalah bahwa: Islam menjaga

nilai-nilai kemanusiaan dan martabat orang cacat dan melarang segala bentuk kekerasan atau penelantaran hak. Hal ini dimaksudkan agar mereka dapat hidup dengan baik, nyaman serta dapat berintegrasi dan berinteraksi dengan orang lain di dalam masyarakat secara normal tanpa ada tekanan, penghinaan atau dipermalukan.

Beberapa naskah atau tulisan di atas mungkin belum bisa mendeskripsikan secara sempurna dan ideal tentang pengaruh realita social dalam melahirkan produk-produk hukum baik hukum Islam maupun hukum nasional. Oleh karena itu, redaksi berharap hal ini dapat memberikan manfaat dalam memantik munculnya pemikir-pemikir di bidang hukum secara holistic. (Redaksi 2019)

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The National Spirit of Kiai Pesantren: An Analysis of the Ideas and Spirit of Independence of KH. Bisri Mustofa in the Interpretation of Al-Ibriz

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ABSTRACT

The idea and spirit of kiai pesantren (Islamic boarding school teachers) in the struggle for independence was not much heard in the academic landscape in this country. The important role of kiai pesantren to fight for independence, as well as to spread the idea of nationalism, has not been published comprehensively. Research publications on pesantren, so far, only appear in communal, political, and dynamic aspects in the country. The narrative is built by some researchers, that traditional-faced pesantren has a unique subculture with rich cultural treasures. Meanwhile, the role of pesantren in the struggle for independence, only faintly heard. The values of the nationality and heroism of the kiai pesantren still need to be explored in depth. Kiai Bisri Mustofa is an important figure in the narrative of the struggle for Indonesian independence. This figure often reviewed as a lecturer, writer, and pesantren's caretaker. His work in the struggle for independence, as well as his ideas in the framework of nationality need to be explored as a spirit of struggle. This article focuses on the following questions: What is the principle of Kiai Bisri Mustofa's national struggle? What are Kiai Bisri Mustofa's ideas about nationalism and patriotism in his books? What can we learn from the national struggle shown by Kiai Bisri Mustofa? By reviewing the biography of the struggle and interpreting the series of ideas in Al-Ibriz

series, we can perceive the configuration of Kiai Bisri Mustofa's ideas about the struggle for independence.

Keywords: Kiai Bisri Mustofa, pesantren, the struggle for independence, nationality, nationalism

INTRODUCTION

Kiai pesantren becomes an example in the struggle for nationalism. In historical records, the role of *kiai pesantren* has not been revealed in many academic texts or in-depth research reports. The discrimination of the role of the *kiai pesantren* takes place in the contestation of ideas to form a more constructive thought in the landscape of national struggle. For this reason, it is necessary to have research reports and academic records that provide space for the spirit of the *kiai pesantren* in the era of independence and post-independence.

We can note the role of Hadratus Syaikh Hasyim Asy'ari, Kiai Wahab Chasbullah, Kiai Bisri Syansuri, Kiai Bisri Mustofa, and Kiai Subchi Parakan, and the network of *pesantren* which moved together to generate colossal resistance against the colonial regime. From the published records, the *kiai* has a significant role as the intersection of communication not only for the *pesantren* community, but also the communities outside the *pesantren* which are connected in an intensive communication network at that time. This research investigates

the important role and contribution of Kiai Bisri Mustofa, in a series of ideas for the struggle for independence. The ideas contained in the books, as well as his *harakah* (movement) in the struggle involving the network of *pesantren*. At present, the figure of a *kiai* who is on par with Kiai Bisri Mustofa has rarely been found. Kiai Bisri Mustofa is a complete figure of *kiai*, humanist, *muballigh* (preacher), politician, orator, and *muallif* (writer). Indeed, he is a figure of a *kiai* who has complete intelligence. The father of Kiai Mustofa Bisri and Kiai Cholil Bisri became a reference for *santri* and state leaders. Not surprisingly, Kiai Sahal Mahfudh called Kiai Bisri as a stunning figure in his day.

KH. Bisri Mustofa was born in Rembang, in 1914. He is the son of KH. Zainal Mustafa and Siti Khadijah. He was born with the name Mashadi which was later renamed Bisri. In 1923, KH. Zainal Musthofa performed the Hajj with his wife, Nyai Siti Khadijah, and brought their young children. After performing the Hajj, in the port of Jeddah, Kiai Zainal fell ill until he died. Kiai

Zainal was buried in Jeddah, while his wife and sons returned to Indonesia.¹

When he arrived in Indonesia, Bisri and his younger siblings were raised by his step older brother, KH. Zuhdi, and assisted by Mukhtar. Little Bisri is educated at the Sekolah Ongko Loro (Public School or Elementary School for Bumi Putera/indigenous people) until graduation. Little Bisri studied at *pesantren* Kasingan, Rembang under the guidance of Kiai Kholil. Bisri also studied to Syaikh Ma'shum Lasem, who became a great *ulama* (Islamic scholar) in the northern coastal region of Java.² Kiai Ma'shum is a friend of Kiai Hasyim Asy'arie, who was also involved in the establishment of the Nahdlatul Ulama. Young Bisri also did *tabarrukan* (study with godly people) Kiai Dimiyati Tremas, Pacitan, East Java. Thus, the scientific *sanad* (chain of transmission) of Kiai Bisri was clearly connected with the *ulamas* on Java, which became a network of *ulama Nusantara* (*ulama* of the archipelago). Kiai Bisri always studies to Kiai Kholil Haroen, Kiai Ma'shum Lasem, and several other *ulama*.

As a *santri* (Islamic boarding school students), young Bisri is known to be persistent

and polite. His intelligence and mastery over the Kitab Kuning (classical Islamic textbooks written in Arabic), as well as his *tawadhu'* (humility) moral attitudes towards the *kiai*, make Bisri close to his *kiai*, Kiai Kholil Haroen. Then, Kiai Kholil matches this *santri* with his daughter, Marfuah binti Kholil. The marriage of the *santri* couple took place in 1935. They got several sons and daughters: Kholil Bisri, Musthofa Bisri, Adib Bisri, Audah, Najikah, Labib, Nihayah, and Atikah.

