# Translation in Javanese Qur'an Interpretation: A Study of Al-Ibriz Interpretation by KH. Bisri Musthofa

**Mohammad Nasih Al Hashas[1*], Kamal Yusuf[2], Dafa Aqila Musyaffa[3]**

[1,2] Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

[3] The University of Jordan, Jordan

| Article Info | Abstract |
|---|---|
| <br><br><br><br><br><br><br>**\*Corresponding Author:**<br>Name: Mohammad Nasih Al Hashas<br>Email:<br>mohammadnasih60@gmail.com | The purpose of this study is to identify the translation techniques and strategies used in translating the Qur'anic text into Javanese, and to assess their suitability with modern translation theories. This study uses a qualitative-descriptive approach with a content analysis method. Primary data in the form of translated quotations of Qur'anic verses in the Tafsir al-Ibriz were analyzed by comparing them with the source text and examining them based on translation techniques and strategies. Secondary data were obtained from relevant literature on translation theory and tafsir studies. The results of the study indicate that KH. Bisri Musthofa applied various translation techniques and strategies such as correspondence, explanation, expansion, reduction, substitution, borrowing, adaptation, as well as structural and semantic strategies. His translation was not solely oriented towards literal meaning, but also considered the cultural background, oral tradition, and level of understanding of Javanese readers. This proves that translating religious texts requires a balance between fidelity to the source text and acceptability in the target language. The implications of this study confirm that KH. Bisri Musthofa's efforts are an important example in locality-based translation studies, where the Qur'an is translated while respecting the authenticity of the Arabic text while being relevant to Javanese culture. This contribution opens up space for the development of translation science and a contextual approach in conveying religious messages. |
| | |

| Abstrak |
|---|
| Tujuan penelitian ini adalah untuk mengidentifikasi teknik dan strategi penerjemahan yang digunakan dalam mengalihbahasakan teks al-Qur'an ke dalam bahasa Jawa, serta menilai kesesuaiannya dengan teori-teori penerjemahan modern. Penelitian ini menggunakan pendekatan kualitatif-deskriptif dengan metode analisis isi. Data primer berupa kutipan-kutipan terjemahan ayat al-Qur'an dalam tafsir al-Ibriz dianalisis dengan mencocokkannya terhadap teks sumber dan dikaji berdasarkan teknik serta strategi penerjemahan. Data sekunder diperoleh dari literatur relevan mengenai teori penerjemahan dan studi tafsir. Hasil penelitian menunjukkan bahwa KH. Bisri Musthofa menerapkan berbagai teknik dan strategi penerjemahan seperti korespondensi, eksplanasi, ekspansi, reduksi, substitusi, peminjaman, adaptasi, serta strategi struktural dan semantik. Penerjemahan yang dilakukannya tidak semata-mata berorientasi pada makna literal, tetapi juga mempertimbangkan latar belakang budaya, tradisi lisan, serta tingkat pemahaman pembaca Jawa. Hal ini membuktikan bahwa penerjemahan teks keagamaan memerlukan keseimbangan antara kesetiaan terhadap teks sumber dan keberterimaan dalam bahasa sasaran. Implikasi penelitian ini menegaskan bahwa upaya KH. Bisri Musthofa menjadi contoh penting dalam kajian penerjemahan berbasis lokalitas, di mana al-Qur'an diterjemahkan dengan tetap menghormati keotentikan teks Arab sekaligus relevan dengan budaya Jawa. Kontribusi semacam ini membuka ruang bagi pengembangan ilmu penerjemahan dan pendekatan kontekstual dalam penyampaian pesan keagamaan. |
| |

**INTRODUCTION**

In Indonesia, linguistic and cultural diversity has encouraged the emergence of interpretations in various regional languages, such as Sundanese, Madurese, and Javanese, in addition to Arabic and Indonesian. The use of these local languages facilitates people's understanding of the contents of the Quran because they are more appropriate to their cultural context. Furthermore, interpretations in regional languages contribute to the preservation of local languages and wisdom. From the perspective of commentators, if they are able to grasp the meaning of the Quranic verses, as exemplified by the depth of understanding, they will undoubtedly avoid getting caught up in non-essential and time-wasting debates. This is because many interpretational issues still require in-depth study and have not yet been fully resolved (Holilulloh & Huda, 2023). For example, along with increasingly complex social dynamics, interpreters are required to compile interpretations that are responsive to contemporary realities (Azriani, 2020). This diversity of interpretations also embodies the belief that the Qur'an is a holy book that remains relevant throughout time and in every place (*ṣāliḥ likulli zamān wa makān*). Therefore, studying the context of grounding or localizing the Qur'an's messages in interpretation is crucial and urgent.

In the Indonesian context, the interpretation of regional languages that is interesting to study is Javanese. Indonesia is the country with the largest Muslim population in the world, with Javanese people making up 40% of the total population (Ricklefs, 2012). With such a large population, there is certainly a significant need for interpretation of the Quran, believed to be the primary source of Islamic teachings. The challenges facing humanity today differ from those faced during the time of the Prophet Muhammad (peace be upon him), influenced by social and cultural changes. The Quran was revealed at that time as a direct response to emerging issues. Today, people rely solely on the Quran and Hadith, which were revealed more than fourteen centuries ago, so a contextual understanding is needed to maintain relevance (Umair & Said, 2023). In responding to these needs, Muslim scholars and intellectuals in Indonesia continue to play an active role through their knowledge and intellectual productivity in explaining the meaning and content contained in the Qur'an (Azizah, 2019). They adapted by using regional languages to convey Islamic values, including in interpreting the Quran. Regional languages facilitate understanding because they are closely linked to the way people think. This is where interpretations of the Quran in local languages, such as Javanese, emerged (Mulyadi et al., 2024). So it can be understood that the high population of the Javanese people, the majority of whom are Muslim, is a strong reason why the interpretation of the Qur'an in Javanese is worthy of further study.

The approach to preaching that uses local languages in an inclusive and dialogical manner also contributes to bridging socio-cultural differences and strengthening the solidarity of the community (Alhafizh & Fauzi, 2024). Quranic interpretations in Java emerged from various social backgrounds. Some were written within the context of power, such as Raden Pengulu Tafsir Anom V's *Tafsir al-Qur'ān al-Aẓīm*, while others emerged from the pesantren tradition. Pesantren in Java were divided between those affiliated with the ruling class, such as the Manbaul Ulum Pesantren in Solo, and those that were more independent. One example of a commentary from a palace pesantren environment is the *Tafsir al-Qur'ān Suci Basa Jawi*, written in the Pegon script and published in 1924 by the Surakarta Mardikintoko Association on the initiative of Raden

Muhammad Adnan (1880–1969) (Gusmian, 2015). *The Jawi-based interpretation of the Holy Qur'ān* was initially published per chapter, then in 1953 it was recompiled by Raden Muhammad Adnan in Javanese and the Pegon script. Outside the palace environment, interpretations from independent Islamic boarding schools also developed, such as the *al-Ibrīẓ li Ma'rifati Tafsīr al-Qur'ān al-'Aẓīẓ* by KH. Bisri Musthofa (1915–1977), which became one of the most influential Javanese-language interpretations. The compilation of the Tafsir al-Ibriz took approximately four years, starting in 1957 and completed on Thursday, 20 Rajab 1379 H, which coincided with January 28, 1960 AD. Before being officially published, the manuscript of the Tafsir al-Ibriz first went through a correction process (*tashih*) by a number of competent scholars, including KH. Arwani Amin (Kudus), KH. Abu Umar, KH. Hisyam, and KH. Sya'roni Ahmad. This book was written in response to the growing tradition of interpreting the Qur'an in various languages, both regional languages like Sundanese and Javanese, and international languages like English and German. This dynamic motivated KH. Bisri Musthofa to contribute to the world of interpretation by compiling the book Tafsir al-Ibriz, as stated in the introduction to the book (Sari & Fardah, 2021).

