

Values of *tepo seliro* in Bakri Syahid's *Tafsīr al-Hudā* and Bisri Mustofa's *Tafsīr al-Ibrīz*

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Abstract

Tafsīr al-Hudā and *Tafsīr al-Ibrīz* are religious narratives containing Javanese cultural values that aspire to live in peace and harmony. One of the means for achieving such aspiration is *Tepo Seliro*, which embodies values of tolerance, mutual respect, accepting differences, not blaming others, and not imposing one's will on others. The current study aims to reveal the Javanese cultural values of *Tepo Seliro* in *Tafsīr al-Hudā* and *al-Ibrīz*. The method of analysis used in the present research was content analysis with Gadamer's hermeneutic approach, which is of the view that the reading and understanding of a text are essentially a dialog between the text, the author, and the world of the readers. The study results indicate that the lofty values inherent within the culture of *Tepo Seliro* are found in the *al-Hudā* and *al-Ibrīz* Quranic exegeses. *Tafsīr al-Hudā* tends to be more contextual in its elaborations of *Tepo Seliro* values, while Bisri Mustofa in *Tafsīr al-Ibrīz* frequently used terminologies that are less precise to indicate their true meanings.

Tafsīr al-Hudā dan *Tafsīr al-Ibrīz* adalah narasi keagamaan yang mengandung nilai-nilai budaya Jawa yang mencita-citakan hidup rukun dan damai. Salah satu sarana untuk mewujudkan cita-cita tersebut adalah *Tepo Seliro*, yang mewujudkan nilai-

nilai toleransi, saling menghormati, menerima perbedaan, tidak menyalahkan orang lain, dan tidak memaksakan kehendak kepada orang lain. Kajian kali ini bertujuan untuk mengungkap nilai-nilai budaya Jawa *Tepo Seliro* dalam *Tafsir al-Hudā* dan *al-Ibrīz*. Metode analisis yang digunakan dalam penelitian ini adalah analisis isi dengan pendekatan hermeneutik Gadamer, yang berpandangan bahwa membaca dan memahami suatu teks pada hakikatnya merupakan dialog antara teks, pengarang, dan dunia pembaca. Hasil kajian menunjukkan bahwa nilai-nilai luhur yang terkandung dalam budaya *Tepo Seliro* terdapat dalam *Tafsir al-Hudā* dan *al-Ibrīz*. *Tafsir al-Hudā* cenderung lebih kontekstual dalam penjabarannya terhadap nilai-nilai *Tepo Seliro*, sedangkan Bisri Mustofa dalam *Tafsir al-Ibrīz* sering menggunakan istilah-istilah yang kurang tepat untuk menunjukkan makna yang sebenarnya.

Keywords: *Tepo seliro*; *Tafsir al-Hudā*; *Tafsir al-Ibrīz*; *Tolerance*

Introduction

The Quran as a universal holy text¹ contains global, normative values.² These values are in constant interactions with human cultural values, including the local-historical Javanese culture. Quranic exegesis as an effort to uncover the will of God (*al-Kasyfu ‘an murādillah*) is inseparable from the cultural aspect of the society that enfolds the interpreter, which also includes the language being used in the interpretation.³ In the life of the Javanese, there are philosophical values that can serve as a guide toward becoming a person of good character. Among Javanese philosophies exemplifying lofty values with the capacity to guide individuals to become

¹Munzir Hitami, “Universalitas Nilai-Nilai Islam Mengungkap Makna al-Din”, *Toleransi: Media Ilmiah Komunikasi Umat Beragama*, Vol. 12, No. 1 (2020), 29. <https://doi.org/10.24014/trs.v12i1.10636>.

²Siswayanti Novita, “Nilai-Nilai Etika Budaya Jawa dalam Tafsir Al-Huda”, *Analisa*, Vol. 20, No. 2 (2013), 207-220.

³Imam Muhsin, *Tafsir al-Qur’an dan Budaya Lokal*, Jakarta: Kementerian Agama, 2012; Imam Muhsin, “Budaya Pesisiran dan Pedalaman dalam Tafsir Al-Qur’an: Studi Kasus Tafsir al-Ibrīz Dan dan Tafsir al-Hudā”, *Thaqafiyat*, Vol. 15, no. 01 (2014), 1-21.

a good person is the cultural concept of *Tepo Seliro* (tolerance). *Tepo Seliro* is a Javanese local wisdom containing eminent virtues that contribute to strengthening the solidity of peace, harmony, and togetherness among the people of Indonesia.⁴

Bakri Syahid's *Tafsīr al-Hudā* and Bisri Mustofa's *Tafsīr al-Ibrīz*, written in Javanese, are representations of the interactions between Quranic values and Javanese ethics. The people and their language are two mutually interconnected and inseparable aspects, considering that language is a reflection of the reality of its community of users. Language is indivisible from the culture and reality of its community of users.⁵ Thus, accordingly, the Javanese language used to interpret the Quranic verses as observed in *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz* is inseparable from the cultural reflection of Javanese society. The verse-by-verse elaborations presented in *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz*, which are laden with Javanese moral and ethical values capable of building human character and behavior, are truly fascinating. According to Imam Muhsin, *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz* have transformed the Javanese cultural model, which embodies various ethical values, into a culture containing values enlightened by universal ideals.⁶ Aside from *Tafsīr al-Ibrīz*'s existence as a manifestation of cultural ideals, its use of *Arab-Pegon* letters is quite authentic and it can also be categorized as a tangible cultural manifestation.⁷

Expressions of *Tepo Seliro* narrated in *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz* are useful to implement amid a pluralistic society, which is susceptible to religious difference related hostilities, assumptions, and discriminations

⁴Jati, "Kearifan Lokal Sebagai Resolusi Konflik Keagamaan", *Walisongo: Jurnal Penelitian Sosial Keagamaan*, Vol. 21, no. 2 (2013), 393, <https://doi.org/10.21580/ws.2013.21.2.251>.