After marrying Kiai Kholil's daughter, young Bisri intends to continue the scientific adventure (*rihlah ilmiah*). The enthusiasm for studying as a *santri kelana* (wandered *santri*) increased on young Bisri. Finally, he got a chance by continuing the *tabarrukan* to Kiai Kamil, Karang Geneng, Rembang. In 1936, Kiai Bisri headed to Mecca to perform the hajj and study from the Hija scholars, among them, Sheikh Hamdan al-Maghribi, and Sheikh Alwi al-Maliki, Sayyid Amin, Sheikh Hasan Massyat and Sayyid Alwi. Besides, Kiai Bisri also studies from the Hijaz *ulama* of Nusantara, namely KH. Abdul Muhaimin (son-in-law of KH. Hasyim Asy'ari) and KH. Bakir (Yogyakarta).³

¹ Huda, Achmad Zainul. Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Mustofa, Yogyakarta. LKIS, 2005.

² Mengenai Kiai Ma'shum Lasem, lihat: Thomafi, Moh Luthfi, Mbah Ma'shum Lasem, Yogyakarta: LKIS. 2007, KH. Mustofa Bisri, putra Kiai Bisri Mustofa, 20 Oktober 2017

³ Jaringan kiai-kiai Nusantara yang menjadi ulama di Haramain, menjadi referensi bagaimana tradisi pengetahuan Islam Nusantara mendapat ruang sekaligus berkontestasi di Timur Tengah. Tradisi pengetahuan ini, berpengaruh dalam persebaran jaringan guru-murid di dunia Islam, lihat: Azra, Azyumardi, Jaringan Ulama, Timur

After a year of studying from the Hijaz *ulama*, Kiai Bisri returned to his homeland in 1937. Kiai Bisri then helped his father-in-law, KH. Kholil Kasingan takes care of pesantren in Rembang. After that, Kiai Bisri and his family decided to settle in Leteh by educating the *santri* and establishing the Raudlatut Thalibin boarding school.

In caring for the *santri*, Kiai Bisri was very persistent in giving attention and introducing values to students, by introducing about religious worship as early as possible, including character, manners, and traditions of the *pesantren* which became the stronghold of the *kiai*'s struggle. Kiai Bisri considers that the relationship between *kiai* and *santri* must be close, as is the relationship between the Angel Gabriel and the Prophet Muhammad.

Kiai Bisri believes that Islamic law can be implemented in Indonesia, without having to use religious formalism in the form of an Islamic state (Darul Islam). Kiai Bisri supports the concept of Pancasila as Wawasan Nusantara (Indonesian archipelagic vision), as well as the pillars of the NKRI (the Unitary State of the Republic of Indonesia). He

encouraged the communication between *ulama* and *zu'ama* (lord/elite group), which aimed to produce reliable cadres at Nahdlatul *Ulama*. In this context, Kiai Bisri believes that the struggle can be carried out in two ways, namely the path of politics and the path of religious preaching/education.⁴

According to Kiai Sahal Mahfudh, Kiai Bisri Musthofa is known as "an extraordinary figure in his time (Faridu Ashrihi). Not only his extensive knowledge, but also his attractiveness, sympathetic power and allure that amazed those who attended him."⁵ Moreover, when he is giving a speech in front of the public, it can be ascertained that the listeners are amazed and excited because of their speech style, sound accents and fresh jokes.

Kiai Bisri Musthofa is also known as a poet, who often composed poetry from Arabic into Javanese, which was easily understood by the public. It includes the poems *Ngudi Susilo* and *Tombo Ati*. *Ngudi Susilo* is a poem that contains moral messages aimed at children about how to respect and dutiful to parents (*birrul walidain*). Whereas, *Tombo Ati* is a

Tengah dan Kepulauan Nusantara Abad ke XVII dan XVIII, Jakarta: Kencana Media Group, 2013. Bandingkan dengan Amirul Ulum, Ulama-Ulama Aswaja Nusantara yang Berpengaruh di Negeri Hijaz, Yogyakarta, 2015

⁴ Huda Achmad Zainal. Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Mustofa, Jogjakarta: LKIS. 2005. Hal. 108

⁵ Kiai Sahal Mahfudh, merupakan pengasuh pesantren Maslakul Huda, Kajen Pati. Beliau pernah menjadi Rais 'Am PBNU dan Ketua Umum Majelis Ulama Indonesia. Kiai Sahal memiliki jaringan sanad dengan ulama Kajen, Sarang, Kediri dan Hijaz. Tentang Kiai Sahal, lihat Jamal Ma'mur Asmani, Biografi Intelektual Kiai Sahal Mahfudh, Pergulatan Fikih Sosial, Jakarta: Aswaja Presindo

poem translated from the aphorisms of Sayyidina Ali bin Abi Thalib.⁶

Kiai Bisri is known as a famous orator. He gave lectures in various regions. Having a strong communication skill on stage, Kiai Bisri is referred to as the 'Lion of the Podium.' In Saifuddin Zuhri's note, Kiai Bisri can express things that are difficult to be so precise, easy to digest both for urban people and villagers.⁷

During the struggle for independence, Kiai Bisri also struggles to fight the Colonial forces. Together with the *kiai*, Kiai Bisri was directly involved in the November 10, 1945 battle in Surabaya. At that time, Laskar *Santri* (Army of *Santri*) was an essential part of the nation's struggle. Groups of *santri* who are members of the Laskar Hizbullah and Sabilillah have been formed in several regions. Kiai Zainul Arifin commanded Laskar Hizbullah, while Kiai Masjukr Malang led Laskar Sabilillah.

Kiai Bisri's political diplomacy style is worth-following. He did not separate politics and religion, so in dealing with his political

opponents, he still used ethics and *fiqh* (Islamic jurisprudence) as a reference for attitude. Therefore, there has never been a conflict between Kiai Bisri and his political opponents. NU activists in his day were very respectful of Kiai Bisri, such as KH. Idham Cholid, KH. Akhmad Syaichu, Subhan ZE and several other *kiai*.⁸

Kiai Bisri is a productive *muallif* (writer). His works are many, with various styles of writing. For the most part, his work was written to make common people understand. The works of Kiai Bisri Musthofa cover various kinds of monotheism, *fiqh*, history of Islamic culture, Arabic linguistics (*nahwu, sharaf* and others), hadith, morals, and so on. One of his phenomenal works is Tafsir al-Ibriz, written in Javanese Pegon. Kiai Bisri Musthofa died at the age of 63 years, on February 16, 1977. At that time, Indonesians were welcoming the 1977 elections during the New Order era.⁹

This article focuses on the following questions: What is the principle of the national

