

## The Meaning of al-Hikmah in the Tafsir of Surah Luqman Verse 12: A Comparative Analysis Study of Tafsir Nusantara by Bisri Mustafa and Quraish Shihab

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**Abstract.** *This research is intended to explain the interpretation of QS. Luqman verse 12 is based on a comparative analytical study of the interpretation of the archipelago by K.H. Bisri Musthofa and Quraish Shihab. This research was made using the literature study method. This is shown by the results of studies that assess that the comparison between the interpretations written by Bisri Mustafa and Quraish Shihab is quite substantial. It's just that, in its interpretation, it has some similarities in the method of interpretation and the pattern of interpretation. In addition, there are some differences in meaning in some words caused by different sources of interpretation as well as the conditions of society and the mufassir era that influence their interpretation. This can happen because the pattern of these two interpretations is adab ijtimai' (social society). The word wisdom in the verse is interpreted by two different words. In Bisri Mustofa's interpretation, it is only explained that Luqman received wisdom from God, without any clear understanding of wisdom in his view. Meanwhile, Quraish shihab defines wisdom as something that gets in the way. The point is that wisdom is something that when used can avoid and hinder the damage or ugliness that will come and will create benefits. This difference occurs because of the thinking and breadth of knowledge of the two figures in understanding the meaning of a text of verses from the Qur'an.*

**Keywords:** *Tafsir nusantara; Luqman; Bisri, Al-Misbah*

### Article history:

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### Introduction

Interpretation of a word is a process to understand the purpose and purpose of a word using a relative approach. Because the interpretation contains relative properties, it is possible that there are many words that are often interpreted in doubles. (Elias, 2022) This makes the meaning of the word not subject to one meaning. The interpretation commonly known as Tafsir in Islam is inseparable from these differences. In Tafsir, there are often words that are translated and interpreted with the same word but with a much different meaning, so that these differences can cause unequal assumptions in understanding a verse. The activity of interpreting often brings debate; the limitations of the Qur'an are different from the development of human thought which is constantly evolving from time to time. There are different spirits and tendencies in the emergence of different interpretations. Abdul Mustaqim argued that the development of interpretation can be seen from both already mentioned perspectives, or based on Ignaz Goldziher's concept of the spirit of an idea, in ideological formalism, mystical affirmative, theological rational and modern.

**Article info:**

<https://doi.org/10.29240/jf.v8i1.6542>

The local interpretation will undergo changes in each era. This is inseparable from the social framework of Indonesian society which has various cultural backgrounds. Despite the differences in the intellectual education of the scholars of the archipelago, the *mufassir* had local tendencies that were not much different. Therefore, the study of the book of local interpretation is very important, especially when it relates to *maudhu'i* verses that have nuances of *ijtima'i* adab and education. (Ghofur, 2013) As contained in QS. Luqman: 12 which explains about character education, locality of interpretation in the Nusantara of verses that have social nuances of society can be found in various books, such as the complete interpretation of 30 juz such as Quraish Shihab's Tafsir Al-Misbah and Buya Hamka's Tafsir Al-Azhar. (Zulkarnaen, 2022) But in general, the interpretation of Quranic verses by the local *mufassir* has differences and similarities depending on the spirit of their interpretation tendencies. (Burhanudin & Sufyan Ilyas, 2015)

From the results of searching the literature study, the author managed to find previous research related to the discussion of the meaning of the word al-Hikmah. Among the research is research conducted by Rohimah, Kusnadi, Deddy Ilyas (2022) in his article entitled "Hikmah Kisah Kenabian Sebagai Tatsbit al-Qalb Nabi Muhammad Saw. Dalam al-Quran" where this article was published in the journal al-Misykah, which focuses the study on the study of the Quran and its interpretation. On Volume 3 No 2. This article uses a Library Research approach that prioritizes literary sources as data retrieval, the author aims to reveal the meaning of al-Qalb which is simply interpreted as the heart, and its relationship with wisdom. This study resulted in a conclusion that there is wisdom to be learned from the journey taken by the Prophet, while we know that it was a journey that was not smooth, so Allah derived the story of the prophets before the prophet Muhammad as a conditioner and instruction. And it is this clue that is described as Wisdom. (Rohimah et al., 2022) Furthermore, by Khair, Ismi (2022) in his thesis entitled "The concept of al-Hikmah and al-Maudzah al-Hasanah in the Quran" his thoughts contained in the form of a thesis issued by IAIN Batusangkar have been tested on February seven 2022. The study used literature review as a reference methodology by using the Interpretation and Opinion of scholars as a source of primary data, from the study it can be concluded as follows: researchers managed to find the indication of the repetition of the word al hikmah as many as nine repetitions. The author has been unable to find any special obstacles in his research, and has not been able to conclude the results of his research. (Ismi Khair, 2022)