⁵Imam Muhsin, "Budaya Pesisiran...", 1-21

⁶Imam Muhsin, *Tafsīr al-Qur'an...*

⁷Imam Muhsin, "Budaya Pesisiran..."

that tend to increase in some parts of the world.⁸ No day goes by without any news about incidences of religious intolerance and violence threatening peace and harmony in society.⁹ Based on the above background, this research was done to analyze *Tepo Seliro* values in *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz* by addressing the following problem statements: (1) How are *Tepo Seliro* values narrated in *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz*; (2) What are the differences between *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz* in uncovering *Tepo Seliro* values; (3) What factors caused differences in interpretations between *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz*. *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz* were chosen as objects of study because both were made in the Island of Java, which is the center of Javanese culture,¹⁰ and because both authors had different backgrounds. The author of *Tafsīr al-Hudā* had an academic and military background, and was born in the center of Javanese monarchy. Whereas the author of *Tafsīr al-Ibrīz* had a background as a *santri* (a person who seeks Islamic knowledge) from the Rembang area, which was Islam's port of entry to Java.¹¹ Since both Quranic interpreters were shaped by different environments, they would have generated different interpretation narratives as well. It is precisely this very aspect that drew interest in conducting the study.

Numerous scholars have carried out studies on *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz*. A study by Novita Siswayanti titled “*Nilai-nilai Etika Budaya Jawa dalam Tafsīr al-Huda*” (Ethical Values of Javanese Culture in *Tafsīr al-Huda*),

⁸Muhammad Turhan Yani et al., “Zāhirat al-Taṭarruf al-Dīnīy Fi ‘Ālam al-Shabāb wa al-Ta‘līm: Dirāsah ‘an Ṣ‘ūd al-Ḥarakah al-Islāmīyah al-Rādīkāliyah Fi al-Madāris al-Thānawīyah Fi Indūnisiyā”, *Journal of Indonesian Islam*, Vol. 14, no. 1 (2020), 260-286, <https://doi.org/10.15642/JIIS.2020.14.1.260-286>.

⁹Kazem Oluwaseun Dauda, “Islamophobia and Religious Intolerance: Threats to Global Peace and Harmonious Co-Existence,” *QIJIS (Qudus International Journal of Islamic Studies)*, Vol. 8, no. 2 (2020), 257-292, <https://doi.org/10.21043/qijis.v8i2.6811>.

¹⁰Koentjaraningrat, *Kebudayaan Jawa*, Jakarta: Balai Pustaka, 1994, 23-24.

¹¹Pradjarta Dirdjosanjoto, *Memelihara Umat: Kiai Pesantren – Kiai Langgar Di Jawa*, 2nd ed., Jogjakarta: LKiS, 2013, 49-50.

concluded that *Tafsir al-Huda* is a manifestation of Javanese philosophy and viewpoints in societal life.¹² Fejrian Yazdajird Iwanebel's study titled *Corak Mistis dalam Penafsiran KH. Bisri Mustofa (Telaah Analitis Tafsir al-Ibriz)* (Mystical Features in Bisri Mustofa's Interpretation (An Analytical Study of *Tafsir al-Ibriz*)) concluded that the Javanese culture that enfolded Bisri Mustofa had led to his Quranic interpretation to be in a state of scientific transition from the mystical toward modern quasi-science.¹³ Another study done by Izzul Fahmi titled *Lokalitas Kitab Tafsir al-Ibriz Karya KH Bisri Mustofa* (Localities in Bisri Mustofa's *Tafsir al-Ibriz*), which highlights the aspect of local wisdom, concluded that *Tafsir al-Ibriz* is a means of worship for the author and as a medium to promote the local wisdom of *Islam Nusantara* (Islam of the Archipelago, i.e., an interpretation of Islam that takes local Indonesian customs into account), which is reflected in the Javanese mysticism culture, pilgrimage to the graves of *awliyā'*, and concoctions of traditional Javanese ingredients.¹⁴ A comparative study between *Tafsir al-Ibriz* and *Tafsir al-Huda* was conducted by Imam Muhsin, which highlights the respective authors' place of birth, one from the inland and the other from the coast. This study concluded that differences in cultural accommodations observed in the two books of exegesis pertained to, among others, their consistent use of Javanese cultural concepts, the depth of discussion in associating Javanese cultural concepts or values, and compliance in implementing Javanese cultural values.¹⁵

The present research employed the content analysis method with Gadamer's hermeneutic approach, which is of the view that dialectical

¹²Siswayanti Novita, "Nilai-Nilai Etika Budaya Jawa..."

¹³Fejrian Yazdajird Iwanebel, "Corak Mistis dalam Penafsiran KH. Bisri Mustofa: Telaah Analitis Tafsir AL-Ibriz", *Rasail*, Vol. 1, no. 1 (2014), 23-40.

¹⁴Izzul Fahmi, "Lokalitas Kitab Tafsir al-Ibriz Karya KH. Bisri Mustofa", *Islamika Inside: Jurnal Keislaman dan Humaniora*, Vol. 5, no. 1 (2019), 96-119, <https://doi.org/10.35719/islamikainside.v5i1.36>.

¹⁵Imam Muhsin, "Budaya Pesisiran dan Pedalaman..."

engagement between the text and the prejudice of the interpreter, influenced by their conception of the world, will always occur in every textual reading.¹⁶ In line with Gadamer, Nashir Abu Zaid argues that Quranic texts are unable to develop historical paths and human civilization independently, detached from its external reality. The history and civilization of the Muslim community were, essentially, established through a dialectical process between human kind and social reality on the one hand, and dialogs with (Quranic) texts on the other.¹⁷ Based on the argument made by Gadamer and Nashir Abu Zaid, it can thus be assumed that Bakri Syahid and Bisri Mushthafa, as part of the Javanese community, when explaining Quranic texts would not be able to separate themselves from the Javanese cultural and traditional concepts that had shaped them.

Social setting of two mufassir

Bakri Syahid, the author of *Tafsīr al-Hudā*, was born on December 16, 1918 in Yogyakarta into a religious Javanese family that strictly upheld Javanese ethical values. His father was Muhammad Syahid and his mother was Dzakhirah. His educational background began at *Kweekschool Islam Muhammadiyah*, where he graduated in 1935, and continued to *Madrasah Muallimin* until 1942. In 1957, he resumed his studies at the Faculty of Sharia, Sunan Kalijaga State Institute of Islamic Studies, Yogyakarta. In 1964, he took up military education at Fort Hamilton in the United States. He began his career in the military and was appointed as Vice Chair of the Army's Islamic Spiritual Center (*Pusat Rohani Islam Angkatan Darat*) and the Secretary Assistant of the Republic of Indonesia. He also held office as the Rector of the Sunan Kalijaga State Institute of Islamic Studies

¹⁶Sofyan AP. Kau, "Hermeneutika Gadamer dan Relevansinya dengan Tafsir", *Jurnal al-Farabi*, Vol. 11, No. 2 (2014), 109-123.