⁶ Ibid. hal 80

⁷ Kiai Saifuddin Zuhri (1919-1986) dikenal sebagai tokoh pergerakan, jurnalis dan kiai NU yang mewariskan rekaman biografis yang penting. Karyanya, 'berangkat dari Pesantren' dan 'Guruku Orang-Orang Pesantren' merupakan fragmen kisah yang penting untuk melihat suasana pergerakan NU pada masanya. Pada masa pergerakan, Kiai Saifuddin Zuhri pernah menjadi asisten Kiai Wahid Hasyim, Pimred Duta Masyarakat dan kemudian menjadi Menteri Agama Republik Indonesia. Lihat

Zuhri, Saifuddin. Berangkat dari Pesantren. Jakarta, Gunung Agung. 1987. Hal. 27

⁸ KH. Idham Chalid, Kiai Ahmad Syaichu, dan Subhan ZE, merupakan aktifis dan penggerak NU yang berpengaruh pada masanya. Mengenai Idham Chalid, simak Arief Mudatsir Mandan, Napak Tilas Pengabdian Idham Chalid, Tanggung Jawab Politik NU. 2008.

⁹ Wawancara dengan KH. Yahya C Staquf, cucu Kiai Bisri Mustofa, 20 Oktober 2017, Gus Nabil Haroen, kerabat Kiai Bisri Mustofa, 14 November 2017.

struggle of Kiai Bisri Musthofa? What are Kiai Bisri Musthofa's thoughts about nationalism and patriotism in his books? How was the learning of the national struggle inherited from Kiai Bisri Musthofa?

NATIONAL MOVEMENT

As an *ulama* from the coastal region, Kiai Bisri became the pioneer of the establishment of Raudhatut Thalibin boarding school in Rembang, Central Java. Kasingan boarding school had experienced a vacuum during the Japanese occupation, then KH Bisri Musthofa continued to teach the *santri* in Raudhatut Thaliban boarding school, Leteh, Rembang. KH Bisri Musthofa was a *kiai* who educated his *santri* with affection even though he was a very busy man, but rarely did he leave the time teaching his *santri*.¹⁰

In the religious field, KH. Bisri Mustofa was considered moderate. The moderate nature of KH. Bisri Mustofa is an attitude taken with the *ushul fiqh* (The methodology of Islamic jurisprudence) approach that puts forward the benefit and goodness of Muslims following the situation and conditions of the times and their

communities. Therefore, his thoughts are very contextual. KH. Bisri Mustofa is a Sunni *ulama* who persistently campaigned the concept of the Ahlus Sunnah wal Jama'ah (the supremacy of the Sunnah). His obsession with grounding the Ahlus Sunnah Wal Jama'ah concept was up to three revisions to suit the needs of the times and society. He also called for the concept of Amar Ma'ruf Nahi Munkar (enjoining what is right and forbidding what is wrong) which was interpreted and based on solidarity and social care. His obsession to uphold Amar Ma'ruf Nahi Munkar was aimed at paralleling the concept with five pillars of Islam. He often said that if possible, then the five pillars of Islam were added to the sixth pillar, which is Amar Ma'ruf Nahi Munkar.¹¹

The concept of da'wah (preaching) of *ulama* Nusantara became a vital point to see the changes in the flow of da'wah in today's Indonesia. The global political constellation has an essential impact on Islam and da'wah strategies in Indonesia. In the view of Robert W Hefner,¹² the September 11, 2011 tragedy had a substantial impact on international Islam,

¹⁰ Rekaman biografis Kiai Bisri Mustofa, lihat Achmad Zainul Huda, Mutiara Pesantren: Perjalanan Khidmah KH. Bisri Mustofa (2005).

¹¹ Kisah penting tentang dinamika NU dan politik pada masa awal kemerdekaan, disarikan dengan detail oleh beberapa Indonesianis. Di antaranya, Bruinessen, NU, Tradisi, Relasi-Relasi 6

Kuasa, Pencarian Wacana Baru (1994); Ijtihad Politik Ulama, Sejarah NU 1952-1967 (2009). Wawancara dengan KH. Maimun Zubair, 21 Oktober 2017.

¹² Robert W. Hefner, Remaking Muslim Politics: Pluralism, Contestation, Democratization, Princeton University Press. 2005

including the face of Islam in Southeast Asia.¹³ Factors of hatred and stereotypes spread and become a threat to Islamic symbolism. However, the Islamic pattern also spreads using the mechanism of sharia as an instrument of power by formally embracing religion.¹⁴

The tradition of Islam Nusantara and the da'wah developed by the ulama is the scientific foundation that has an impact on the governance of the social life of the community, specifically how the text plays a role in the Muslim community. The concept of da'wah developed by KH. Bisri Mustofa accommodates local traditions, which negotiate with Islamic traditions as a whole. His national struggle is an example of the *santri*.

NATIONALISM OF THE SANTRI

The face of sovereignty in this country is still in the shadow of power. The citizens are not fully sovereign even though they have been more than seventy years of independence. The inclusion of freedom of opinion and expression still occurs in the public sphere, even for things that have been buried 50 years in history. How to interpret sovereignty and independence in the present?

In the midst of the nation's rhythm of life, it is necessary to reflect on the importance of interpretations of national ideological values and the anxiety of the rise of violent ideology. So, during this unrest, the idea to explore the fundamental values of Indonesian ideology continues to be discussed. Pancasila, which at first was the foundation of the country, experienced delegitimation from within the community as well as from outside the Indonesian state. In the past few years, especially in the post-reform period, the fundamental values of Pancasila seemed to have been abandoned. Even though in the political elite, there was a debate between accepting Pancasila as the basis of the country's philosophy or pillar, it was important to see Pancasila as a national reference for Indonesian citizens.

If understood and deeply contemplated, Pancasila contains an identity and long Indonesian history. It was born from debates and discussions between groups, to form Indonesia during the struggle for independence and a future that stretched as a dream of struggle. The aspiration and hope of Indonesianness create a conception of the state that accommodates diversity and community

¹³ Jajat Burhanudin, Kees Van Dijk, Islam in Indonesia: Contrasting Images and Interpretations, hal. 200-201

¹⁴ Egdunas Raciuss, the Multiple Nature of the Islamic Da'wa, University of Helsinki, Phd Dissertation, 2004, hal. 11

images—in Ben Anderson's (1983) expression—as “imagined community.”

In its development as a state philosophy, Pancasila suffered a barrage of attacks. At the beginning of the formulation, debates between nationalist groups and Islamic activists became important events. Islamic groups insisted on framing the values of Pancasila based on the Belief in God, which is based on the context of Islamic sharia.