The linguistic adaptations in al-Ibriz reflect the process of indigenization of sacred texts, showing how religion was conveyed through language and culture familiar to the people (Tarigan, 1986). Translating the Quran into Javanese involves complex linguistic and interpretive decisions due to the structural and cultural differences between Arabic and Javanese. Basic principles of translation such as omissions, additions, and distortions of meaning—are inevitable in this process. One major challenge is the politeness aspect of Javanese, which has levels of language based on social relations: *ngoko, krama lugu, and krama inggil*. For example, the Arabic word أَنْت can be translated as *kowe, sampeyan, or panjenengan*, depending on the social context. In contrast, Arabic exhibits gender bias, such as the use of عَم and خَال, which refer to paternal and maternal uncles, respectively, without distinguishing birth order as in Javanese terms like *pakdhe and paklek*. These semantic and cultural differences require translators to make careful adjustments to ensure the meaning is preserved and the message is received appropriately by Javanese readers (Wijaya & Dewi, 2024).

In their study, "The Idealization of Tafsir al-Ibriz in Java", Abror and Zahrok highlight the Arab-Javanese social background of al-Ibriz. They conclude that Javanese society is religious and upholds local traditions. Abror believes that al-Ibriz is able to reduce Arabism in the Qur'an through a Javanese cosmological and linguistic approach, making local elements an effective means of conveying religious messages. Unlike this study, Abror's focus is more on the pragmatic aspects and cultural adaptation in translation, while this study examines the translation theory used by KH. Bisri Musthofa (Abror & Zahrok, 2023). Furthermore, Azriani, in her article "The Interrelationship of the Qur'an and Javanese Culture in the Tafsir Al-Ibriz", found that KH. Bisri Musthofa utilized Javanese language stratification to convey the message of the Qur'an communicatively. Cultural integration is evident in the use of typical Javanese expressions, while patterns of negotiation are seen in the selection of local culture adapted to Islamic values. This study differs because Azriani emphasizes the relationship between culture and the content of the interpretation, while the focus of this study is on the translation practices in the book (Azriani, 2020). Meanwhile, Musyarrofah, in her research on the eclecticism of al-Ibriz's interpretation, examines Bisri Musthofa's methods, sources, and interpretive styles. She shows that the eclectic approach was chosen to respond to the needs of society and the socio-religious context. The difference with this research lies in the

focus of the study: Musyarrofah discusses interpretive patterns, while this research emphasizes the translation aspect of the text (Musyarrofah, 2019). Hanifa ddk conducted research on the use of Kromo Inggil language in sociolinguistic and pragmatic studies. She conducted the study from a sociolinguistic and pragmatic perspective, while this research uses a translation perspective (Hanifa & Maghfiroh, 2024). More simply put, this research is a literature study or textual study that focuses on analyzing the process of translating the Qur'an from Arabic into Javanese by examining the methods, techniques, and strategies used by the author based on modern translation theories. Therefore, theoretically, this research is expected to contribute to the treasury of Qur'anic scholarship and increase insight into Islamic thought, especially for researchers in the fields of linguistics, Islamic studies, and Qur'anic science and interpretation.

The book al-Ibriz was chosen because it has significant sociolinguistic and pragmatic value. This book reflects the social and cultural realities of Javanese society, which is strongly influenced by Islam. A sociolinguistic study of al-Ibriz can reveal how language structures and specific word choices are used to convey religious messages, taking into account the Javanese social and cultural context. The language variations used in religious texts are intended to achieve different communication goals, such as education and da'wah. Furthermore, the pragmatic side of al-Ibriz can reveal how the implicit meanings and communication contexts in the text are interpreted and understood by readers. Pragmatics highlights aspects of language use in specific contexts and how speakers and listeners understand the messages contained in the text (Tarigan, 1986). In al-Ibriz, the use of distinctive expressions, sentences, and discourses such as metaphors, analogies, and rhetoric can be analyzed to understand how KH. Bisri Musthofa conveys religious and moral messages to his readers. The use of Javanese in interpreting the Qur'an demonstrates the adaptation of sacred texts to local cultural and linguistic contexts. This adaptation process indicates an important indigenization process in the study of religion and culture. Therefore, understanding how KH. Bisri Musthofa translated and interpreted the Qur'an into Javanese can provide insight into the interaction between religion and local culture and how religious messages can be effectively conveyed in a language more understandable to local communities.

This study aims to analyze the translation theory used in the book Tafsir al-Ibriz by KH. Bisri Musthofa, a Javanese commentary that has rarely been the object of scientific study. This study attempts to examine the translation process of the book al-Ibriz by KH. Bisri Musthofa as part of the dynamics of local interpretation of the Nusantara. Although al-Ibriz has been studied from sociolinguistic and pragmatic aspects, the approach through translation theory offers a new perspective in understanding the linguistic techniques and strategies applied by KH. Bisri Musthofa. It should be noted that this study focuses more on the study of translation, not the science of Qur'anic interpretation.

## METHOD

This research focuses on two main issues: the translation process and the implications of translation theory in the book of al-Ibriz. This research uses a descriptive-qualitative method with a library research approach, involving a survey of books, scientific articles, and other relevant sources. This approach aims to gain an in-depth understanding of a problem through contextual study (Mursyida et al., 2024). The data collected comes from two types of sources, namely primary

and secondary data. Primary data is taken from the book *al-Ibrīz li Ma'rifat Tafsīr al-Qur'ān al-'Azīz* by KH. Bisri Mustofa, while secondary data includes additional references such as books, journals, and other academic documents. Translation theories used include translation equivalence by Nida, translation relevance by Sperber, translation skopos by Vermeer, domestication vs foreignation by Venuti and idiomatic translation by Larson.