The local interpretation is an interpretation using the language, symbols, and dialects of local's. Despite the fact that Indonesia is part of the Nusantara and has the largest Muslim population, Indonesia is also a center of Islamic studies in Southeast Asia Region. (Rahman, 2018) However, the map describing culture in Indonesia has undergone a long historical development. This is a picture of the spread of Islam in Indonesia; the original interpretation is to study the Quran to understand the meaning needed in the spread of Islam. (Haecal & Rusmana, 2022) Nasruddin Baidan's description of the birth of tafsir in Indonesia has existed since the spread of Islam, as did the saints to explain the meaning of Quranic verses in

Langgar and Pesantren. Therefore, instead, the interpretation is always a verbal explanation of the meaning of the Quranic verses. According to Baidan, tafsir in Indonesia is a form of activity to understand the content of Quranic verses through Indonesian, symbols and local dialects, both in the form of spoken language and the language contained in the book of tafsir. (Abidin et al., 2020)

The interpretation of the Qur'an written in the local language of Malay-jawi (*Arabic-pegon*) around the 16th century AD is believed to be part of the adjustment of Islam to the form of locality in various regions of the archipelago, as seen in the use of jawi and pegon scripts, besides that there are also found many words from Arabic and literary works inspired by Arabic and Persian models (Anthony, 1998). The diversity of languages and scripts in the writing of the book of interpretation hints that the process of studying the interpretation of the Qur'an continues to develop, on the one hand Arabic as a means of communication of the Qur'an which is considered quite difficult to understand by local people. (Huda, 2016)

Furthermore, *the kitab* of interpretation written in the 20th century has undergone substantial changes, both in terms of the quantity of literature, methods and patterns in its interpretation also vary. Therefore, many of the researchers of qur'anic interpretation literature in Indonesia do illustrations or images based on the literature in this century. One of them is the mapping of the interpretations of Basri Musthafa and Quraish Shihab, both of them conducted research on the book of interpretation based on the socio-political aspects faced by the people in Indonesia. So the author feels interested in raising the theme of the article above by focusing the study on the question of How do the two national figures understand the Quran, especially in the interpretation of Lukman's letter verse 12 in each interpretation. So it is hoped that it can produce a competitive answer to understand the word al-Hikmah in the context of Contemporary to the present.

## Method

This research uses a contextual-qualitative approach, namely reviewing a discussion based on the direct meaning of the author (Darmalaksana, 2020) combined with a deskriptive-observatory literature study in which the researcher tries to compare between discussions conducted by two or more primary data sources and tries to draw conclusions that are close to the two or more opinions. The primary data used are Tafsir al-Misbah and Tafsir al-Ibriz, and as a support researchers also take indexed scientific sources such as articles, books, and manuscripts. (Yaniawati, 2020)

## Results and Discussion

### 1. Biography of Quraish Shihab and KH. Bisri Musthafa

#### a. Biography of KH Bisri Musthafa

K.H. Bisri Mustofa, his childhood name Mashadi, was born in 1915 in Rembang, Central Java and died on 16 Safar 1937/ 24 February 1977. K.H. Bisri Mustofa was born in Sawahan village, gang palen, Rembang in 1915. His father was named Haji Zainal Mustafa while his mother was named Hajjah Khadijah. He received the name Bisri after making a pilgrimage to the sanctuary in 1923. He has two brothers named Maksum and Isbah and a sister named Salamah (Amir, 2013). He learned to read the Qur'an and write Arabic at KH. Khalil (KH. Musthafa), Sawahan and H. Zuhdi. After graduating from school in Java, he continued to study Islam at the Kasingan Rembang Islamic boarding school which was taken care of by KH. Khalil. He goes home once a week for supplies. This took several years but the results were not satisfactory.