In this context, Islamic law is indeed a reference, given that for decades, Muslims received negative treatment from the Dutch colonial regime. However, the idea is to frame the Pancasila with the basis of divinity and Islamic sharia, but still accommodate the values of diversity and brotherhood, as stated by Kiai Wahid Hasyim and several *kiai pesantren*.

The principle of nationalism is one of the main pillars of *pesantren* learning, especially after the Java War (1825-1830). After the Java war ended, the *santri* continued to struggle to strengthen the foundations of education, regeneration, and resistance to the colonizer. Despite moving to the coastal area to teach *santri*, the *kiai* did not lose the spirit of their struggle. Instead the *santri* were increasingly persistent in their struggle.

The history of the struggle and nationalism of the *kiai pesantren* has begun to find an organized form with a network of Ulama Nusantara and Hijaz. This network later became the backbone of the *santri* movement, which is not only in the regional scope, but also extends to the Nusantara region—which is currently included in Southeast Asia. This network also has close relations with the Ottoman rulers in Turkey. The network of thought of the *kiai pesantren* found its momentum with the formation of *Tashwirul Afkar*.¹⁵

In 1918, KH. Abdul Wahab Chasbullah has established a small discussion group called Tashwirul Afkar in Surabaya. This event makes some *ulamas* often gather and discuss in his home in Kertopaten. The conversations were about religious or social issues, especially concerning colonial tyranny. Then, from Tashwirul Afkar, Nahdatut-Tujjar and Nahdlatul Wathan emerged. This emergence is the foundation of the founding of the Nahdlatul Ulama.¹⁶

The nationalism of the *santri* is then institutionalized in the struggle and knowledge network. On October 22, 1945, Kiai Hasyim Asy'ari called for a Jihad Resolution to bring together *santri* and youth who were struggling

¹⁵ Moesa, Ali Maschan. 2007. Nasionalisme Kiai: Konstruksi Sosial Berbasis Agama. Yogyakarta: LKIS. Hal. 116.

¹⁶ Barton, Greg & Greg Fealy. Tradisionalisme Radikal, Yogyakarta: LKIS, 1977. Hal. 8.

to uphold Indonesia. The struggle of the *santri* and youth in Surabaya, which culminated in November 1945, became known as the National Heroes' Day.¹⁷

At present, Muslims throughout the world face challenges in the form of radicalism across religions and countries. The concepts of violence packaged in religious narratives are spread in the midst of anxious nations. The political climate in the Middle East is a clear example of how the formulation of Islam and nationalism needs to be reinterpreted and campaigned more freshly. At this point, the spirit of nationalism that was built by the *ulama* Nusantara to achieve Indonesian independence should be contemplated.

We are grateful for being Muslims in Indonesia who have visionary leaders and get guideline from God. It is this guideline that guides our leaders in the right line, fighting for a very heavy mandate. It can be seen when Hadratus Syaikh Hasyim Asy'ari (1875-1947) succeeded in laying the foundations of nationalism and Islam. The legacy of ideas and partiality from KH. Abdurrahman Wahid (Gus Dur) was the spirit of the *santri* to keep guarding the Unitary State of Republic of Indonesia (NKRI).

At this point, we need to be grateful because in this country, Islamic values and nationalism find the right formula. From the historical narrative, Kiai Hasyim Asy'ari, Kiai Wahab Chasbullah (1988-1971), Kiai Bisri Syansurie (1886-1980), and Kiai Wahid Hasyim (1914-1953) are typical of nationalist *ulama* and *ulama* nationalist. This is what, among others, I call the formulation of the Islam Nusantara. It is a nationalist Islam, which means that nationalists who breathe Islamic values. Islam Nusantara, in fact combines theology and sociology, bridges sacred revelations with culture as the creation of human works.¹⁸

Maschan Moesa's study revealed that *kiai pesantren* constructs nationalism departed from religious teachings. In Moesa's research, religious teachings can be a factor of national integration (integrating force) and at the same time, become a supra-identity as the basis for strong ties of social solidarity.¹⁹

In Indonesia, the members of Nahdlatul Ulama and *kiai pesantren* play a significant role against the colonizer. Since the beginning of the colonial regime in the Dutch East Indies, they have encouraged people to do resistance. This peak of resistance occurred when

¹⁷ Mengenai Resolusi Jihad Hadratus Syaikh Hasyim Asy'ari, lihat: Lathiful Khuluq, Fajar Kebangunan Ulama, Biografi KH Hasyim Asy'ari, 2000. Atau, Agus Sunyoto, Resolusi Jihad NU, Lesbumi: 2017.

¹⁸ Bhaba, Homi K. Nation and Narration. 1990

¹⁹ Maschan Moesa, Nasionalisme Kiai; Konstruksi Sosial Berbasis Agama, hal. 328

Hadratus Syaikh Hasyim Ash'arie echoed jihad Resolution on October 22, 1945. This resolution drove up the enthusiasm of the *santri* and youth on November 10, 1945 to fight the NICA (Netherlands Indies Civil Administration) in Surabaya.²⁰

A critical principle of the *kiai* who established Nahdlatul Ulama was the principle of nationalism. The national struggle does not necessarily only use the word 'independence'. Long before that, independence was knit with threads of thought, love for the homeland, and economic strength. The emergence of Nahdlatut Tujjar, Nahdlatul Wathan, and the Tashwirul Afkar discussion forum, is a gateway to building economic strength, nationalism, and the power of insight and broadening the horizons of the *nahdlyyin* (member of NU) minds. In 1926, KH. Hasyim Asy'ari (1875-1947), KH. Wahab Hasbullah (1888-1971), KH. Bisri Syansuri (1887-1980) and other *kiai* sought to build NU as a locomotive for the struggle to defend the nation and state.

This article presents the ideas and thoughts of Kiai Bisri Mustofa, which lies in the texts he wrote, especially *Tafsir Al-Ibriz*. Besides, the author also contextualized it with the work of Kiai Bisri Mustofa in the struggle

for independence. Thus, the ideas of Kiai Bisri about nationalism and national unity found their relevance and context with the national struggle when he lived. Thus, the values and inheritance of this step are the spirits of the young generation now to strengthen the foundation and building of our nation.