Data collection is carried out using documentation techniques, namely collecting information from relevant library materials, (Hashas & Mawaddah, 2025) then reduced to produce conclusions. This data collection technique ensures the accuracy and completeness of the information used to build the analytical framework (Qurroh & Rizqoh, 2025). All collected data was analyzed systematically using a descriptive-analytical approach. This method involves data collection, review, and interpretation to obtain an objective picture of the research object. The goal is to develop a comprehensive and in-depth description of the phenomenon being studied. The research problem is first presented, followed by analysis and a description of the results. Finally, the analysis results are presented in the form of conclusions (Hashas & Mawaddah, 2025). Comparison with other related studies is a key tool in maintaining data validity. Researchers also conduct discussions with experts in the field of translation. In qualitative descriptive studies, the research instrument is the researcher themselves. Therefore, to be an instrument, researchers must have a broad theoretical background and insight to enable them to ask questions, analyze, photograph, and instruct the actual situation being studied (Sobri et al., 2024). The categorization and coding process is carried out at the beginning of data collection, the researcher processes the data with a coding system that has been developed along with the characteristics of each technique and strategy according to translation theory so that the researcher only has to look for data in the text according to the categorization system that has been created previously.

## RESULT AND DISCUSSION
### Application of Translation Techniques

It is understood that a *method* refers to the approach used to translate an entire ST (source text) mentioning terms that have been previously defined no longer needs to be accompanied by a long explanation, while a *procedure* is applied to translate specific parts, such as words, phrases, or sentences. *Technique*, on the other hand, refers to the specific steps taken in executing a procedure and essentially constitutes the detailed implementation of a translation method. These three elements method, procedure, and technique are integral components of the translation process. They work together to convey meaning from the ST to the TT (target text) mentioning terms that have been previously defined no longer needs to be accompanied by a long explanation in a natural and dynamic manner, thereby achieving equivalence of meaning within an appropriate context (Syihabuddin, 2005). This study, therefore, identifies several instances of the application of translation techniques in KH. Bisri Musthofa's translation of the *Tafsir al-Ibrīz*, as outlined below:

**Table 1:** Application of Translation Techniques in the *Tafsir al-Ibrīz*

| Type of Technique | Ayat/Surat | Arabic Language (SL) | Javanese Language (TL) | TL (English Version) |
|---|---|---|---|---|

| | | | | |
|---|---|---|---|---|
| Correspondence | QS. Al-Baqarah [2] ayat 3 | وَيُقِيۡمُوۡنَ الصَّلٰوةَ وَمِمَّا رَزَقۡنٰهُمۡ يُنۡفِقُوۡنَ | lan podo ajumenengake ing <u>sembayang</u> lan saking barang kang wis paring rizqi sopo <u>Ingsun</u> ing wong akeh podo ablanjaake sopo wong akeh (Musthofa, 1960). | and I can spend it in <u>prayer</u> and from the things that have given me sustenance. |
| Explanation | QS. Ar-Rahman [55] ayat 56 | فِيۡهِنَّ قَاصِرٰتُ الطَّرۡفِ لَمۡ يَطۡمِثۡهُنَّ اِنۡسٌ قَبۡلَهُمۡ وَلَا جَآنٌّ | Ana ing suwarga, <u>ana ing panggung-panggunge lan gedung-gedunge</u>, ana wadon-wadon kang ngeringkes paningal (<u>ateges wadon-wadon kang tresna banget marang kakunge. Ora wadon-wadon kang mata keranjang</u>) (Musthofa, 1960). | There are women in heaven, on the <u>stages and in the buildings</u>, there are women who narrow their eyes (<u>that is, women who love their father very much. Not women with basket eyes</u>) |
| Expansion | QS. Al-Baqarah [2] ayat 18 | صُمٌّ ۢ بُكۡمٌ عُمۡيٌ فَهُمۡ لَا يَرۡجِعُوۡنَ | Iku <u>koyok wong</u> budek, <u>koyok wong</u> bisu, <u>koyok wong</u> picek, <u>utawi</u> wong-wong munafik iku ora <u>podo biso</u> bali <u>kabeh</u> (Musthofa, 1960). | It's <u>like a</u> deaf <u>person</u>, a dumb <u>person</u>, a stupid <u>person</u>, or a hypocrite. |
| Reduction | QS. Al-Baqarah [2] ayat 256 | قَدۡ تَّبَيَّنَ الرُّشۡدُ مِنَ الۡغَيِّ ۚ | Mergo bener lan sasar kuwi wus terang (Musthofa, 1960). | Some things are true and false |
| Substitution | QS. Al-Baqarah [2] ayat 286 | لَا يُكَلِّفُ اللّٰهُ نَفۡسًا اِلَّا وُسۡعَهَا ۚ | ora merdi sapa Allah ta'ala ing awak-awakan kejobo sak kuwate nafsan (Musthofa, 1960). | I don't know who Allah Ta'ala is in the body except for the strength of the soul. |
| Borrowing | QS. Al-Baqarah [2] ayat 57 | وَظَلَّلۡنَا عَلَيۡكُمُ الۡغَمَامَ وَاَنۡزَلۡنَا عَلَيۡكُمُ الۡمَنَّ وَالسَّلۡوٰى ۚ | lan paring awut awutan sopo ingsun ingatase siro kabeh ing piro piro mendung lan nurunaken sopo ingsun ingatase siro kabeh ing <u>manna lan salwa</u> (Musthofa, 1960). | and let me see you all in the cloudy sky and send me down so that I can see you all in <u>manna and salwa</u> |

| Adaptation | QS. Al-Baqarah [2] ayat 78 | وَمِنْهُمْ اُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ اِلَّآ اَمَانِيَّ وَاِنْ هُمْ اِلَّا يَظُنُّوْنَ | lan iku setengah saking wong yahudi utawi kang podo bodho-bodho kabeh ora podo ngerti sopo yahudi kabeh ing kitab taurat anging piro piro gegorohan, lan ora ono utawi ummiyun anging podo nyono yo ummiyun (Musthofa, 1960). | and it is half of the Jews or those who are stupid, they can't understand who all the Jews are in the book of the Torah, but there are many rumors, and there is no one or ummiyun, but they are ummiyun |
|---|---|---|---|---|

The Table 1 above represents a portion of the findings that have been collected and analyzed by the researcher, with further detailed explanations as follows:

1. Correspondence Technique

Newmark refers to the correspondence technique as *semantic translation*, in which the translator seeks to preserve contextual meaning as closely as possible while also attending to linguistic form. He also discusses *through-translation* or *calque*, which constitutes a form of structural or lexical correspondence between languages (Newmark, 1988). In *Translation: An Advanced Resource Book*, the authors emphasize the importance of considering *equivalence at the word level*, which is closely related to the correspondence technique. They argue that correspondence should not be limited to lexical similarity alone, but must also take into account cultural conventions (Hatim & Munday, 2022).

The word *sholat* is rendered as *sembayang*, which constitutes a correspondence technique aimed at clarifying for the Javanese readers that *sholat* refers to the act of *sembayang* (prayer). In the historical context of Java, when Islamic teachings were not yet widely understood, the term *sholat* was unfamiliar to many Javanese Muslims, whereas *sembayang* was already a culturally recognized term. The choice of this word aimed to make the translation more communicative and accessible to the target audience. Similarly, the word *kito* (we) is replaced with *ingsun* (I), which also reflects the correspondence technique. In Arabic, there is a rhetorical device known as *mu'aẓẓam nafsah* the use of the first-person plural pronoun to denote majesty or honor when referring to oneself. God (Allah) often uses the first-person plural form in the Qur'an, despite being singular in essence. This reflects a distinctive feature of Arabic, which is considered appropriate for conveying divine majesty.