¹⁷Nasr Hamid Abu Zaid, *Tekstualitas al-Qur'an: Kritik terhadap Ulumul Qur'an*, Yogyakarta: LKiS, 2002.

(1972-1976) and was a member of the People's Consultative Assembly (*Majelis Perwusyawaratan Rakyat* – MPR) of the Republic of Indonesia in 1977 coming from the Indonesian Armed Forces (ABRI) Faction.¹⁸

As for the author of *Tafsir al-Ibr̄iz*, Bisri Mustofa, he was born in Rembang in 1915 to H. Zaenal Mustofa and Chotidjah, and he was raised in an Islamic boarding school environment.¹⁹ His formal education was carried out at *Tweede Inlandsche School* also known as *Sekolah Ongko Loro* of Rembang and he was also momentarily enrolled at *Holland Inlands School* but did not finish. In early 1930, Bisri was instructed to study at the Kasingan Islamic boarding school, which was managed by KH. Cholil, and he was under the supervision of Suja'i, who was KH. Cholil's brother-in-law. Bisri learned and mastered various things under the guidance of Sudja'i. Other students regarded Bisri as an individual of exceptional competence and he became their source person. In his intellectual struggle, Bisri continued to pursue his religious study at Termas Islamic boarding school, which was managed by Kiai Dimiyathi. In 1354 Islamic Calendar (1935 – 1936), Bisri learned under the tutelage of Sheikh Hasyim Asy'ari, the founder of Nahdlatul Ulama (NU) at Tebuireng Jombang. When he conducted the hajj in 1967, Bisri had also learned from several sheikhs in Mecca such as Sheikh Baqil from Yogyakarta, Sheikh Umar Hamdan al-Maghriby, Sheikh Ali Malik, Sayid Amid, Sheikh Hasan Massath, Sayid Alwi, and KH. Abdullah Muhaimin.²⁰ After more than two years of learning in Mecca, Bisri returned to Indonesia by order of KH. Cholil. A year after his return, Kyai Cholil, who was his mentor and father-in-law, passed away and Bisri replaced his position as the head of the boarding school. Bisri, subsequently, founded the Raudhatu at-Thalibin Islamic boarding school

¹⁸Bakri Syahid, *Tafsir Al-Huda: Tafsir al-Qur'an Bahasa Jawi*, Yogyakarta: Persatuan Press, 1979.

¹⁹Imam Muhsin, "Budaya Pesisiran dan Pedalaman..."

²⁰Fejrian Yazdajird Iwanebel, "Corak Mistis dalam Penafsiran..."

in Leteh Rembang. In addition to teaching at the boarding school, Bisri was also an active and popular preacher, who made speeches in communal Quranic readings held in various regions. His political career began as an activist in the Masyumi party. He then left the Masyumi party and joined the NU party upon its establishment. In the 1955 general election, Bisri was elected as a Constitutional Assembly member representing NU. In 1959, he was appointed as a member of the Provisional MPR (MPRS) representing the ulema group. When NU party amalgamated into the United Development Party (*Partai Persatuan Pembangunan - PPP*), Bisri subsequently joined PPP and put great efforts in supporting the party. Ultimately, he died on Wednesday, February 17, 1977, which was Safar 27, 1397 in the Islamic Calendar.

Values of *tepo seliro*

According to Hildred Geertz, Javanese culture maintains two principles that underlie Javanese behavior, which are the principle of harmony and the principle of respect. The principle of harmony refers to a state in which humans behave and act accordingly so that no conflict occurs in order to maintain a harmonious societal life. Meanwhile, the principle of respect refers to the demand imposed on every human being to always respect others. Peace and harmony are the primary purpose of humanity.²¹ The principle of respect that characterizes the Javanese²² refers to a view that social life is, in essence, already organized

²¹Muhammad Amin Abdullah, "The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective", *Al-Jami'ah: Journal of Islamic Studies*, Vol. 58, no. 1 (2020), 63-102, <https://doi.org/10.14421/ajis.2020.581.63-102>.

²²Adang Kuswaya and Sukron Ma'mun, "Misinterpretation of Patience: An Analytical Study of Nerimo Concept within Indonesian Muslim Society", *Indonesian Journal of Islam and Muslim Societies*, Vol. 10, no. 1 (2020), 153-176.

in an orderly fashion within a hierarchical arrangement.²³ One of the Javanese cultural concepts laden with the principles of respect and harmony is “*Tepo Seliro*,” which is one of the philosophies of Javanese society that teaches good relationship among fellow human beings.²⁴ Linguistically speaking, *Tepo Seliro* is defined as tolerance, i.e., an attitude in which a person places the feelings of others akin to those of his or herself. Tugiman argues that *Tepo Seliro* is a behavior manifested by an individual who has the ability to understand the feelings of others.²⁵ This definition is often expressed in the Javanese adage “*nak kowe dijiwit loro, yo ojo njiwit*,” which means “if you feel pain when others pinch you, then don’t pinch others.” This adage illustrates how relations should be fostered among members of the society so that peace and harmony can be maintained. Javanese people, particularly those who believe in Islam Kejawen (an amalgamation of Islam, Buddhism, Hinduism, and older Javanese animist beliefs), never consider their creed and belief as the most righteous while the rest are wrong. Such an attitude serves as a fertile ground for tolerance in religious life to grow and thrive.²⁶ According to the elaboration above, it can be concluded that *Tepo Seliro* exemplifies values of tolerance, mutual respect, accepting differences, not blaming others, and not imposing one’s will on others. The diagram below shows the values of *Tepo Seliro*:

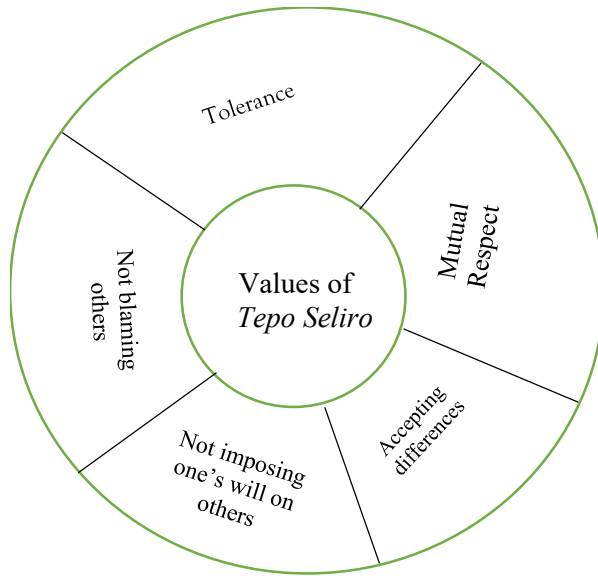
²³Frans Magnis Suseno, *Etika Jawa*, Jakarta: Gramedia Pustaka Utama, 1996.