THE NARRATION OF NATIONALITY AND THE IDEA OF KIAI BISRI MUSTOFA

For Kiai Bisri Mustofa, nationalism and love for the homeland are essential. This manifest itself in the interpretations that develop in his book, *Al-Ibriz*. He wrote his book *Al-Ibriz* to emphasize Javanese readers, it is interesting to trace the meanings related to the values of nationalism and patriotism.

In his statement in the book *Al-Ibriz*, Kiai Bisri Mustofa added exciting information on why this book was written:

“Al-Qur’an al-karim sampun kathah dipun tarjamah deneng para ahli tarjamah: wonten ingkang mawi basha Walandi, Inggris, Jirman, Indonesia lan sanes-sanesipun, malah ingkang mawi tembug dairah: Jawi, Sunda, lan sapanunggalanipun sampun kathah. Kanthi tarjamah-tarjamah mahu, umat Islam sangking sedaya bangsa lan suku-suku lajeng

²⁰ Tentang resolusi Jihad, lihat Agus Sunyoto, Resolusi Jihad NU, Lesbumi PBNU. 2017

kathah ingkang saget mangertosi ma'na lan tegesipun."

[Meaning: Many translators have translated Al-Qur'an; some speak Dutch, English, German, Indonesian, and other languages. In fact, there are regional languages; Javanese, Sundanese, and numerous similar languages. With these translations, Muslims from all nations and tribes have also understood the meaning and purpose of it]

"Kangge nambah khidmah lan usaha ingkang sahe lan muliya punika, dumateng nger-sanipun para mitra muslimin ingkang mangertos tembung daerah jawi, kawula sekahaken tarjamah tafsir al-Qur'an al-aziz mawi cara ingkang persaja, entheng serta gampil pahamipun dhene bahan-bahanipun tarjamah tafsir ingkang kawula sekahaken punika, amboten sanes inggih naming methik sangking tafsir-tafsir mu'tabarrah, kados tafsir jalalain, tafsir baidlawi, tafsir Khazin, lan sapanunggalanipun."

[Meaning: To add to this excellent and noble *Khidmah* (convenience) and efforts, for Muslims who understand the Javanese language, I prepared a translation of the interpretation of the Qur'an al-Aziz, simply and easily understood. As for the translated materials that I have prepared, it is no other than the reference of the *mu'tabarrah* interpretation: namely Jalalain's interpretation, Baidlawi's interpretation, Khazin's interpretation, and the like]

From *Tafsir Al-Ibriz*, we can explore the spirit of nationalism, which lies in the nuances of the translation, which was delivered by Kiai

Bisri Mustofa. We can find the elements of nationalism in the following interpretation. In Surah al-Baqarah, verse 144:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

Meaning: "We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So, turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do."

In *Tafsir Al-Ibriz*, Kiai Bisri Mustofa wrote the interpretation using Pegon Arabic, as follows:

"Sangking kepingine kanjeng Nabi diwangsulaken marang ka'bah maneh, nganti kanjeng Nabi asring ndanga' mirsani langit kang nuduhaken temen anggone arep-arep tumekane wahyu. Dawuh pindah kiblat temenan barang wes nem belas utowo pitulas wulan kanjeng Nabi madep baitul muqoddas. Kanjeng Nabi tompo wahyu kang surasane supoyo kanjeng Nabi sak umate madep ka'bah naliko iku suwarane wong-wong Yahudi lan wong-wong Musyrik geger: opo iku wong madep kiblat kok ngolah-ngalih, sedelok

madep ka'bah, sedelok madep baitul Muqoddas, sedelok maneh madep ka'bah maneh. Mireng suworo geger mau, kanjeng Nabi susah nanging ora sepiroho. Sebab sak durunge menungso kanjeng Nabi wes tompo dawuh kang surasane: wong-wong bodho sangking wong Yahudi lan wong Musyrik bakal mesti podo nyelo anggone kanjeng Nabi pindah kiblat"

[Meaning: "It is too desirable that the Prophet be returned to the Kaaba again, to the extent that the Prophet (PBUH) often looks up at the sky, which shows the revelation. Prophet SAW faced Baitul Muqoddas for almost 16 or 17 months. Then, the Prophet (PBUH) received a revelation stating that he and his followers should face the Qibla. The response of the Jews and the Mushrikin was confused: "Why do people face the Qibla alternately, sometimes facing the Kaaba, sometimes facing the Baitul Muqoddas, sometimes facing the Kaaba again?" Hearing that comment, the Prophet (PBUH) was sad but not too deep. It is because before was a man, the Prophet (PBUH) had received the word that reads: fools of Jews and Mushrikin would surely insult if the Prophet moved the Qibla]

From this interpretation, we can see how the Prophet Muhammad viewed his homeland of Mecca. When the Prophet Muhammad emigrated to Medina, he prayed by facing the direction of Baitul Muqoddas (Jerusalem/Israel, formerly Palestine), but after 16 or 17 months, it turned out that he missed Mecca and the Kaaba. This is because the land of Mecca is the ancestral land of the Prophet

Muhammad (the Quraysh tribe) and the pride of the Arabs.

The love and longing of the Prophet Muhammad for his homeland made the Prophet often prayed to Allah to bring down revelations about the Qibla direction. "*Nganti kanjeng Nabi asring ndanga' mirsani langit*" (to the extent that the Prophet often looks up at the sky) is the expression used to show how the Prophet Muhammad often prayed to Allah SWT so that the revelation contained the command to return to prayer by facing the Qibla in the direction of the Kaaba in Mecca.

The love of the Prophet Muhammad for his homeland also appeared in several stories. Among them is the story when the Prophet left Mecca, and emigrated to Medina. The Prophet Muhammad looked at Mecca while saying:

[wallahi, innaki lakhairul ardhi allahi, wa ahabbu ardhillahi ila Allah, walaulaa anni ukhrijtu minki ma kharajtu]. Meaning: "In the name of Allah, in fact, you are the earth of Allah that I love the most, if it were not those who resided here to dispel me, surely I would not leave it. [Hadith from Imam Bukhari, Shahih Bukhari, chapter ad-Dua'I biraf'I al-waba 'wal-waja'i].

The love of the homeland is the instinct of humanity, and that is why the Prophet Muhammad made it as an instrument of happiness, which was obtained by *rizki* (livelihood) from "the land of birth". In fact, in a hadith narrative, the Messenger of Allah revealed that the fallen people who defended

their families and their own property and land were considered as *syahid* (died in defense of Islam) as the fallen defended the teachings of the religion of Allah.