In the context of tafsir studies, the use of correspondence techniques such as replacing the word "*sholat*" with "*sembayang*" or "*kito*" with "*Ingsun*" is not only linguistic, but also influences the construction of meaning and the reception of religious messages by the reading community. The negotiation between the Arabic text and the Javanese Muslim community is clearly visible here: the terms chosen by KH. Bisri Mustofa are not simply equivalent words, but rather a hermeneutic effort to bridge the cultural and linguistic distance between the source

(Arabic text) and the recipient (Javanese society). With this approach, tafsir not only transmits Islamic teachings literally, but also presents Islam in the space of local cultural understanding. This kind of correspondence allows for a dialogue of meaning, where Islamic values are understood without losing their authenticity, while being accepted naturally by the Javanese people who have their own historical background and language.

2. Explanation Technique

The explanation technique in translation is employed when a word or phrase in the SL has no direct equivalent in the TL (Target Language) mentioning terms that have been previously defined no longer needs to be accompanied by a long explanation, thus requiring its meaning to be clarified or described so that readers can understand it. This technique is typically used when translating: culture-specific terms, distinctive Islamic religious terms, and historical or social expressions that are uncommon in the TL (Vermeer, 1989).

In this interpretation, KH. Bisri Musthofa explains that the *ḥūr al-'īn* (heavenly maidens) in paradise are women who deeply love their husbands and are never tempted by other men. This explanation offers a more profound understanding of their character, highlighting that they possess not only physical beauty but also unwavering loyalty and sincere affection for their spouses. Unlike most women in the earthly realm, who, when endowed with above-average beauty, may be more easily attracted to men who match their preferences or whom they consider better suited for them, the *ḥūr al-'īn* remain devoted. KH. Bisri Musthofa further elaborates that these maidens dwell in the pavilions and palaces of paradise.

The explanatory technique used by KH. Bisri Musthofa served not only as a translation strategy but also as an effective means of preaching. By providing contextual and easy-to-understand explanations, he successfully grounded the messages of the Quran in Javanese society, which at the time had limited access to Arabic-based religious literature. This explanation facilitated the internalization of Islamic values through a communicative approach, where religious teachings were translated through language and concepts familiar to the community. In this sense, translation not only transferred meaning but also built a cultural bridge connecting the Arabic text with the religious experiences of the Javanese Muslim community.

3. Expansion Technique

The expansion technique (also known as amplification or addition) in translation is employed by adding information in the TL that is not explicitly present in the SL text, but is either implied or necessary to clarify the meaning in the TL. The purpose is to ensure that TL readers can fully and naturally comprehend the intended meaning, especially when the structural or cultural differences between the SL and TL are significant (Bassnett, 2021).

There are three additions of the phrase *"koyok wong"* (which means "like a person" in Indonesian). KH. Bisri Musthofa added this phrase because the verse aims to present a simile (*tamthīl*) describing the condition of hypocrites who, though visibly possessing ears to hear, tongues to speak, and eyes to see, are in fact deaf to advice, mute in speaking the truth, and blind to guidance. Therefore, the insertion of *"koyok wong"* was intended to make the translation more communicative and clarify the intended meaning. Furthermore, the addition of the word

*"utawi"* reflects an adaptation to the Javanese Pegon translation style. The phrase *"podo biso … kabeh"* was also inserted to align with Arabic morphological-syntactic rules (*naḥwu-ṣarf*), particularly regarding the word لَا (used for negation) and يَرْجِعُوْنَ (indicating future tense). Hence, translating merely as *"ora bali"* (not returning) would be insufficient; the more functional and linguistically appropriate rendition is *"ora podo biso bali kabeh"* (they will not all be able to return).

The explanatory technique used by KH. Bisri Musthofa served not only as a translation strategy but also as an effective means of preaching. By providing contextual and easy-to-understand explanations, he successfully grounded the message of the Koran in Javanese society, which at the time had limited access to Arabic-based religious literature. This explanation facilitated the internalization of Islamic values through a communicative approach, where religious teachings were translated through language and concepts familiar to the community. In this sense, translation not only transferred meaning but also built a cultural bridge connecting the Arabic text with the religious experiences of the Javanese Muslim community.

4. Reduction Technique

Reduction technique is a translation strategy in which the translator omits or minimizes lexical elements from the ST due to their perceived irrelevance in the TL context, their implicitness or ease of inference, or their limited pragmatic significance in communication. Molina and Albir define reduction as "a translation technique that involves the omission of information in the TT that is explicitly present in the ST, without altering the main meaning" (Molina & Albir, 2002). The purposes of employing the reduction technique are to: avoid repetition or informational redundancy, adapt to the style and structure of the TL, simplify sentences for greater comprehensibility, and adjust for cultural differences or conventional expressions.

In this verse, **the** phrase "قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ" literally **means** "the right guidance has become distinct from error." However, in the *al-Ibrīz* translation, KH. Bisri Musthofa simplifies the phrase to "mergo bener lan sasar iku wus terang" ("because right and wrong are already clear"), which encapsulates the overall meaning without translating each word literally. This reflects the use of the reduction technique to convey meaning in a concise and clear manner.

The use of reduction techniques in Tafsir al-Ibriz shows how KH. Bisri Musthofa negotiates the density of meaning in Arabic texts with the needs of Javanese society's understanding. By simplifying phrases such as "قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ" to *"mergo bener lan sasar iku wus terang"*, he not only cuts out lexical elements considered redundant, but also presents the essential meaning in a more communicative form. This strategy prevents readers from being confused by complex Arabic sentence structures, while maintaining a balance between fidelity of meaning and flexibility of language. This kind of reduction also has implications for the process of internalizing religious teachings: the message of the Qur'an can be understood directly without losing the depth of its theological meaning, because the language used is in harmony with Javanese cultural thought patterns and expressions.

5. Substitution Technique

Substitution or compensation technique is a translation strategy in which an element from the SL is replaced by a different element in the TL to preserve its communicative function, effect, or nuance, even though it is not a direct or literal translation. Compensation is applied when a specific meaning or effect cannot be transferred at the same point in the text, so it is reproduced elsewhere in the TT to maintain equivalence in meaning or impact (Molina & Albir, 2002). The purpose of the substitution/compensation technique is to: preserve the stylistic, emotional, or rhetorical effect of the ST; transfer cultural meanings that cannot be directly translated; and adapt expressions that do not have a direct equivalent.

An example of the substitution technique in Table 1 shows that KH. Bisri Musthofa used the substitution technique to make the meaning of the verse easier to understand in the context of Javanese culture and language, without eliminating its essential meaning. The word "نَفْسًا", which literally means "*jiwa/diri*", is translated as "*awak-awakan*" in Javanese; this is a substitution from the Arabic term into a Javanese expression that is more common and easier to understand by the local community. Likewise, the phrase "وُسْعَهَا", which means "*kesanggupane*", is translated as "*sak kuwate*".