²⁴Wahyudi, “Nilai Toleransi Beragama Dalam Tradisi Genduren Masyarakat Jawa Transmigran”, *Jurnal Studi Agama dan Masyarakat*, Volume 15, Number 2 (2019), 133–39, <https://doi.org/10.23971/jsam.v15i2.1120>.

²⁵Hiro Tugiman, *Budaya Jawa dan Mundurnya Presiden Soeharto*, Yogyakarta: Kanisius, 1999.

²⁶Rini Fidiyani, “Kerukunan Umat Beragama di Indonesia: Belajar Keharomonisan dan Toleransi Umat Beragama Di Desa Cikakak, Kec. Wangon, Kab. Banyumas”, *Jurnal Dinamika Hukum*, Vol. 13, no. 3 (2013), 468–82, <https://doi.org/10.20884/1.JDH.2013.13>

Figure 1. Values of *Tepo Seliro*



Tepo seliro in Taf̄s̄ir al-Hudā and Taf̄s̄ir al-Ibr̄iz

The values of *Tepo Seliro* elaborated in this study are limited to values of tolerance, mutual respect, accepting differences, not imposing one's will on others, and not blaming others. In relation to these values of *Tepo Seliro*, interpretations of surah al-Hujurat verses 11-13 found in *Taf̄s̄ir al-Hudā* and *Taf̄s̄ir al-Ibr̄iz* are provided below. The interpretation in *Taf̄s̄ir al-Hudā* is as follows:

He wong Mu'min sira aja moyoki segolongan marang segolongan liyane, mbok manawa kang dipyoki luwik becik tinimbang golongan kang memoyoki. Lan maneh poro wong wadon aja padha angguguyu warang wong wadon liyane, mbok wadong kang diguyu iku luwih becik tinimbang wong wadon kang geguyu lan sira aja nacat marang awak ira dewe. Lan maneh sira aja parab pinarab kalawan paraban kang ala. Ala alane jeneng itu iku fasek sawse iman. Lan sing sapa ora gelem tobat, mangka wong kang mengkono iku sejatine kagolong pada

nganiyoyo (11). He para wong Mukmin sira pada ngedohono ing akeh akehing panyono, satemene ana saweneh ing panyono iku doso lan sira aja golek golek alaning liyan. Lan aja nyatur ala sawenehira marang sawenehe. Apa demin ira mewawa salah sejiningira iku mangan daginge sedulure dhewe kang wus mati ? Mesti wae sira ora padha demen. Sira pada wedio ing Allah, sanyoto Allah iku kepareng narima tobat tur Maha Asih (12) He poro manungso kabeh !!! temenan Insun Allah netahake siro kabeh saking siji wong lanang (yoiku nabi Adam) lan siji wong wadon (yoiku ibu Hawa), lan Insun andadekake siro kabeh dadi pirang pirang cabang lan dadi pirang pirang pantan supoyo siro kabeh kenal mengenal (ojo podo unggul unggulan nasab) sejatine kang lewih mulyo saking siro kabeh mungguh Allah ta'ala iku wong kang luwih taqwa, temenan Allah ta'ala itu tansah mirsani lan tansah waspodo (13).²⁷

Meanwhile, the interpretation in *Tafsir al-Ibr̄iz* is as follows:

He wong-wongkan pada iman ! aja nganti sak golongan sangking sira kabeh pada ngina marang golongan wenehe, kena ugo golongan kang diina iku mungguh Allah Ta'ala luwih bagus katimbang golongan kang ngina. Lan aja nganti golongan wadon-wadon sangking sira kabeh iku pada ngina golongan-golongan wadon-wadon wenehe, kena ugo wadon wadon kang diina iku mungguh Allah Ta'ala luwih bagus katimbang wadong wadon kang ngina. Lan sira kabeh aja pada wadan wadanan, lan sira kabeh aja pada anjuluki kalawan julukan kang nginakake. Mada lan madani iku ala alane sesebutan, ya mengkono iku wong fasek sak bakdane iman. Sing sapa wonge ora tobat sak wuse nindakake tindakan tindakan kang den larang mau deweke golongan wong wong kang dhalim (11) He wong kang pada iman, sira kabeh pada ngedohono akeh akehe panyono sajatine sebagian sangking panyono iku doso (kaya nyono ala marang ahlil khair). Lan sira kabeh aja pada niti niti celane wong wong Islam, lan sebagian sangking sira kabeh aja pada ngrasani marang wenehe, apa demen to salah sijine ira kabeh iku mangan daginge dulure mentah mentah ? wus mesti sira kabeh ora pada demen.

²⁷Bakri Syahid, *Tafsir Al-Huda...*

Sira kabeh pada wedio ing Allah Ta'ala, temenan Allah Ta'ala iku kerso nerima tobate kawulane tur Agung welase marang wong wong kang pada tobat (12) He poro manungso kabeh !!! temenan Insun Allah netahake siro kabeh saking siji wong lanang (yoiku nabi Adam) lan siji wong wadon (yoiku ibu Hawa), lan Insun andadekake siro kabeh dadi pirang pirang cabang lan dadi pirang pirang pantan supoyo siro kabeh kenal mengenal (ojo podo unggul unggulan nasab) sejatine kang lewih mulyo saking siro kabeh mungguh Allah ta'ala iku wong kang luwih taqwa, temenan Allah ta'ala itu tansah mirsani lan tansah waspodo.²⁸

Based on the interpretations above, the values of *Tepo Seliro* are explained as follows:

Tolerance

Tolerance refers to an attitude of respect and appreciation toward others in terms of speech and action. A tolerant attitude indicates a personal character of having self control over one's speech, actions, and behavior, which shows an attitude of respect and appreciation toward others.²⁹ The value of tolerance inherent in *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz* emphasized that all human beings created by God are of the same origin, i.e., Adam and Eve, in which God subsequently made into several nations and tribes so that we know one another.³⁰ The process of knowing one another is conducted in five stages, namely: *ta'āruf*, *tafāhum*, *takāful*, *ta'āwun*, and *tahāshul*. The first stage is *ta'āruf*, which is greeting one another. Once greetings are exchanged, the second step is *tafāhum*, which means mutual understanding of each and everyone's traits and character. By

²⁸Izzul Fahmi, "Lokalitas Kitab Tafsīr al-Ibrīz Karya KH. Bisri Mustofa", *Islamika Inside: Jurnal Keislaman dan Humaniora*, Vol. 5, no. 1 (2019), 96–119, <https://doi.org/10.35719/islamikainside.v5i1.36>.