In 1930 AD, he returned to the Kasingan Rembang Islamic boarding school. In this second time he was guided by ustadz Suja'l to study the book of Alfiyah ibn al-Malik. It was with the guidance of ustad Suja'i for two years that he finally dared to learn directly by K.H. Khalil. One year later he studied the book of Fath al Muin , (containing the science of fiqh or Islamic law). After he memorized and understood the contents of the two books very well, he then learned the other books. Among them: "Tafsir munir, Tafsir al Jalalain, Tafsir Baidhawi, Tafsir al-Maraghi, Fath al Wahhab, Iqna Jam'ul Jawami, Uqud al Juman, Kitab Hadith Shahih Muslim, Shahih Bukhari, Lathaiful Irshad, Sullam al Mu'awanah, Nuhbah al-Fikr" and so on. Because of his persistence and perseverance in studying, he was later appointed "Buroh Pondok" (head of the islamic boarding school and accomplice of the nanny, namely K.H. Kholil). He also studied islam in mecca for two years, and studied with KH. Bakir, Sheikh Umar Hamdan, Sheikh Ali Maliki, Sheikh amen, Sheikh Hasan Masyat, Sayyid Alawi and KH. Abdul Muhaimin.

At the age of twenty, KH. Bisri Mustofa was betrothed by a teacher named KH. Kholil came from Kasingan with a daughter named Ma'rufah when she was 10 years old, none other than Kiai Kholil's own daughter. This is why kiai kholil does not allow KH. Bisri Mustofa continued his studies at Pesantren Termas managed by K. Dimiyati. KH. Bisri Mustofa is known as the successor to the leadership role of his companions. They were lucky to have eight children, "K.H. Kholil Bisri was born in 1941 AD (also known as Mbah Khalil), K.H. Mustofa Bisri was born in 1943 AD Mus), K.H. Adieb Bisri was born in 1950 AD, Nyai Faridah was born in 1952, Nyai Najihah was born in 1955 AD, Labib was born in 1956 AD, Nihayah was born in 1958 and Atika was born in 1964 AD. from Tegal, Central Java is named Umi Atiyah and has a son named Maemun (Amir, 2013).

KH. Bisri is a multidisciplinary figure, brilliant speaker, politician, highly prolific writer, as well as a kyai in pesantren. Also a preacher can talk about religious, social, political, etc. For example, in the first election in 1955, KH. Bisri showed his skill in delivering words and arranging votes during the nahdlatul ulama (PNU) party's election campaign. As a result, at that time the party managed to become the first party after the PNI and Masyumi.

## **b. Biography of Quraish Shihab**

Muhammad Quraish Shihab, born in Rappang, Sidenreng regency, South Sulawesi which is 185 km from the city of Makassar, is located at the intersection of the route to Palopo and Toraja, which are rice producing centers in South Sulawesi and Eastern Indonesia. On February 16, 1944/22 Safar 1363 H. he came from a simple family and was very strongly adhering to religion. Since childhood, Quraish Shihab was raised by his father to love the Qur'an. When he was 6-7 years old, his father told him to study the Koran held by his own father. He also learned to briefly retell the stories contained in the Koran from which the seeds of love for the Koran began to grow. In addition to fathers, the role of mothers is no less important in encouraging children to study hard, especially in religious affairs.