The substitution technique used by KH. Bisri Musthofa demonstrates how translation acts as a creative process that focuses not only on word equivalence, but also on the communicative effect and proximity of meaning in the recipient culture. By replacing the word "نَفْسًا" with "*awak-awakan*" or "وُسْعَهَا" with "*sak kuwate*", KH. Bisri successfully maintains the spiritual message of the verse relevant to the reality of the Javanese language without losing its depth of meaning. This strategy allows Javanese readers to feel an emotional and cultural closeness to the text of the Quran, because the terms used are more natural in their linguistic experience. In other words, this substitution technique not only facilitates understanding but also serves as a bridge between the dense Arabic style of expression and the nuances of the Javanese language, which tends to be straightforward and contextual.

6. Borrowing Technique

The borrowing technique is a translation technique in which a word or expression from the SL is directly borrowed and used in the TL without being translated, either in its original form or with adjustments in spelling/phonetics. Borrowing occurs when the translator takes a word directly from the SL, either through *pure borrowing* or *naturalized borrowing* (Molina & Albir, 2002). Borrowing technique occurs when: there is no exact equivalent in the TL, the borrowed word is already commonly used in the TL, to preserve cultural nuance or technical terms, and to retain specific terms (especially in the fields of religion, law, culinary, etc).

The words *al-Manna* and *as-Salwa* were translated by KH. Bisri Musthofa exactly as they appear in the SL, which is a form of pure borrowing technique. The word *al-Manna* refers to a type of fruit, while *as-Salwa* refers to a bird similar to a quail. Although KH. Bisri Musthofa did not provide a clear explanation in the main translation, he offered clarification in the tafsir section, describing *al-Manna* and *as-Salwa* as *panganan kang rupo koyo belenduk* (a food that looks like dew) and *manuk gedhene sak bebek* (a bird the size of a duck).

The use of borrowing techniques in Tafsir al-Ibriz demonstrates KH. Bisri Musthofa's efforts to preserve distinctive terms in the Qur'an that have historical, cultural, and theological value that are difficult to find equivalents in Javanese. By borrowing the words *al-Manna* and *as-Salwa* directly, he maintains the authenticity of the terms while allowing readers to recognize the unique Arabic context in which the verses were revealed. Additional explanations in the tafsir section, such as equating *al-Manna* with "*panganan kang rupo koyok belenduk*" or *as-Salwa* with "*manuk gedhene sak bebek*" show how KH. Bisri negotiates meaning: he maintains respect for the original terms, but provides descriptions that ground the concepts so they can be understood within a Javanese cultural framework. This strategy strengthens the role of the tafsir as a bridge between the Arabic semantic world and the everyday experiences of Javanese readers.

7. Adaptation Technique

Adaptation is a translation technique used when a cultural element, custom, or specific context in the SL has no direct equivalent in the TL culture. In such cases, the translator replaces the element with a culturally appropriate one that is more easily understood by the target audience, without altering the original message or communicative function. As stated by Molina and Hurtado Albir, "Adaptation is used when something specific to the culture of SL (source language) mentioning terms that have been previously defined no longer needs to be accompanied by a long explanation does not exist in the TL culture. It involves replacing a cultural element with one from the target culture." This statement affirms that adaptation is a form of cultural alignment, which ensures the message remains relevant and communicative within the target audience's contex (Molina & Albir, 2002). This technique, according to Vinay and Darbelnet, is also known as "cultural substitution" or an extreme form of modulation (Vinay & Darbelnet, 1995). Teknik adaptasi digunakan saat ada ketidaksesuaian budaya antara BSu dan BSa, lalu untuk menyampaikan efek komunikasi yang setara, dan juga sering digunakan dalam teks-teks sastra, anak-anak, humor, idiom, atau iklan.

The word *ummiyyun*, which means "illiterate people" (*wong kang ora iso moco*), was translated by KH. Bisri Musthofa as "ignorant people" (*kang podo bodho-bodho kabeh*). This choice of meaning represents an implementation of the cultural adaptation technique, wherein the general understanding among Javanese society equates illiteracy with ignorance or lack of intelligence. Moreover, the integration of Arabic with other languages is a reflection of the process of adaptation to the cultural context and a response to the dynamics of needs, so that the translation will be easily accepted by a wider audience (Fauzayati & Yusuf, 2024). This is also very appropriate to the context of the sharia of tafsir which is an attempt to explain the meaning of the verses of the Qur'an, the stories they contain, as well as the reasons for the revelation of the verses, with pronunciations that show these meanings in *ẓāhir*/a literal way (clear and bright) (Hasanudin & Zulaiha, 2022).

KH. Bisri Musthofa's use of the adaptation technique in translating the word *ummiyyun* demonstrates his attempt to connect the meaning of the Arabic text to the Javanese perspective. By choosing the equivalent of "ignorant people" instead of the literal translation "*wong kang ora iso moco*" (illiterate) KH. Bisri not only conveys the message of the verse but also emphasizes relevant social values in local perceptions, where literacy is seen as a measure of

intelligence. This strategy reveals the translator's role as a cultural mediator, who must ensure the message of the Quran is understandable without losing its theological essence. This kind of adaptation also creates an emotional closeness with readers, as they find values that align with their experiences and knowledge, making the interpretation easier to accept and internalize in everyday life.

**Implementation of Translation Strategies**

Translation strategies refer to the tactics employed by translators to translate whole words, phrases, or sentences, especially when the sentences cannot be broken down into smaller units. Generally, translation strategies can be divided into two main types: structural strategies and semantic strategies, as shown in the following table:

**Table 2:** Implementation of Translation Strategies in the Tafsir al-Ibriz

| Type of Strategy | Arabic Language (SL) | Javanese Language (TL) | TL (English Version) |
|---|---|---|---|
| Structural (Transposition) | يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ | Allah ta'alaa ngersaaken <u>gawe gampang</u> marang kita kabeh, lan ora ngersakake <u>gawe angel</u> (Musthofa, 1960). | Allah ta'alaa wants to <u>make it easy</u> for all of us, and does not want to <u>make it difficult</u> |
| Semantics (Synonym) | وَنَتَجَاوَزُ عَنْ سَيِّاٰتِهِمْ | <u>Lan ngapuro</u> sopo ingsun soko piro-piro olone alladhina (Musthofa, 1960). | <u>And I'm sorry</u> for what I did |

The Table 2 above represents part of the findings that have been collected and analyzed by the researcher, with a more detailed explanation as follows:

1. Structural Strategy (Transposition)

Structural strategy refers to an approach that involves the adjustment of sentence structure. This strategy is crucial, as improper application may result in translations that are structurally incoherent or sound unnatural in the TL. According to Suryawinata, there are three basic strategies related to structural issues: transposition, reduction, and addition (Suryawinata & Hariyanto, 2016). Meanwhile, according to Newmark, there are four strategies related to structural adjustments: transposition, syntactic shift, reduction, and addition (Newmark, 1988).