²⁹Atin Supriatin and Aida Rahmi Nasution, "Implementasi Pendidikan Multikultural Dalam Praktik Pendidikan Di Indonesia", *Elementary: Jurnal Ilmiah Pendidikan Dasar*, Vol. 3, no. 1 (2017), 1, <https://doi.org/10.32332/elementary.v3i1.785>.

³⁰Bakri Syahid, *Tafsir Al-Huda...*

understanding another person's traits and character, one will be able to behave wisely toward said person. People who are treated wisely will surely feel comfortable. The third phase is *takāful*, which means extending security assurance from any behavior that would make others feel annoyed and concerned, so that mutual trust begins to grow. The lack of concerns or worries and the growing sense of mutual trust will consequently lead to the fourth phase, namely *ta'āwun*, which means mutual assistance and cooperation to do useful things in life. Such sense of mutual assistance and cooperation will produce the fifth stage, *tahāshul*, which means co-production. This is how a sense of knowing and understanding one another contributes to communal life. The phases of *ta'aruf*, *tafāhum*, *takāful*, *ta'āwun*, and *tahāshul* are manifestations of the value of tolerance.

Both exegeses, *al-Hudā* and *al-Ibrīz*, differ in interpreting the words *syu'ūb* and *qabāil*. In *Tafsir al-Hudā*, the words *syu'ūb* and *qabāil* are translated into "bangsa" and "turunan," while in *Tafsir al-Ibrīz* they are translated to "cabang" and "pantan." The word "bangsa" (nation) means a group of people that are of a common ancestry, custom, language, and history, and they are self-governed (nation).³¹ The word "keturunan" means descendants, progeny,³² while the word "cabang" means a section that grows out from the main part (branch). As for the word "patan", it is a term commonly used in Islamic boarding schools to refer to groups.

According to Gadamer's theory, which states that every textual reading will always lead to dialectical engagement between the text and the interpreter's prejudice influenced by their conception of the world that surrounds them, Syahid's experiences in the military and his engagement in the world of politics as a member of the Constitutional Assembly had affected his interpretation, particularly in his use of terminologies

³¹"KBBI," <https://Kbbi.Web.Id/Bangsa> (blog), n.d.

³²"Arti Kata," <https://Jagokata.Com/Arti-Kata/Keturunan.Html> (blog), n.d.

commonly observed in political narratives, such as the term *bangsa*. This is also observed to be the case with Mustofa, who was raised in an Islamic boarding school community and Nahdlatul Ulama (NU). The word ‘*pantan*’ Mustofa used to define *qabāil* is a term commonly used in Islamic boarding schools. However, there is inconsistency in Mustofa’s interpretation; in some cases he defined *qabāil* as *bangsa*, but when providing interpretation in the form of sidenote, the word *qabāil* is translated to *pantan*.³³

Mutual respect

Mutual respect refers to a way of humanizing humans, which in Javanese is called ‘*nguwongke*.’ The term ‘*nguwongke*’ means to give attention to the dignity of others³⁴. Each and every individual, regardless of religion, belief, ethnicity, and nationality, deserves to be respected because all people have the same ancestors—they are Adam and Eve. As a consequence, all humans are related. In the Quran, statements explaining about brother-sisterhood are mentioned as many as 52 times, which relates to various similarities, be it in terms of heredity, race, nationality, society, or religion.³⁵ In *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz*, it is emphasized that Muslims are brethren and should maintain peace and harmony.³⁶ In addition, *Tafsīr al-Hudā* accentuates that despite differences in nationality, Muslims should strengthen their brother-sisterhood and improve harmony. In the context of relations between Muslims and followers of other religions, the elaborations from *al-Hudā* and *al-Ibrīz* quoted above contain an instruction

³³Bisri Mustofa, *Al-Ibrīz Li Ma’rifati Tafsīr al-Qur’an al-‘Aẓīz*, Kudus: Maktabah wa Mathba’ah Menara Kudus, 1959.

³⁴Fattah Hidayat and Ninik Setiyowati, “Pengembangan Instrumen Penilaian Kinerja Kepala Desa Berbasis Kompetensi Asta Brata”, *Jurnal Sains Psikologi*, Vol. 6, no. 02 (2017), 56–62.

³⁵Baharudin Zamawi, Habieb Bullah, and Zubaidah Zubaidah, “Ayat Toleransi dalam al-Qur’an: Tinjauan Tafsir Marah Labid”, *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis*, Vol. 7, no. 01 (2019): 185, <https://doi.org/10.24235/diyaafkar.v7i01.4535>.

³⁶Bakri Syahid, *Tafsīr al-Hudā*...

for people not to humiliate or insult other people, since the people being humiliated may be better than the people making the insult.³⁷ The word 'people' in surah *al-Hujurat* verse 11 refers to ethnicity, nation, and group of like-minded individuals³⁸. Thus, the explanations provided in *al-Hudā* and *al-Ibriz* can be understood as a prohibition to defame others outside of Islam. Elaborations regarding Muslims being required to respect followers of other religions are also found in *al-Hudā* and *al-Ibriz*, specifically in the interpretation of surah *al-Hajj* verse 40, in which God allows to fight against those who have been expelled from their homes for no reason other than proclaiming "Our Lord is Allah." And had Allah not repelled the aggression of some people, synagogues, churches, and mosques would have surely been destroyed.³⁹ Based on this verse, we can understand that according to the Quran, not only Muslims should be respected, followers of other religions also have the right to be respected.⁴⁰ *Tafsir al-Hudā* considers the need for unity at a global level. In this regard, the establishment of international organizations such as ASEAN and the United Nations is among the efforts to achieve human unity on a global scale.⁴¹

There are differences between *Tafsir al-Hudā* and *al-Ibriz* in their insights about maintaining peace and harmony among humankind. The elaborations in *Tafsir al-Hudā* are observed to be more detailed and expansive than those found in *Tafsir al-Ibriz*. When explaining about brotherhood, *Tafsir al-Hudā* incorporates it in the context of nationalism and global peace and harmony, which is simply not found in *Tafsir al-Ibriz*. Differences were also found in the interpretation of the words *shawāmi*,

³⁷Bakri Syahid, *Tafsir Al-Huda...*; Mustofa, *Al-Ibriz...*

³⁸"Kbbi," <https://Kbbi.Web.Id/Kaum> (blog), n.d.