M. Quraish Shihab started his education at Lompobattang Elementary School, in his hometown at the end of the view, graduated from elementary school at the age of 11 and continued his secondary education at Muhammadiyah Makassar Junior High School. Only a year he studied at SMP Muhammadiyah Makassar. Then he continued his education in Malang, Muhammadiyah Junior High School Malang, while "nyantri" precisely at the Dar al-Hadith al Fiqhiyah Islamic Boarding School, he was guided directly by al-Habib Abdul Qadir bin Ahmad Bil Faqih who was none other than the caretaker of the Islamic Boarding School. It was because of this direct guidance that finally the relationship between Quraish and al-Habib was so close. There, in the morning he studied at the cottage, in the afternoon he studied at school. At the pesantren, he was initiated in the tradition of Nahdlatul Ulama (NU), learning Arabic and many other religious lessons. Realizing his talent in Arabic and his persistence in studying Islam, the Qur'an and his younger brother (Alwi Shihab) were sent directly to Al-Azhar, Cairo by their father. He was admitted to the second grade of Tsanawiyah Al-Azhar. In 1967, Mr. Quraish Shihab resumed his studies at al-Azhar University in Cairo, Egypt. He obtained his S1 Lc degree in the Ushuluddin faculty for the position of interpreter and hadith. In addition to his formal education, he received a lot of non-formal education from his teachers, namely from the scholars of Al Azhar University in particular and Egyptian scholars in general.

Overall, Quraish Shihab has been undergoing educational development under the care and guidance of al-Azhar University for approximately 13 years, it is almost certain that the academic environment and traditions of Islamic studies in al-Azhar have an influence on the trends and intellectual patterns of Quraish Shihab. For domestic life, she was accompanied by a woman named Fatmawati who was no less important in encouraging her children to study hard, especially in religious affairs. And this is the driving force that encourages persistence in the formation of religious science to form a strong person based on Islam (Wartini, 2014).

## **2. Identification of interpretation book al-Misbah and al-Ibriz**

### **a. The Kitab of Tafsir al-Ibriz**

Bisri Mustofa's Tafsir al-Ibriz is the result of understanding and interpreting verses of the Qur'an. It is a combination of reflections on reading scripture and other related facts. An interpreter seeks to express his experience in words or writings that have an objective meaning that can be understood by the reader. The background of the writing of the Al-Ibriz tafsir book began with the holding of recitations every Tuesday and Friday held by K.H. Bisri Mustofa. In writing his interpretation, Bisri always fasts Monday Thursday and is in a holy state of uncleanness. The book was written in 1957 and was completed on January 28, 1960. (Al Hamid, 2019)

Based on what Al-Farmawi wrote about the methodology of writing interpretation, the book of Al-Ibriz uses the tahlili method, meaning a method that explains the Qur'anic verses from various aspects, such as general explanations, asbabun nuzul, sentence structure, and words of the Prophet, companions or tabi'in and adjusted to the order of the mushaf verses of the Qur'an. The writing of the meaning of the word used by Bisri uses traditional translation (the meaning of *gandul*), while the interpretation is placed on the outside. Thus, the function and position of sentences can be known more easily. If you look at it more clearly, then the systematics of writing Bisri's interpretation can be seen as follows:

- 1) The Qur'an is written with no reading markers.
- 2) The interpretation is written on the edge with a number sign, the verse number is located at the end, while the translation number is located at the beginning.
- 3) Other particulars are marked with the words *Tanbih*, *Faidah* and *Muhimmah*, *Qissah* and others.

The source of interpretation used in the book of interpretation of Al-Ibriz is *the ijthihad* and Bisri's understanding of Arabic and *istinbath* which he took based on the knowledge he mastered and his thinking (*tafsir bil ra'yi*). However, this does not mean that his interpretation is based solely on *ijthihad*, but he also uses several books as sources for his interpretation. The books are *jalalain tafsir*, *Khazin tafsir* and *Baidhawi tafsir*. In terms of interpretation, Al-Ibriz's interpretation pattern tends to use *adabi ijtima'i*, *ilmi*, and mystical patterns (Iwanebel, 2014). However, other opinions also say that the pattern of interpretation tends to be a combination of *fiqih*, *adabi ijtima'i* and *sufi* patterns. That is, Bisri prioritizes verses that discuss law, Sufism and society. This combined pattern indicates that the tafsir of Al-Ibriz does not have a strong special pattern, such as the *Ahkam* interpretation of the Qur'an written by Al-Jashshash. Thus the interpretation of Al-Ibriz is under the interpretation of *Ahkam al-Qur'an* in its *fiqh* pattern.