According to Newmark, transposition in the context of translation refers to a linguistic procedure that involves a shift or change in grammatical structure from the SL to the TL. This process not only includes the transformation of word forms but also entails the adaptation of sentence structure to align with the grammatical system of the TL (Newmark, 1988). Meanwhile, Kridalaksana offers a different emphasis by defining transposition as a process or result of changing the grammatical function or word class of a particular element without the addition of new linguistic components. In other words, transposition, according to him, is an internal transformation within a word or phrase that does not involve the addition of morphemes or other elements (Kridalaksana, 1984).

The noun *al-yusr* (ease) is translated as *gawe gampang* (a verbal phrase), and the noun *al-'usr* (hardship) is translated as *gawe angel* (a verbal phrase). Here, a shift occurs from a noun in Arabic to a verbal phrase in Javanese, indicating a change in grammatical category. The change from the nouns al-yusr and al-'usr to the verb phrases *"gawe gampang"* and *"gawe angel"* demonstrates the application of a transposition strategy in KH. Bisri Musthofa's translation. This strategy goes beyond simply changing grammatical categories, but also aims to make the verse's meaning more dynamic and communicative in Javanese. By shifting them to verb form, the meanings of "ease" and "difficulty" are no longer understood as static concepts, but rather as actions or processes that actively influence human life. This approach also demonstrates how KH. Bisri Musthofa adapts the nominalistic structure of Arabic to the more action-oriented style of Javanese, making the verse's message more easily understood and perceived as relevant by local readers.

2. Semantic Strategy (Synonym)

Semantic strategies in translation are directly related to meaning, both at the lexical and structural levels. These strategies are applied to produce accurate equivalents by considering the contextual meaning in both the SL and TL. These strategies enable translators to capture the nuances of the ST's meaning and convey them effectively in the TL.

From the example in the table above, we can observe the application of a semantic strategy, in which KH. Bisri Musthofa translates the phrase *"wa natajawazu"* as *"lan ngapuro sopo Ingsun"* (and I forgive), even though the literal meaning of *"wa natajawazu"* is "to leave/pass over." This decision is based on semantic considerations. Had KH. Bisri Musthofa translated the phrase literally without taking semantics into account, the result would have been ambiguous and difficult to comprehend. So it can be said that semantic translation focuses more on the linguistic abilities of the writer (Galingging & Tambunsaribu, 2021).

The application of semantic strategies by KH. Bisri Musthofa reflects his sensitivity in understanding the contextual meaning of the Quranic verses. By choosing the translation *"lan ngapuro sopo Ingsun"* instead of the literal equivalent *"ninggal/ngelewati"*, KH. Bisri successfully captures a deeper divine message, namely about the nature of God's forgiveness, not simply the act of "transcending." This approach demonstrates that semantic strategies require not only lexical accuracy, but also interpretive intuition regarding the moral and theological messages of the ST. In the context of Javanese society, this translation is more communicative and immediately understandable, because it avoids the potential ambiguity that might arise from a literal translation. Thus, semantic strategies function as a bridge between the depth of meaning of the Arabic text and the understanding of local readers.

**Table 3:** Differences Between Structural Strategy and Semantic Strategy

| Aspect | Structural Strategy | Semantic Strategy |
|---|---|---|
| Main Focus | Sentence Form/Structure | Meaning, message, and nuances of context |
| Suitable for | Technical, formal, legal text | Literary, religious, cultural texts |
| Example | "Is there a pen at your place?" → "Do you have a pen?" | "Fear Allah" → "Be fearful" |
| Approach | Synchronous, grammatical | Contextual, interpretive |

| Risk | Can lose the implicit meaning | May deviate from the original form |
| --- | --- | --- |

**Correlation to Modern Translation Theory**

Based on the findings presented above, the translation of the tafsir al-Ibriz demonstrates alignment with modern translation theories proposed by contemporary scholars. The following is an explanation:

1. Translation Equivalence

The translation equivalence serves as a fundamental basis for understanding KH. Bisri Musthofa's approach in translating and interpreting Qur'anic verses into Javanese in the *tafsir al-Ibriz*. In this context, the concept of equivalence is not limited to lexical or grammatical correspondence, but rather leans toward the attainment of dynamic equivalence, that is, an equivalence of meaning and function within the cultural context of the target audience (Nida & Taber, 1969). KH. Bisri Musthofa did not merely transfer the literal meaning from Arabic into Javanese, but sought to convey messages that aligned with the understanding context of the Javanese community. He avoided rigid equivalents and tended to replace Arabic terms with more communicative local expressions. This demonstrates a deep understanding of the principle of functional equivalence, in which the divine message remains preserved without losing its relevance in the recipient's cultural environment. Thus, the theory of equivalence serves as a framework that bridges the ST and TT both semantically and pragmatically.

The dynamic equivalence approach applied by KH. Bisri Musthofa demonstrates that translating the Quran into Javanese is not merely a linguistic process, but also a negotiation of meaning between the Arabic text and local culture. By selecting Javanese expressions familiar to the community, KH. Bisri ensures that the Quran's message can be understood with equal emotional and cultural nuance. This strategy allows the holy verses to resonate with the everyday experiences of Javanese readers, without losing the depth of their theological meaning. The application of equivalence theory in this way also demonstrates that the translator acts as an active mediator, balancing fidelity to the ST with the understanding needs of the target community.

2. Relevance of Translation

The Relevance of Translation, developed by Sperber and Wilson, emphasizes the importance of balancing cognitive effort and communicative benefit in the translation process (Sperber & Wilson, 1986). The implication of this theory in *al-Ibriz* is evident in the way KH. Bisri Musthofa adapts the Qur'anic message to the social and cognitive context of the Javanese community. He chooses a language style that is easy to understand, uses terms familiar to the daily life of the readers, and inserts interpretative explanations when the literal meaning of the verse is difficult for the local audience to grasp. This effort demonstrates the application of the principle of relevance, namely maximizing comprehension with minimal cognitive effort. Thus, the *tafsir al-Ibriz* is not only a religious text but also an effective means of communication, in which the connection between new information (revelation) and prior knowledge (Javanese culture) is reinforced through relevant and easily digestible delivery.

KH. Bisri Musthofa's application of the principle of relevance emphasizes that translating the Qur'an is not merely a matter of transferring meaning, but also of building a

cognitive bridge between the revealed text and the reader's reality. By minimizing the burden of comprehension through familiar language choices, he ensures that the Qur'anic message can be readily understood and absorbed without sacrificing depth of meaning. This strategy indirectly strengthens the missionary function of al-Ibriz's interpretation, as every linguistic adjustment and interpretive explanation is designed to maximize acceptance by the Javanese audience. This principle of relevance also demonstrates KH. Bisri's meticulousness in combining the traditions of classical interpretation with a modern communicative approach that places the reader at the center of attention.