³⁹Bakri Syahid, *Tafsir Al-Huda...*, 631; Mustofa, *Al-Ibriz...*, 1075.

⁴⁰Kemenag RI Balai Litbang dan Diklat, *Tafsir Tematik: Hubungan Antar Umat Beragama*, Jakarta: Kemenag RI, 2008.

⁴¹Bakri Syahid, *Tafsir Al-Huda...*

biya' and *shalawāt*, which are stated in surah al-Hajj verse 40. *Tafsīr al-Hudā* defines the respective words as *sanggar*, *gereja*, and *pamujaan*. In the Great Dictionary of the Indonesian Language (Kamus Besar Bahasa Indonesia – KBBI), conducting worship in a *sanggar* means a place of worship that is located in a house yard.⁴² *Gereja* refers to a building used by Christians to pray and carry out Christian religious practices.⁴³ *Pamujaan* comes from the word *puja*, which means a veneration ceremony to the gods. Hence, *pamujaan* is a place where veneration ceremonies to the gods is held.⁴⁴ Meanwhile, in *Tafsīr al-Ibrīz* those three words are defined as *langgar pendito*, *gerejo-gerejone Nashoro*, *gerejane Yahudi*. *Langgar* refers to a small mosque for reciting the Quran or praying, but not to be used for Friday prayers.⁴⁵ According to the definition above, *langgar* is a place of worship for Muslims, yet *Tafsīr al-Ibrīz* uses it as a place of worship for other religions. As for the word *gereja*, a translation of the word *shalawāt*, which in Indonesian *gereja* means a place of worship for Christians and Catholics, is used in *Tafsīr al-Ibrīz* to mean a place of worship for Jews. While in fact, Jewish place of worship is commonly known as *sinagoge* (synagogue).

The differences of interpretation in *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz* elaborated above are inseparable from the different experiences that each author lived through in their respective environment as expounded by Gadamer and Nashr Abu Zaid.⁴⁶ Syahid's experiences in higher education institutions, Indonesian Armed Forces, and politics were influential aspects that indicate his broad insights in providing explanations about the Quranic verses. Meanwhile, most of Mustofa's time and experiences spent in Islamic

⁴²KBBI," [Https://Kbbi.Web.Id/Sanggar](https://Kbbi.Web.Id/Sanggar) (blog), n.d.

⁴³KBBI," [Https://Kbbi.Web.Id/Gereja](https://Kbbi.Web.Id/Gereja) (blog), n.d.

⁴⁴KBBI," [Https://Typhoonline.Com/Kbbi/Pujaan](https://Typhoonline.Com/Kbbi/Pujaan) (blog), n.d.

⁴⁵"Pengertian Langgar," n.d.

⁴⁶Hans-Georg Gadamer and Joel Weinsheimer and Donald G. Marshall, *Truth and Method*. Trans., London: Continuum, 2006; Nasr Hamid Abu Zaid, *Tekstualitas Al-Qur'an...*

boarding schools were influential factors that characterize his interpretations and use of terminologies in translating the words of the Quranic verses, which tend to be simple and occasionally inaccurate. The use of the word *langgar* combined with the word *pendito*, and *gereja* combined with the word *Yahudi*, is inseparable from the culture of Javanese Islam that defines the term *langgar* as a structure akin to a small mosque used by Muslims to conduct religious practices. While *gereja* refers to a building used by Christians to carry out mass and other religious activities. *Langgar* and *gereja* are places of worship that are often mentioned by the Javanese people.

Accepting differences

The elaborations provided in *Tafsir al-Hudā* and *al-Ibrīz* that God created humanity into peoples and tribes⁴⁷ are an acknowledgement of accepting differences. In fact, it is on account of the existing differences that humans are able to vie in good deeds (*fastabiqū al-khairāt*). In relation to this, *Tafsir al-Hudā* explains:

“Lan tumraping siji-sjine wong itu pada andarbeni Qiblat kang diadhhepake, mulo soko iku siro pada bebalapono tumindak kabecikan ono ing ndendi bae dumunung iro. Allah mesti ngumpulake siro kabeh. Sanyoto Allah iku Moho Kuoso ingatase kabeh barang”.⁴⁸

Meanwhile, *Tafsir al-Ibrīz* provides the following explanation:

“Sabèn sabèn umat iku duwi Qiblat dewe dewe. Umat Yahudi qiblate Baitul Maqsis, umat Nasoro qiblate Mathla’u al-Syamsi, umat Islam qiblate Ka’bah. Mula sira kabeh supaya pada enggal-enggal tumuju marang kebagusan, ana ing endi wae panggonan ira kabeh. Besuk dina kiyamat mesti bakal disowanake ana ing ngarsaning Pengeran lan bakal diwales miturut amale dewe-dewe ana ing ngalam donyo, Gusti Allah Ta’ala iku kuasa sembarang kabeh”.⁴⁹

⁴⁷Bakri Syahid, *Tafsir Al-Huda...*; Mustofa, *Al-Ibrīz...*

⁴⁸Bakri Syahid, *Tafsir Al-Huda...*, 53.

⁴⁹Mustofa, *Al-Ibrīz...*, 49. "publisher": "Maktabah wa Mathba'ah Menara Kudus", "publisher-place": "Kudus", "title": "al-Ibrīz lima'rifati tafsir al-Qur'an al-'Azīz", "author": [{"family": "Mu

The word ‘*qiblat*’ generally means direction, destination, and standpoint.⁵⁰ According to these meanings, the elaborations provided in *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz* understandably imply that every one has different standpoints and directions. In such a state of differing standpoints and directions, people can vie in good deeds so that each and everyone contributes to the common good of humankind.