#### **b. The Kitab of Tafsir al-Misbah**

Tafsir Al-Misbah was written in Cairo, Egypt from June 18, 1999 to September 5, 2003 motivated by Quraish Shihab's awareness to ground the Qur'an and make it a guide for life, seeing the phenomenon of weakening the Quran in the archipelago. According to him, the Qur'an is not only to be read but also to understand its content. In addition, he was also encouraged by his friends to write interpretations.

In fact, he got a letter from an unknown person to write an interpretation. (Awwaliyyah, 2021)

In understanding the verses of the Qur'an, Quraish shihab uses the interpretation of *bil ra'yi* and *bil matsur*. Although in reality, the more inclined source *bil ra'yi* is used in his interpretation. That is, he used the *ijtihad* of his thought and accompanied the taking of other sources through the Qur'an and Hadith. Thus, it is also called the interpretation of *bil ra'yi* which is *mahmudah*. Meanwhile, in the preparation of the writing of the interpretation of Al-Misbah, it uses the Ottoman Mushaf arrangement. In his interpretation, Quraish shihab always outlines the meaning of vocabulary, *munasabah ayat* and *asbabun nuzulnya*. In general, the method used in this interpretation of Al-Misbah is the *tahlili* method. This can be seen from the way *mufassir* explains the content of Qur'anic verses from various aspects and pays attention to the order of verses in the Qur'an by explaining a verse without moving to another verse before explaining well the previously interpreted verse. Meanwhile, the pattern seen in this interpretation of the Qur'an is *adabi ijtimai*, which is by studying and interpreting the verses of the Quran and is associated with the social reality that exists in society. As the interpretation made by Bisri Mustofa in the book of Tafsir Al-Ibriz. (Ichwan, 2017)

### 3. Quranic Interpretation of Surah Luqman Verse 12

#### a. Interpretation of K.H. Bisri Mustofa

Quran surah Luqman Verse 12:

﴿١٢﴾ وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

In the free interpretation of the ministry of religion, the Quran surah Luqman verse 12 above is interpreted as follows: "And indeed we have given wisdom to Luqman, namely: "Give thanks to Allah. And whoever is grateful (to God), then indeed he is grateful for himself; and whoever is not grateful, then indeed Allah is Most Rich again Most Praiseworthy". Meanwhile, in his interpretation, Bisri Mustafa interprets it by: "Lan nyekti temen paring ingsun ing maringi Luqman peparing rupa hikmah lan tegese sira syukur sira marang Allah lan sapa wonge syukur, mangka angeng pestine deweke iku nyukuri awak dewene lan sing sapa wonge kufur mangka saktermene Allah iku sugih tur pinuji." (Mustofa, 1960, p. 1406) He further explained:

"Demi sayekti ingsun wes maringi Luqman, pepareng rupa hikmah, Lan ingsun dawuh marang Luqman, sira syukur marang Allah ta'ala!! sapa wonge syukur, mangka sejatine deweke iku nyukuri awake dewe (jalara ganjarane syukure dirasak-rasakake dewe lan sing sapa wonge kufur, mangka sejatine Allah ta'ala iku sumugih tur pinuji ora butuh apaapa. (Qishah) Luqman ana ing ayat iki, iku Luqman bin faghurbin nakhurbin tarikuh, dadi Luqman iku keponakane Nabi Ibrahim anak lanange dulure Nabi Ibrahim, Luqman iku umure sewu/1000 tahun, mulo nganti menangi Nabi Dawud, Luqman mahune dadi muftine Nabi Isma'il, barang Dawud di angkat dadi Nabi, Luqman ninggalake jabatane mufti lan banjur mlebu dadi muride Nabi

*Dawud, iya Luqman iku sing dadi sumber ilmu hikmah."* (Mustofa, 1960, p. 1408)

The verse above explains that God has given Luqman an understanding of wisdom. Allah said to Luqman, "give thanks to Allah Almighty!, whoever is grateful then indeed he is grateful for himself because thanksgiving will return to himself and whoever is not grateful for the favors he has bestowed upon him (kufur), then indeed Allah is rich in needing nothing. (Story) Luqman in this verse, namely Luqman bin Faghur Nakhur bin Tarikh so Luqman is his nephew Prophet Ibrahim (son of his brother Prophet Ibrahim) Luqman is a thousand years old until he met his time Prophet David, Luqman was originally the mufthan of the house of Isra'il, since the Prophet David was appointed prophet, Luqman left the post of mufti, therefore entered into his disciple Prophet David, Luqman is the source of wisdom." (Faiqoh, 2016, pp. 98–99)