3. Scope of Translation

Scope of translation, which emphasizes the purpose and function of translation (Vermeer, 1989), it is highly relevant in analyzing KH. Bisri Musthofa's approach in *al-Ibriz.* This tafsir is intended to serve as a spiritual and moral guide for the Javanese community who are not familiar with the Arabic language. By considering the *skopos* or primary purpose of translation namely education and religious propagation Bisri Musthofa adopts a communicative and educational translation strategy. He structures the translation clearly and uses *ngoko alus* Javanese, which is easily understood by both pesantren circles and the general public. This approach indicates that translation is not merely a linguistic activity but is strongly influenced by social context and communicative purpose (Nord, 2018). By understanding the purpose of translation as a means of inclusive religious education, *al-Ibriz* serves as a concrete example of the application of Skopos Theory in the practice of religious translation.

The skopos-based approach applied by KH. Bisri Musthofa emphasizes that the success of a translation is measured not only by its fidelity to the ST, but also by the extent to which the translation meets the needs of the audience. By designing al-Ibriz as a means of preaching and education, KH. Bisri chose a language that is not only easy to understand but also rich with cultural nuances close to Javanese life. This allows readers to feel the relevance of the Quran's message in their daily context. This application of skopos demonstrates that translating religious texts can be a tool for social transformation, as spiritual messages conveyed through local languages can more effectively shape people's religious understanding and behavior.

4. Domestication vs Foreignization of Translation

The application of domestication strategy in *al-Ibriz* is highly prominent, reflecting KH. Bisri Musthofa's tendency to bring the ST closer to the world of the target readers. He employs Javanese idioms and metaphors to replace foreign Arabic expressions, making the meaning more familiar to the local community. For example, abstract concepts in the Qur'an are explained through Javanese cultural analogies, such as everyday comparisons, social values, and local ethical teachings. This illustrates the domestication strategy as a means of bridging the cultural gap between the ST and its audience (Venuti, 1996). Nevertheless, elements of foreignization are not entirely neglected. Bisri Musthofa still retains certain key terms in Arabic, especially those related to *sharia* terminology and proper names, as a form of respect for the originality of the ST. Both strategies are used selectively to maintain a balance between the familiarity of local culture and the authenticity of the Qur'anic text.

The domestication approach combined with elements of foreignization in al-Ibriz demonstrates KH. Bisri Musthofa's skill in negotiating cultural distance without sacrificing theological substance. By grounding Quranic concepts through Javanese idiom and metaphor, readers not only grasp the meaning of the verses intellectually but also feel an emotional connection to the message conveyed. Meanwhile, retaining key terms in Arabic ensures that the sacred and authentic aspects of the revealed text are preserved. The combination of these two strategies strengthens al-Ibriz's function as an inclusive exegetical text—easily accessible to the lay public, yet respectful of the authentic values and depth of Islamic tradition.

5. Idiomatic Translation

The idiomatic translation emphasizes the importance of conveying meaning using natural structures and expressions in the TL (Baker, 1992). In the context of *al-Ibriz*, KH. Bisri Musthofa actively employs an idiomatic approach by adjusting sentence structures to align with Javanese linguistic patterns, thereby avoiding rigid or overly literal translations. He refrains from imposing Arabic syntactic forms onto the Javanese language and instead opts for more flexible, communicative structures that match the local speech habits. The use of rhetorical style and spoken language in the tafsir strengthens its idiomatic quality, making the Qur'anic messages more accessible. Thus, the idiomatic approach in *al-Ibriz* not only enhances the text's readability but also fosters an emotional connection between the reader and the divine message. This strategy reflects the author's sociolinguistic sensitivity to the dynamics of Javanese language and culture.

The idiomatic approach employed by KH. Bisri Musthofa not only facilitates understanding but also strengthens the vitality of the Quranic message within the Javanese cultural context. By adapting sentence structure and style to align with the mindset and speech habits of the local community, al-Ibriz's interpretation successfully creates a more intimate and down-to-earth communication atmosphere. This strategy also avoids the formalistic feel often present in literal translations, allowing the divine message to be absorbed naturally. This idiomatic approach demonstrates that translation is not simply a transfer of language, but rather a creative process that takes into account the psychology and cultural sensitivities of the reader.

**Implications of Translating Al-Ibriz**

Al-Ibriz's translation demonstrates that interpreters, in transforming the meaning of the Quran into Javanese (a language that at the time served as the primary means of religious communication for Javanese society), did not limit themselves to literal translation, but rather adopted communicative and idiomatic strategies that took into account the cultural and social context of the recipient community. This approach allowed for a more contextual interpretation of the Quran that was widely accepted by the local community.

The translation strategy applied demonstrates a selective and proportional ability in choosing techniques, as well as sensitivity to the dynamics of meaning in the SL and TL. This emphasizes that the translation of al-Ibriz is not merely a linguistic activity, but also a hermeneutic and cultural process that bridges the transcendent message of Islam and the social reality of Javanese society. KH. Bisri Musthofa takes an active role as a mediator of meaning, offering a translation model

that adapts to local dynamics without ignoring the substance of the ST. However, this approach is not without criticism. The translation process carried out by KH. Bisri Musthofa, as an effort to bridge the reader's understanding, sometimes tends to expand or limit certain meanings of the Qur'anic text, according to the local context and specific pedagogical interests. This raises questions about the boundaries between cultural interpretation and possible deviations from the normative meaning of the sacred text.

Thus, the study of al-Ibriz emphasizes the importance of integrating linguistic, hermeneutic, and cultural approaches in translating religious texts. Translation is not simply a linguistic transfer, but rather a process of reinterpretation that takes into account the historical, social, and psychological realities of the recipient community. This model demonstrates the importance of methodological flexibility in addressing the challenges of cross-cultural communication without sacrificing the essence of the divine message.

## CONCLUSION

This research shows that KH. Bisri Mustofa's translation strategy in Tafsir al-Ibriz has broad implications, not only in the linguistic realm, but also in the formation of religious understanding and strengthening local cultural identity. By using a communicative and idiomatic approach through techniques such as modulation, transposition, and adaptation, the translation does not simply transfer meaning but also builds the text's relevance to the social reality of the recipient community. This has implications for the creation of an interpretation that is more down-to-earth, easy to understand, and remains faithful to the values of the source, thus influencing how society interprets religious teachings.

Theoretically, these findings encourage the development of a more contextual and flexible paradigm for translating religious texts, in which the translator plays an active role as a cultural and hermeneutical mediator. KH. Bisri Mustofa's approach demonstrates that translation can serve as a tool for preserving local languages and as an effective means of preaching. Practically, these implications can be applied to teaching and training in translating religious texts, emphasizing the importance of sensitivity to the audience's socio-cultural context.

For further research, a comparative study of Tafsir al-Ibriz with other regional language interpretations would enrich our understanding of how translation strategies influence religious discourse in various communities. Furthermore, it is important to examine how translation can shape the scholarly orientation and religious mindset of a society, given its crucial role as a link between sacred texts and cultural realities.

## REFERENCES

Abror, A. M., & Zahrok, S. F. (2023). Idealisasi Tafsir Al-Ibriz Di Jawa. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam*, *4*(2), 281–292. https://doi.org/10.58401/takwiluna.v4i2.1060

Alhafizh, R., & Fauzi, M. (2024). Dakwah Islam dan Budaya Lokal ( Resepsi Agama dalam Kultur Nusantara ). *Mu'ashir: Jurnal Dakwah Dan Komunikasi Islam*, *2*(2), 339–360.