Some differences were also found in the explanations given by the two exeges. *Tafsīr al-Hudā* interprets the sentence *ya’ti bikumullahu jamāa* without providing information as to where God will bring all humans together, whereas *Tafsīr al-Ibrīz* interpreted the sentence by explaining that God will bring all together in the after life (*akhirat*). Since *Tafsīr al-Hudā* provides no explanation as to where God will bring together all humans with their differing standpoints and directions, this may lead to contrasting understanding. There is a possibility that God will bring people together in either this life or the after life. Based on the different explanations provided by the two exeges, it can be understood that *Tafsīr al-Hudā*’s explanation tends to refer to worldly life, while *Tafsīr al-Ibrīz*’s explanation tends to refer to the after life. Another distinction identified is that *Tafsīr al-Ibrīz* uses another term in mentioning the name of God (Allah), which is ‘*Pengeran*’ The word ‘*Pengeran*’ was initially used to indicate children of kings or nobles in the Javanese royal tradition. Culturally, it is also a theological-religious concept in Javanese culture.⁵¹ The use of the word ‘*Pengeran*’ in *Tafsīr al-Ibrīz* to refer to Allah is inseparable from the culture of the nobles, which the author of *Tafsīr al-Ibrīz* himself was a descendant of, namely the family of Raden Sudjono,⁵² one of the teachers

stofa”, ”given”:”Bisri”}],”issued”:[“date-parts”:[["1959"]]]}],”schema”:[“https://github.com/citation-style-language/schema/raw/master/csl-citation.json”}]

⁵⁰“KBBI,” *Https://Kbbi.Web.Id/Kiblat* (blog), n.d.

⁵¹G. Moedjanto, *Konsep Kekuasaan Jawa Penerapan oleh Raja-Raja Mataram*, Yogyakarta: Kanisius, 1987; 130.

⁵²Iwanebel, “Corak Mistis dalam Penafsiran KH. Bisri Mustofa...”, 20.

at HIS (Hollandsch Inlandsche School), allowing Bisri to be accepted at this school, which specifically catered to children of royal families. Meanwhile, *Tafsir al-Hudā* sometimes use the word “*Panjenenganipun*” to refer to Allah. The word ‘*Panjenenganipun*’ is a second person pronoun in *kromo inggil* (polite form of Javanese language) used to address a second person bearing a higher social status as a form of respect in terms of Javanese language propriety (*unggah-ungguh*).⁵³ In other parts, *Tafsir al-Hudā* addresses Allah with the word ‘*Paduka*’⁵⁴. The term ‘*Paduka*’ in Javanese social tradition is only used to address kings or sultans.⁵⁵ Here, we can see that *Tafsir al-Hudā* more strongly upholds values of Javanese culture that are based upon a life of peace and harmony.

Not blaming others

By not being arrogant, not blaming, and not criticizing others, people shall have a noble character.⁵⁶ Blaming implies judging others and their flaws. Blaming others is a contemptible act that should be avoided. Blaming and criticizing (reproaching) others⁵⁷ is a part of being arrogant because those who blame and criticize others consider themselves the most righteous while others are wrong. In terms of blaming others, *Tafsir al-Hudā* states “*sira aja moyoki*” and “*sira pada ngedohono ing akeh akehing panyono.*” Whereas, Mustofa’s explanations state “*sira kabeh aja pada ngina marang golongan wenehe*” and “*sira kabeh pada ngedohono akeh akehe panyono.*” *Moyoki* means to ridicule, which includes expressing words meant to jeer, mock, and joke⁵⁸. As for *panyono*, it means presupposition, which is a poor opinion or assumption of a certain matter prior to witnessing the actual condition

⁵³Imam Muhsin, “Budaya Pesisiran dan Pedalaman...”, 1-20.

⁵⁴Mustofa, *AlIbriz...*, 437.

⁵⁵Imam Muhsin, “Budaya Pesisiran dan Pedalaman...”, 1-20.

⁵⁶Darusuprpta, *Serat Wulang Reh Anggitan Dalem Sri Pakubuwana IV*, Surabaya: PT Citra Jaya Murti, 1988; 55.

⁵⁷“KBBI,” [Htpps://Kbbi.Web.Id/Kritik](https://Kbbi.Web.Id/Kritik) (blog), n.d.

⁵⁸“Arti Mengolok-Olok,” [Htpps://Typoonline.Com/Kbbi/Mengolok-Olok](https://Typoonline.Com/Kbbi/Mengolok-Olok) (blog), n.d.

first hand. These assumptions are merely based on one's presuppositions instead of truth.⁵⁹ As mentioned in *Tafsīr al-Hudā* and *al-Ibrīz*, it can be understood that ridiculing and having bad assumptions about others are behaviors that everyone should avoid. Ridiculing and having bad prejudice about others imply that others are to blame while only those who ridicule are right. There is no difference of explanation between Syahid and Mustofa with regard to blaming and having bad assumptions about others.

Not imposing one's will on others

A peaceful and harmonious life, as a Javanese, is achieved when one does not impose their will on others, including compulsion in religion. In relation to this matter, *Tafsīr al-Hudā* provides the following explanation:

“Ora ana paksan ana ing Agama. Sanyoto wus terang entuk pituduh iku maune saka sasar. Mangka sapa kang kafir marang berhala Thaghut tumuli gelem iman ing Allah yekti dheweke wus cecekelan tali kang kukuh bakuh, ora bakal bisa pedot, lan Allah iku Maha Midanget sarta Maha Ngawuningani.”⁶⁰

Meanwhile, *Tafsīr al-Ibrīz* explains as follows;

“Ora ana paksaan mlebu Agama, mergo bener lan sasar iku wus terang. Sapa wongkang kufur marang brahala lan iman marang Allah Ta'ala, mongko wong mau wus nyekeli tali kang kukuh kang ora bisa pedot. Allah Ta'ala iku Midanget lan Pirsas”.⁶¹

Both exegeses emphasize that there is no compulsion in religion, as the truth stands out clearly from falsehood. Disbelievers who subsequently turn to believe in Allah have surely grasped the unfailing handhold of God. Between the two interpretations, there is a difference in their respective explanation of the phrase “*lā ikrāha fī al-dīn*”. *Tafsīr al-Hudā* translates this

⁵⁹“Prasangka,” <https://Typoonline.Com/Kbbi/Prasangka> (blog), n.d.

⁶⁰Syahid, *Tafsir Al-Huda...*, 79.