Tafsir Al-Ibriz told about how Prophet Ibrahim prayed for his country to be safe and peaceful. In Surat al-Baqarah, verse 126:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ
الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ
إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

Meaning: "And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

In *Tafsir Al-Ibriz*, Kiai Bisri Mustofa interpreted the verse as follows:

"Nalika tanah Makkah isih rupo oro-oro ento-ento tanpo omah tanpo sumur, durung ono menungso kang manggon ono ing kono, kejobo Siti Hajar garwane Nabi Ibrahim lan puterane kang isih bayi yoiku Nabi Isma'il, kanjeng Nabi Ibrahim dungo marang Allah ta'ala kang surasane yuwun supoyo tanah Makkah didadi'ake negoro kang aman. Ahli Makkah kang mu'min supoyo diparingi rizqi saking woh-wohan. Naliko iku Allah ta'ala dawuh kang surasane: ora amung wong-wong

mu'min, nanging ugo wong kafir bakal diparingi rizqi lan kainakan sa'jerune uring ono ing alam dunyo. Dene ono ing akhirote wong-wong kafir bakal disikso ono ing neroko, panggonan kang banget olone."

[Meaning: "When the land of Mecca was still a field with no houses and wells at all, there were no humans living there, except Siti Hajar, the wife of Prophet Ibrahim and his baby son, Prophet Isma'il, Prophet Ibrahim prayed to Allah ta'ala which basically asks that the land of Mecca be made a safe country. The *mu'min* (faithful) citizens of Mecca are to be given *rizqi* from fruits. At that time Allah ta'ala said that read: not only your people but also the unbelievers will be given *rizqi* and the easiness that is in the world. In the hereafter, that people will be tortured in hell, a very horrible place"].

From this interpretation, it is clear how Prophet Ibrahim had a sense of love for his homeland, even though his population had not been in one stream and one belief as Prophet Ibrahim. Prophet Ibrahim prayed that the inhabited country would be a safe and prosperous country. The love of the homeland and the area where it lives is proof of how Prophet Ibrahim had a love for the homeland with all sacrifices and prayers. This is what should be imitated by the citizens of this country, to have a love for the land continuously. Love of the homeland should be embedded in the soul and the body, as well as manifested in the love of maintaining the peace and integrity of the Unitary State of the Republic of Indonesia (NKRI).

PATRIOTISM VALUES

Tafsir Al-Ibriz, written by Kiai Bisri Mustofa, also has an exciting explanation related to patriotism. In QS At-Taubah, verse 41:

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ
وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

Meaning: "Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew."

In *Tafsir Al-Ibriz*, KH Bisri Mustofa interpreted the verse as follows:

"Ayo mangkat!!! entheng, abot, berangkat ayo podo jihato siro kabeh kanthi bondho-bondho iro lan jiwo rogo iro kabeh ingdalem ngegungake agamane Allah ta'ala. Mengkono iku bagus. Yen siro kabeh podo weruh, ojo podo kabotan."

[Meaning: "Let's go!!! Light, heavy, let's jihad you all with your wealth and your lives, all in glorifying the religion of Allah ta'ala. That is good. If you all understand, don't feel it is heavy].

Interestingly, Kiai Bisri Mustofa, has an exceptional understanding of this verse. This interpretation means that in light and heavy circumstances we must depart for jihad (fighting) against enemies who have fought us, both with wealth and lives. This is an attitude of patriotism in defending one's rights. In the context of nationalism in Indonesia, it can be

seen in facing colonizers at that time. The attitude of patriotism (nationalism) is essential for the people of Indonesia to fight the colonizers. Because in this case, the Indonesian people were very troubled by the arrival of the colonizers. For Indonesians, fighting the colonizers was an obligation, as echoed by Hadratus Syaikh Hasyim Asy'ari in Jihad Resolution, October 22, 1945.

In another verse, Kiai Bisri Mustofa links with the values of patriotism and resistance to colonialism. As seen in the interpretation of QS. Al-Mumtahanah, verses 8-9:

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ
وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا
إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمْ
اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن
دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن
تَوَلَّاهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

Meaning: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers."

In *Tafsir Al-Ibriz*, Kiai Bisri Mustofa interpreted the verse as follows:

“Allah ta’ala ora nyegah siro kabeh sangking embagusi wong-wong kafir kang ora merangi siro kabeh ingdalem sual agomo –lan ora ngusir siro kabeh sangking kampung-kampung iro kabeh- lan ugo sangking tuminda’ ‘adil marang wong-wong kafir mau –temenan Allah ta’ala iku demen wong-wong kang podo ‘adil’.” (tanbihun) ayat iku dimansukh saroni ayat [faqtulul musyrikina haitsu wajadtumuhum] wallahu a’lam.

“Namung Allah ta’ala iku nyegah siro kabeh sangking embagusi wong-wong kafir kang podo merangi siro kabeh ingdalem soal agomo, lan podo ngusir siro kabeh sangking kampung-kampung iro kabeh. Lan podo bantu-membantu kanggo ngusir siro kabeh= Allah ta’ala nyegah siro kabeh subatan karo wong-wong kafir kang mengkono sifate kuwi= sopo wonge subatan karo wong-wong kafir kang mengkono sifate mau -wong-wong iku, iyo wong kang subatan mau- Wong-wong kang podo dholim.”

[Meaning: “Allah ta’ala does not forbid all of you from doing good to the unbelievers who do not fight all of you in religious matters - and do not expel all of you from your villages - and do justice to the infidels - indeed Allah loves the people who are just. “(Tanbihun) the verse is Mansukh (eliminated) with verse [then kill the idolaters, wherever you find them] wallahu a’lam.

“Only Allah ta’ala forbids all of you to do good to the unbelievers who fight you all in religious matters. And expel all of you from all of your

villages. And helping each other to expel you all. Allah ta’ala forbids all of you to be friends with such unbelievers, whoever befriends the infidels who have these traits - those people are the people who make friends with them– are included as *dholim* (wrongdoers)”].

In this context, Kiai Bisri Mustofa interpreted the verse with patriotism values, namely religious defense, which advocated the defense of the state. In that verse we are told to be kind to the unbelievers as long as the unbelievers (the colonizers) do not fight us “lan ora ngusir siro kabeh sangking kampung-kampung iro kabeh”. However, if they fight and repel or disturb our existence from our hometown, in the context of nationalism, it is necessary to cultivate a spirit of patriotism to defend the homeland and fight all forms of colonialism to defend the dignity of a nation.