Azizah, M. (2019). Studi Tafsir Al-Qur'an Suci Basa Jawi (Telaah atas Tafsir Al-Qur`an Suci Basa Jawi Karya KH. R. Muhammad Adnan). In *IIQ Jakarta* (Issue 1). Institut Ilmu Al-Qur'an Jakarta.

Azriani, A. N. (2020). Inter Relasi Al-Qur'an Dan Budaya Jawa Dalam Tafsir Al-Ibriz Karya Bisri Mustofa. In *Tesis*.

Baker, M. (1992). *In Other Words: A Coursebook on Translation* (1st ed.). Routledge.

Bassnett, S. (2021). *The translation turn in cultural studies*. Translation Translation.

Fauzayati, A., & Yusuf, K. (2024). Fungsi dan Bentuk Nama Hotel Berbahasa Arab di Jawa Timur : Analisis Linguistik dan Kultural. *Prosiding Konferensi Nasional Mahasiswa Bahasa Dan Sastra Arab*, *1*(1), 345–357.

Galingging, Y., & Tambunsaribu, G. (2021). Penerjemahan Idiomatis Peter Newmark dan Mildred Larson. *Dialektika: Jurnal Bahasa, Sastra Dan Budaya*, *8*(1), 1–17.

Gusmian, I. (2015). Tafsir Al-Qur'an Di Indonesia: Sejarah Dan Dinamika. *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, *1*(1). https://doi.org/10.32495/nun.v1i1.8

Hanifa, I. R. U., & Maghfiroh, A. Y. (2024). Penggunaan Bahasa Krama Inggil dalam Penyifatan Allah (Kajian Sosiolinguistik dan Pragmatik dalam Tafsir Al-Qur'an Al-Ibriz Karya Bisri Mustofa). *At-Tafasir: Journal of Qur'anic Studies and Contextual Interpretation*, *01*(01), 00–00.

Hasanudin, A. S., & Zulaiha, E. (2022). Hakikat Tafsir Menurut Para Mufassir. *Jurnal Iman Dan Spiritualitas*, *2*(2), 203–210. https://doi.org/10.15575/jis.v2i2.18318

Hashas, M. N. Al, & Mawaddah, A. I. (2025). The Correlation of State and Religion from Ali Abdur Raziq's Perspective. *International Journal of Islamic Thought and Humanities*, *4*(1), 130–144. https://doi.org/https://doi.org/10.54298/ijith.v4i1.406

Hatim, B., & Munday, J. (2022). Translation An Advanced Resource Book. In *Fordítástudomány* (Vol. 24, Issue 2). Routledge. https://doi.org/10.35924/fordtud.24.2.14

Holilulloh, A., & Huda, M. N. (2023). Kisah Al-Qur'an dan Ayat-ayat yang Memiliki Kemiripan Susunan Kata: Sebuah Tinjauan Sintaksis Arab. *Al-Ma'Rifah*, *20*(1), 33–48. https://doi.org/10.21009/almakrifah.20.01.03

Kridalaksana, H. (1984). *Kamus Linguistik*. Gramedia.

Molina, L., & Albir, A. H. (2002). Translation techniques revisited: A dynamic and functionalist approach. *Meta*, *47*(4), 498–512. https://doi.org/10.7202/008033ar

Mulyadi, Firanda, D., Wati, S., & Afandi, B. (2024). Pengaruh Islam dalam Kebudayaan dan Melestarikan Kebudayaan. *Jurnal Pendidikan Tambusai*, *8*(2), 462–466.

Mursyida, R., Soleh, A. K., Hashas, M. N. Al, & Alfadhli. (2024). Studi Analisis Aksiologi Pesantren: Eksplorasi Nilai-Nilai Etika dan Estetika Santri. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam*, *5*(3). https://doi.org/https://doi.org/10.58401/takwiluna.v5i3.1896

Musthofa, B. (1960). *Tafsir al-Ibriz li Ma'rifat Tafsir al-Qur'an al-'Aziz*. Menara Kudus.

Musyarrofah. (2019). Eklektisisme Tafsir Indonesia (Studi Tafsir al-Ibrīz Karya Bisri Musthofa). *Disertasi*, 1–328.

Newmark, P. (1988). A Textbook of Translation. In *Text*.

Nida, E. A., & Taber, C. R. (1969). *The theory and practice of translation* (p. 218). E. J. Brill.

Nord, C. (2018). *Translating as a Purposeful Activity: Functionalist Approaches Explained*. Routledge.

Qurroh, A., & Rizqoh, U. (2025). Bay'āh Perempuan dalam Al-Qur'an dan Sirâh: Interpretasi Teks, Konteks, dan Relevansi Modern. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, *4*(1), 55–65. https://doi.org/https://doi.org/10.58363/alfahmu.v4i1.270

Ricklefs, M. C. (2012). *Mengislamkan Jawa: Sejarah Islamisasi di Jawa dan Penentangnya dari 1930 sampai Sekarang* (Cetakan Pe). NUS Press.

Sari, M., & Fardah, D. E. (2021). Penafsiran Bisri Musthofa Terhadap Surah Al-Ikhlas Dalam Kitab Al-Ibriz. *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir*, *6*(1), 47–65. https://doi.org/10.47435/al-mubarak.v6i1.564

Sobri, A., Syahvini, S. N., Rizqa, R. F., Padilah, S., Athallah, M. R., & Fadila, N. (2024). Perbedaan Penerjemahan Gramatikal Bahasa Arab dan Bahasa Indonesia. *Jurnal Edukasi*, *1*(3), 316–324.

https://doi.org/10.60132/edu.v1i3.184

Sperber, D., & Wilson, D. (1986). *Relevance: Communication and Cognition*. Basil Blackwell.

Suryawinata, Z., & Hariyanto, S. (2016). *Translation: Bahasan Teori dan Penuntun Praktis Menerjemahkan (Edisi Revisi)* (Issue May).

Syihabuddin, S. (2005). *Penerjemahan Arab-Indonesia (Teori dan Praktek)*. Humaniora.

Tarigan, H. G. (1986). *Pragmatik dan Pengajarannya*. Penerbit Angkasa.

Umair, M., & Said, H. A. (2023). Fazlur Rahman dan Teori Double Movement: Definisi dan Aplikasi. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, *2*(1), 71–81. https://doi.org/10.58363/alfahmu.v2i1.26

Venuti, L. (1996). The Scandal of Translation. *TradTerm*, *1*(3), 99–122.

Vermeer, H. J. (1989). Skopos and Commission in Translational Action. In A. Chesterman (Ed.), *Readings in Translation Theory* (pp. 173–187). Oy Finn Lectura Ab.

Vinay, J.-P., & Darbelnet, J. (1995). *Comparative Stylistics of French and English: A Methodology for Translation* (berilustra). John Benjamins Publishing Company.

Wijaya, A., & Dewi, H. D. (2024). *Dasar-Dasar Penerjemahan Umum (Edisi Revisi)*. Manggu.