⁶¹Mustofa, *Al-Ibrīz...*, 102.

phrase to “*ora ana paksan ana ing Agama*” (there is no compulsion in religion), while *Tafsīr al-Ibñz* translates it to “*ora ana paksaan mlebu Agama*” (there is no compulsion in entering/embracing religion). These two translations, consequently, have different implications. The former implies that in religion there is no compulsion. In this phrase, there is no emphasis that compulsion refers to compulsion in following a religion. As for the latter, it implies that compulsion refers to compulsion in following a certain religion. This is further reinforced by an annotation in *Tafsīr al-Ibñz* reminding that this is not meant to allow people to freely follow any religion. He thought that those with a sound mind will surely embrace Islam as their religion. Muslims are obligated to explain such clarity of truth.⁶²

The interpretation of “there is no compulsion in religion” in *Tafsīr al-Hudā* indicates values of tolerance and respect to followers of other religions. The words selected by the author in *Tafsīr al-Hudā* to explain the sentence “*lā ikrāha fi al-dīn*” contain a very broad message about no compulsion in religion of any form, be it oral or physical threats, intimidation, torture, or terror. When we refer to the word *ikrāha*, which is general in nature, and it is preceded by *lā lī nafyi al-jinsi*, then this means that “there is no compulsion in all respects”. As argued by Imam al-Sa’di, compulsion is the peak of the hatred of the soul.⁶³

Meanwhile, the explanation presented in *Tafsīr al-Ibñz* reflects a bold, strong, and consistent stance in upholding a particular religion (i.e., Islam); followers of other religions are not given much space to engage in interhuman relations.

The different standpoints of both authors are inseparable from their educational background and activities in their respective communities. Syahid, whose educational background mostly consisted of pursuing formal education, both domestic and abroad, with more comprehensive curricula

⁶²Mustofa, *Al-Ibñz...*, 102.

⁶³Abdurrahman bin Nasir al-Sa’di, *Tafsīr al-Karīm al-Rahmān fi Tafsīr Kalām al-Mannan*, Beirut: Muassasah al-Risalah, 2002, 110.

compared to non-formal education, and his activities in various institutions in the field of education, military, and politics required him to engage with individuals and groups of different cultural and religious backgrounds. Mustofa’s educational background, on the other hand, mostly consisted of his pursuing non-formal education at Islamic boarding schools, where the curricula were dominated by religious (Islamic) literature, and most of his activities related to his role as an ulema and preacher who only had to meet and deal with a single community (Muslims). Although Mustofa was actively involved in politics as a member of the Constitutional Assembly, it was but a minor portion of his activities. This various factors had, consequently, led to differences in their interpretations as previously explained in the above passages.

Table 1
Differences between *Tafsīr al-Hudā* and *Tafsīr al-Ibriz* in the Interpretations of Quranic Verses

No	Words/ Phrases	Interpretations	
		<i>Tafsīr al-Hudā</i>	<i>Tafsīr al-Ibriz</i>
1	<i>Shu’ūb</i>	<i>bangsa</i> (nation)	<i>cabang</i> (branch)
2	<i>qabā’il</i>	<i>turunan</i> (descendant)	<i>pantan</i> (group)
3	<i>Shawāmi’</i>	<i>sanggar</i> (place of worship in a house yard)	<i>langgar pendito</i> (place of worship)
4	<i>Biyā’</i>	<i>gereja</i> (church)	<i>gerejo-gerejone wong Nasoro</i> (churches for Christians)
5	<i>shalawāt</i>	<i>pamujan</i> (place for veneration ceremonies)	<i>gerejo-gerejone Yahudi</i> (churches for Jews)
6	<i>Ya’ti bikumullah</i>	no gathering place is mentioned	in the afterlife
7	<i>Lā ikrāha fi al-dīn</i>	<i>ora ana paksan ing Agama</i> (there is no compulsion in religion)	<i>ora ana paksan mlebu Agama</i> (there is no compulsion in entering/embracing religion)

The explanations in *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz* about the values of *Tepo Seliro* do not incorporate *asbāb nuzūl al-ayāt* as a basis in interpreting the Quranic verses, as done by other Quranic interpreters.⁶⁴ I found that other exegesis books had little influence on both *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz*;⁶⁵ I, therefore, argue that both exegesises are narratives of the thoughts and ideas of the respective authors. As an idea that was brought about by the interpretation of Quranic verses, *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz*, particularly in the interpretation of surah al-Baqarah verse 256, despite their use of the local language (i.e., Javanese), have actually responded to the pluralistic and diverse social reality of religion, race, and ethnicity⁶⁶. Accordingly, the implementation of *Tepo Seliro* values, namely mutual respect, tolerance, accepting differences, not blaming others, and not imposing one's will on others, are most required in order to develop interreligious, interracial, and interethnic relations at the regional, national, and global levels.

Conclusion

Prior studies indicate that *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz* are manifestations of Javanese culture and that differences between the two show that *Tafsīr al-Hudā* is more consistent in upholding Javanese culture, while the current study shows that *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz* are narratives of Javanese culture that embody *Tepo Seliro* values, i.e., tolerance, mutual respect, accepting differences, not blaming others, and not forcing one's will on

⁶⁴Ibnu Jarir Al-Thabari, *Jāmi' al-Bayān 'an Ta'wīl Ay al-Qur'ān*, Vol. IV, Cairo: Maktabah Dār al-Hijr, 2001, 548. For instance, Ibn Katsir's interpretation, which referred to the narratives of Sa'id or 'Ikrimah of Ibn 'Abbas which explains that there was a helper (*anshar*) of the Prophet who forced his two sons who were Christians to embrace Islam, but the Prophet forbade him and gave them freedom to chose the religion they follow.

⁶⁵In explanations regarding the phrase "*lā ikrahā fī al-dīn*", some Qur'anic interpreters explain that what this means is compulsion in embracing Islam. See Abu Fida' Ismail ibn Umar Ibn Katsir, *Tafsīr al-Qur'ān al-'Aẓīm*, Beirut: Maktabah al-Nūr al-'Ilmiyyah, n.d., 294.

⁶⁶Bakri Syahid, *Tafsīr Al-Huda...*

others, which represents an ideal behavior to achieve the aspiration of the Javanese people, which is to live in peace and harmony. In its elaborations on the values of *Tepo Seliro*, *Tafsīr al-Hudā* is more contextual in responding to the pluralistic social condition. Compared to *Tafsīr al-Ibrīz* that frequently uses inaccurate terminologies to indicate the true meanings, *Tafsīr al-Hudā* pays more attention to accuracy when defining the words presented in the Quranic verses. This has, consequently, resulted in several differences between *Tafsīr al-Hudā* and *Tafsīr al-Ibrīz*. These differences are mostly caused by differences in educational, cultural, and social backgrounds, where the two interpreters were raised and actively involved in.

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