In another interpretation, Kiai Bisri Mustofa also emphasized the importance of offspring, in the context of defending the state, as well as strengthening community ties to develop the country. In the interpretation of the verse QS al-A’raf, verse 160:

وَقَطَعْنَهُمْ أَثْنَتَيْ عَشْرَةَ أَسْبَابًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَنَهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْعَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّٰنَ وَالسَّلْوَىٰ كُلُّوا مِنْ طَيِّبَاتِ مَا

رَزَقْنٰكُمْ وَمَا ظَلَمُوْنَا وَلٰكِن كَانُوْا اَنْفُسَهُمْ
يَظْلِمُوْنَ ﴿١٦﴾

Meaning: "And We divided them into twelve descendant tribes [as distinct] nations. And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wronging themselves. "

In *Tafsir Al-Ibriz*, Kiai Bisri Mustofa interpreted the verse as follows:

"Bani Israil iku di finto-finto dadi rolas pepantan nalika kaume nabi Musa iya iku bani Israil pada nyuwun banyu, iya iku nalika ono ing tih (oro-oro kang ambingungake) Allah ta'ala paring wahyu marang nabi, Musa kang surasane supoyo nabi Musa mukulake tongkate marang watu. Bareng watu dipukul dening nabi Musa nganggo tongkate, watu mau banjur mancur-mancur metu banyune dadi rolas sumberan, saben-saben sak golongan sangking bani Israil rolas mau, banjur pada ngerti panggonan nggombene dewe-dewe. Nalika bani Israil kepanasen ana ing tih. Allah ta'ala iyo paring ahup-ahupan rupo mendung. Lan Allah ta'ala ugo paring rizqi rupa manna lan salwa. Nalika iku pada

didawuhi, pada mangano siro kabeh rizqine Allah ta'ala kang bagus. Nanging dumada'an ora pada gelem syukur, nyukuri nikmat kang semono gedhene iku. Anggone ora pada syukur iku, sejatine ora ngrugiake Allah ta'ala, nanging ngerugi'ake awake dewe. (Qis'sah)

Nalika ono ing tih, bani Israil sasat sa'payuwunane katurutan. Podo ngorong, nyuwun banyu, katurutan. Podo kepanasen, nyuwun ahup-ayupan, di ahup-ahupi. Nyuwun rizqi kang ora kangelan nyambut gawe katurutan. Iya iku manna lan salwa. Manna iku rupane koyo belenda' kelampis, rasane manis. Naliko al faqir ana ing makkah tahu dioleholehi kanco sangking taif. Jarene iyo manna, pancen bener rupane koyo belendo' nanging rasane tuntum sepet. Da'tako'ake marang konco kang aweh. Jare panggonane nemplek-nemplek ana ing wit-witan. Miturut keterangan jamal tafsir, tumurune manna iku koyo salju, mangsane tumurun awet fajar nganti metune serngenge. Analiko ono ing oro-oro tih, saben wong siji sangking bani Israil saben dino diparingake mundut sak cukupe sedino, iyo iku loro setengah kilo, manuke siji. Manuke lulut banget, gampang banget cekel-cekelane. Wallahu a'lam"]²¹

[Meaning: "The Children of Israel were divided into twelve groups when the people of the prophet Moses, namely the Children of Israel wanted to ask for water, that is when

²¹ Bisri Mustofa, *Tafsir al-Ibriz*, Juz 9, h. 468-469.

there is a place (*oro-oro* a place that confuses) Allah gave revelation to the Prophet Moses so that The Prophet Moses struck his stick at the rock. After the stone was struck by the prophet Moses using his stick, the stone became crushed and drew its water into twelve sources. Each one is for the twelve groups of the Children of Israel. Every people knew its watering place. When the Children of Israel were overheated in the *tih*, Allah Ta'ala gave shelter in the form of cloud. And Allah Ta'ala also gave the form of manna and salwa. At that time, Allah said: Eat from the good things with which God have provided you. But suddenly they did not want to be grateful, grateful for the greatness. Because if they do not want to be grateful, actually it does not harm Allah ta'ala but it harms themselves“. (Qis'sah) When there is *tih*, the needs of the children of Israel are fulfilled. When all feel thirsty and ask for water, it is fulfilled. When all are overheated and ask for shelter, it is (also) given shelter. When they ask for *rizqi* without the need to work, it is fulfilled with Manna and Salwa. Manna's shape is like a *belenda' kelampis* (a kind of tree from the family of Fabaceae) and the taste is sweet. When al faqir was in Mecca, he was given gifts by friends from thaif. He said it is manna, it really looks like *belendo*, but it tastes sour. When I asked the friend who gave, he said that the place was in the trees. According to Jamal's interpretation, the descent of manna is like snow. The season is from dawn until the sun rises. When in the desert of *tih*, every single person from the Children of Israel is welcome to take enough daily that is two and a half kilograms and one bird. The bird is tame, easy to catch. Allah knows better]

Tafsir Al-Ibriz written by Kiai Bisri Mustofa confirms that Allah SWT in the Al Qur'an tells the story of the process of creating humans from one lineage and tribes consisting of various races, tribes, and nations, in order to

create brotherhood to reach a common goal. Al Qur'an strongly emphasizes family development, which is the smallest element of community formation. From the community, the tribes were formed, and from the tribes, the nation was formed.

This is the most profound meaning of the interpretation written by Kiai Bisri Mustofa on how important it is to bound the ethnic and religious values in a frame of nationality. This became important when contextualized at a time when Kiai Bisri Mustofa lived in his day, which was the stage of the struggle for the Indonesian people. This is pervasive in the thoughts and ideas of Kiai Bisri Mustofa when writing *Tafsir Al-Ibriz*, while at the same time understanding the verses of the Qur'an as outlined in his book.

Regarding ethnicity, language and diversity of people, Kiai Bisri Mustofa has an exceptional understanding, especially when interpreting the Qur'anic verse, Surat ar-Rum, verse 22:

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتَلَفَ
الْسِّنَتِكُمْ وَالْوَلَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ



Meaning: "And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed, in that are signs for those of knowledge."

In the book of *Tafsir Al-Ibriz*, Kiai Bisri Mustofa interprets it as: “*Setengah sangking ayat tondo kekuwasa’ane Allah ta’ala maneh, iyoiku Allah ta’ala nitahake langit-langit lan bumi, lan ugo bedo-bedone bohoso iro kabeh. Lan rupo niro kabeh, temenan sak jerone iku mau kabeh. Ono ayat-ayat tumrap sekabehane wong kang podo ngerti*”

[Meaning: “Part of the sign of His power of Allah ta’ala, is that Allah ta’ala creates the heavens and the earth and also the different languages of all of you. And in the form of all of you, really in it all. There are signs for everyone who understands“].