The word hikmah comes from the Arabic *hakama-yahkumu* which means to rule, punish then becomes *hikmatun* and the plural hikam which means to know the right (Yunus, 1989). According to Al-Raghib wisdom is to justify something truth with science and reason. The wisdom of God is to know something and acknowledge its existence with the intention of deciding something. Meanwhile, human wisdom means knowing something that already exists and doing good deeds (Hamim, 2013, p. 118) The wisdom referred to in the verse is something that Allah Almighty bestowed on Luqman, namely the command to be grateful for the favors that have been given. The word Thanksgiving in the Arabic dictionary comes from the words *syakara, yasykuru, syukran* which means to be grateful for Him, and praise Him (Yunus, 1989, p. 201)

Gratitude is one of the noble morals towards Allah Almighty that has been done because it praises the giver of favors for every good He has given. Judging from the practice, gratitude has three components, namely gratitude with the heart means with inner satisfaction for the grace that has been given, gratitude verbally means to recognize the grace and praise His gift, gratitude by deed means to take advantage of the grace obtained by him in accordance with the purpose of His bestowal (Shihab, 2007, p. 218)

Bisri Mustofa's interpretation of *nyukuri kru e dewe*, means that "if a person who is grateful for the favors that have been received then they have been grateful for himself because thanksgiving will return to himself and whoever is not grateful for the favors he has bestowed upon him then he belongs to the one who kufur. Then the word *sumugih* interprets the word *مُغْنِي* which means it revolves around two things, namely sufficiency, both regarding property and besides. The meaning of Bisri Mustofa's interpretation of the word *sumugih* is *wong kang sugih*. *Allah ta'ala iku sumugih sangking sekebehane* means Allah is Most Rich over all that is in the world. The real rich are the ones who don't need something. No matter how rich man he is, he still needs others and what is certain is that he needs to the one who gives wealth, namely Allah Almighty (Rohmah, 2019).



## b. Interpretation of Quraish Shihab

﴿١٢﴾ وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ، وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ، وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

"Verily we have given Luqmān wisdom, knowledge and truth in saying. And we said to him, "Give thanks to God for the favors he has given you. Whoever gives thanks to God is indeed seeking well for him. And whoever denies favor and does not give thanks to it, and then indeed God does not need his gratitude. He is the one who deserves to be praised, even though no one praises Him. "

In the above verse, Quraish Shihab means that a man named Luqman got wisdom from Allah Almighty, and explained some of the wisdom he had passed on to his son. The word wisdom in this sentence means knowing the most important thing in knowledge and action. It is science and charity. Wisdom is also defined as what is, when used to prevent the appearance of greater evil or difficulty, or cause greater evil.

According to Quraish Shihab, "the word Hikmah has been alluded to its basic meaning when interpreting verse 2 in Luqman's letter. The word *al-hakim* consists of the letters ha', kaf, and mim, whose meanings get in the way. Such as laws that serve to prevent persecution from occurring. The control for animals is called *hakamah*, because it blocks the animal from pointing in an undesirable direction. Wisdom is something that when used or noticed will hinder the occurrence of mudharat or difficulties and bring benefit and ease (Quraish Shihab, 2003, p. 110) Quraish Shihab concludes that a person who has wisdom must be fully convinced of his knowledge and the actions he takes, so that he will appear confidently, not speak with doubt or approximately and neither do things by trial and error" (Quraish Shihab, 2003).