In another interpretation, QS al-Hujurat verse 13, which means: “*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.*”

Kiai Bisri Mustofa interpreted this verse in *Tafsir Al-Ibriz*, as follows: “*Hai poro menungso kabeh! Temenan inggun Allah nitahake siro kabeh sangking siji wong lanang (iyo iku Nabi Adam) lan siji wong wadon (iyo iku ibu Hawwa’) lan inggun endade’ake siro kabeh dadi pirang-pirang cabang. Lan dadi pirang-pirang pepantan supoyo siro kabeh podo kenal mengenal (oyo unggul-unggulan nasab). Sejatine kang luwih mulyo sangking siro kabeh mungguh Allah ta’ala iku wong kang luwih taqwa, temenan Allah ta’ala iku tansah mirsani lan tansah waspodo.*”

[Meaning: “All humans! Indeed, We (Allah) created all of you from one man (i.e., Prophet Adam) and one woman (i.e., Hawwa), and We made all of you from several branches. And become several groups so that you all know each other (no need to compete at *nasab*/offspring). Indeed, who is most noble than all of you in the front of Allah Ta’ala is a more righteous person. Truly Allah ta’ala is All-Knowing and Acquainted].

From a series of interpretations written by Kiai Bisri Mustofa, it may be a valuable reflection on the importance of understanding the verses of the Qur’an with the social-anthropological context of humankind. Kiai Bisri Mustofa underlined the idea of nationalism, the struggle for independence, nationality, and unity of humanity in a concrete way in *Tafsir Al-Ibriz*. Although the reader does not fully codify this idea in a specific book, the reader will find the ideas of Kiai Bisri Mustofa in a line of discourse about nationalism strongly.

CONCLUSION

Kiai Bisri Mustofa is a reflection of how ideas and struggles about the love of the homeland, nationalism, *hubbul wathan* (loving the homeland), and move in an integrated series. The idea of nationalism settles in his works. Meanwhile, the struggle of *harakah* (movement) of Kiai Bisri Mustofa is evident in the national history of this nation. From the series of ideas of Kiai Bisri Mustofa, we can

map out the legacy of his nationalism and actions, in three central values:

First, Kiai Bisri Mustofa was a fighter. This was evident in the traces of his nationalism during the struggle for independence. Kiai Bisri Mustofa took part in the field of struggle during the colonial period. This was in accordance with the spirit of the *kiai pesantren*, who struggled to fight the colonials. Moreover, Kiai Bisri Mustofa was also a contemporary of Hadratus Syaikh Hasyim Asy'ari, Kiai Wahab Chasbullah, Kiai Bisri Syansuri, Kiai Ma'shum Lasem, and several fighter *kiai*.

Second, Kiai Bisri Mustofa is also a type of activist *kiai*. He is not just a *muallif*, a writer who only writes ideas. However, Kiai Bisri also mobilized the community and implemented his ideas. Thus, the idea of the struggle of Kiai Bisri Mustofa was not only based on discourse but lay on the story of the struggle of his life.

Third, Kiai Bisri Mustofa presents the values of nationalism and the struggle for nationalism in his works. Although not in a complete narrative, Kiai Bisri Mustofa still included narratives about the struggle, heroism and national values in his works, especially in the book of *Tafsir Al-Ibriz*. This book is written in Arabic-Pegon script, which is usually accessed by Javanese, especially from the ordinary people. So, it is essential to read how

Kiai Bisri Mustofa entered the narratives of the struggle and the conception of nationalism, in the interpretation of the verses of the Qur'an.

Thus, this paper is sought as a form of learning to examine in depth the work and ideas of Kiai Bisri Mustofa, especially in the framework of nationalism and national struggle. This research still opens the door for more in-depth study, focusing on the value lines that link the *kiai pesantren* (in pace and work) to the national struggle and the values of nationalism.

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KH. Maimun Zubair, 21 Oktober 2017
Gus Nabil Haroen, kerabat Kiai Bisri Mustofa, 14 November 2017, 27 November 2017



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IJMES TRANSLITERATION SYSTEM FOR ARABIC, PERSIAN, AND TURKISH

CONSONANTS

A = Arabic, P = Persian, OT = Ottoman Turkish, MT = Modern Turkish

	A	P	OT	MT		A	P	OT	MT		A	P	OT	MT
ء	ʾ	ʾ	ʾ	—	ز	z	z	z	z	ك	k	k or g	k or ñ	k or n
ب	b	b	b	b or p	ژ	—	zh	j	j				or y	or y
پ	—	p	p	p	س	s	s	s	s				or ğ	or ğ
ت	t	t	t	t	ش	sh	sh	ş	ş	گ	—	g	g	g
ث	th	ṣ	ṣ	s	ص	ṣ	ṣ	ş	s	ل	l	l	l	l
ج	j	j	c	c	ض	ḍ	ẓ	ẓ	z	م	m	m	m	m
چ	—	ch	ç	ç	ط	ṭ	ṭ	ṭ	t	ن	n	n	n	n
ح	ḥ	ḥ	ḥ	h	ظ	ẓ	ẓ	ẓ	z	ه	h	h	h ¹	h ¹
خ	kh	kh	h	h	ع	ʿ	ʿ	ʿ	—	و	w	v or u	v	v
د	d	d	d	d	غ	gh	gh	g or ğ	g or ğ	ي	y	y	y	y
ذ	dh	ẓ	ẓ	z	ف	f	f	f	f	ة	a ²			
ر	r	r	r	r	ق	q	q	q	k	ال	a ³			

¹ When h is not final. ² In construct state: at. ³ For the article, al- and -l-.

VOWELS

	ARABIC AND PERSIAN	OTTOMAN AND MODERN TURKISH
<i>Long</i>	or اَ ā و ū ي ī	ā ū ī { words of Arabic and Persian origin only
<i>Doubled</i>	َيّ iy (final form ī) ُوّ uw (final form ū)	iy (final form ī) uvv
<i>Diphthongs</i>	اَؤ au or aw اَي ai or ay	ev ey
<i>Short</i>	ا a u i	a or e u or ü / o or ö ı or i

For Ottoman Turkish, authors may either transliterate or use the modern Turkish orthography.