The verse shows that the knowledge Luqman taught his son was not from revelation but the wisdom that God bestowed upon him. This is in the form of a mindset, good attitude and wisdom to guide children to the right path. The word wisdom means *al-Biqā'i* is the understanding of the most appropriate thing and related to science and charity which both support each other (Quraish Shihab, 2003, p. 280)

The word gratitude is taken from the word *syakara* meaning praise for kindness and the fulfillment of something. Thanksgiving here is the favor as desired by the bestowal so that its use leads to at the same time designating the bestowal. It means that the grateful need to know the bestowal (in this case Allah Almighty). Then, the word *ghaniyyun* (very prosperous) is taken from the letters *ghain*, *nun*, and *ya* whose meaning revolves around two things, namely sufficiency, both regarding property and others. Finally, the word *hamid* (Very Commendable), has the meaning of praise, which is used to praise a person obtains. The word *Ghaniyy* is a trait of Allah in the Qur'an and is accompanied by the word *Hamid*, to signal that not anything in His nature is praiseworthy, but also the type and degree of grace of His wealth. (Quraish Shihab, 2003, p. 122)

## Conclusion

After the authors conducted research on QS. Luqman verse 12 through deepening of the interpretations of al-Ibriz and al-Misbah, it can be concluded that the interpretations in the two interpretations have similarities and differences. Tafsir Bisri Mustofa said that in this verse, Allah gave Luqman an understanding in the form of wisdom. Allah told Luqman to always be grateful and praise Allah, and Allah is Rich with everything in this world and does not need anything. Quraish Shihab explains this verse that a person named Luqman has been blessed with wisdom by Allah. According to him, wisdom is something that when used or followed will prevent harm or difficulties and will bring benefits and convenience. This is in the form of mindset, good attitude and wisdom to guide Luqman's child to the right path. Then the order of gratitude for the bestowal that God has given. Allah is Praiseworthy in all things as well as the types and levels of His gift of wealth.

Bisri Mustofa in his interpretation explained the verse too briefly, so that the meaning of wisdom according to KH. Bisri Mustofa could not be read clearly. As, one of the sources of interpretation is the short and concise interpretation of jalalain. However, its brief interpretation does not make it difficult for ordinary people to read and understand the interpretation of the Qur'an. Meanwhile, the interpretation of Quraish Shihab is more complete and detailed by describing every word that is the subject of discussion. Quraish Shihab also provides an explanation regarding the meaning of wisdom, both according to his view and according to other scholars. This difference is due to the understanding and breadth of knowledge of the two figures in understanding the meaning of a verse text in the form of the Qur'an. However, basically the two books have the same style and method of interpreting a verse. However, the sources of interpretation, the language used and the conditions of society at that time influenced the two interpretations resulting in different interpretations.

From the explanation above, it can be seen the similarities and differences between the two interpretations. Although there are similarities in the methods and patterns of interpretation, the two interpretations have different sources. So in interpreting QS. Luqman: 12 there are also slight differences including:

1. The word *hikmah* was interpreted by K.H. Bisri Mustofa as a science bestowed by Allah Almighty on Luqman, without further explanation. Meanwhile, wisdom according to Quraish Shihab is defined as something that when used/noticed will hinder the occurrence of greater youth or difficulties and will bring greater benefit and convenience.
2. Bisri Mustofa's interpretation of the word *thanksgiving* by *nyukuri kru e dewe*, means that if they are grateful for the favors that have been received then they have been grateful for themselves because the thanksgiving will return to themselves and whoever is not grateful for the favors that He has bestowed upon him then he kufur. Meanwhile, according to Quraish Shihab, *gratitude* here is a blessing as desired by the bestowal so that its use leads to and designates the

bestowal. It means that the grateful need to know the bestowal (in this case Allah Almighty).

3. Then "the term *sumugih* the author found when Bisri Mustofa interpreted the word *عَنِي* whose meaning revolves around two things, namely sufficiency, both regarding property and otherwise. The meaning of Bisri Mustofa's interpretation of the word *sumugih* is *wong kang sugih*. *Allah ta'ala iku sumugih sangking sekebehane* means Allah is Most Rich over all that is in the world. The real rich are the ones who don't need something. Man no matter how rich he is still needs to others and who definitely needs to the one who gives wealth, namely Allah Almighty. Meanwhile, the word *Ghaniyy* according to Quraish Shihab is a trait of Allah generally found in the Qur'an which is composed with the word *Hamid*, to hint that not anything in His nature is praiseworthy, but also the type and degree of grace of His wealth."

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